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THE

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AND

Missionary Journal

VOLUME XLIV

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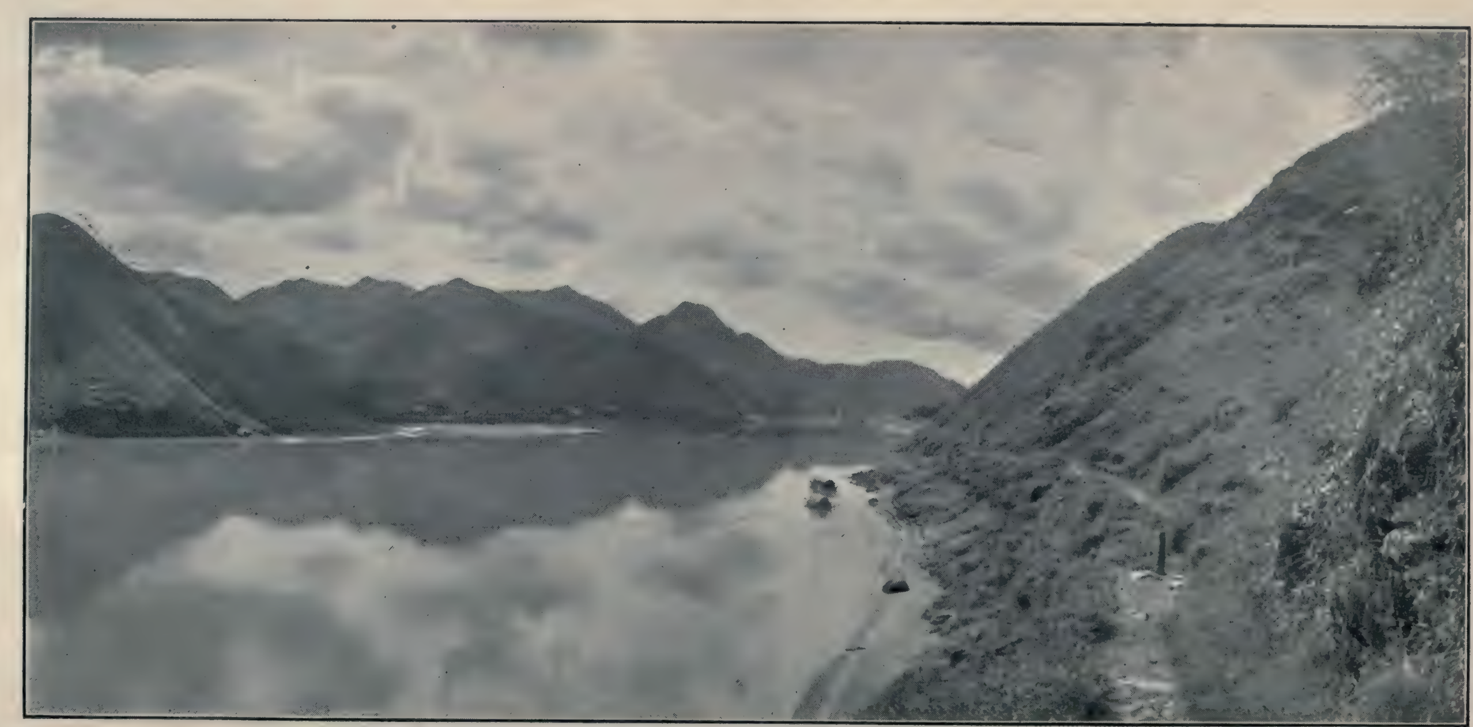

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VOL. XLIV JANUARY, 1913 NO. 1

Editorial

The Progress of a Year.

In spite of the fact that the articles contributed for this special issue of the Recorder are gathered from widely separate places, and written by men with different view-points, there is a note of reiteration about them that is unusual. It is evident that this has been the greatest year in the history of China. This note of reiteration is proof that the changes which are taking place are not confined to any one centre.

Again, these articles are marked by an unbounded optimism, and while one does not desire to ignore the problems yet untouched—such as adequate plans to prevent the recurrence of famines—yet why should we not so speak as to stimulate courage? Is there not justification for a sane optimism? Can any other nation show more accomplished in the same time? Has any Western nation, after years of struggling, gone farther in its attack upon the use of intoxicating liquor than China has already gone in producing tangible results from its attacks upon the opium curse? Could any country so quickly close up as many of its "saloons" as China has already closed opium dens? Then add to this the evidence on every hand of the growth of real liberty, the prominence of Christian leaders, and the willingness to hear what we teach, and can any but mummified cynics be otherwise than hopeful of the future? However, he "who runs may read" so we shall not indulge further. But, before indicating a few live questions which require consideration, we desire to wish for China and those who work within her borders and for her good a New Year full of better things than we have even sought in hope.

* * *

What of the Future of the Chinese Church?

WHAT is to be the future of the Chinese Church? There is much in the aims of the founders of the new Republic which is not merely coincident with the ideals of Christianity, but is avowedly due to Christianity itself.

Under such circumstances it is extremely natural that alert and patriotic Christians should bestir themselves to show that the Republic owes much to Christianity, and that Christians are to be among its best citizens.

It is easy—almost inevitable—for preachers in the Church to enlarge upon civic relations and duties, and it is not difficult for the Church insensibly to drift into practical politics. The Church has now a standing with influential Chinese as never before. Paul wrote to the Christians in the capital of the mighty empire of his day: "Be not conformed to this world." If ever there was a land where *conformity* is in the blood, that land is China. If ever there was strong temptation to conform to current customs, that time is now. Will the Christians in the New China be strong enough to resist the allurements of lax Sunday observance, of wine drinking and cigarette smoking—two mighty evils for China in its present fluid condition—and preserve its hold upon the spiritual? Can the Church be saved from going into politics and perhaps losing its own soul? Will the Chinese Church in its increasing consciousness of a capacity for independence be an *evangelizing* Church? Or will it be content to go on in the old small way, reaching a few people that chance to stray into the open doors, and waiting for a more convenient season to get at the mass of the people?

Is it strong enough in its own spiritual life to deal wisely and effectively with the numbers of students, teachers, and gentry, who have a more or less clear perception that there is something in Christianity which may be of service to them, and to China? Upon the answer to these questions depends in a large measure the usefulness of the Chinese Church to China.

What of the Leaders for the Chinese Church?

Where are the leaders whom the new Chinese Church imperatively needs, without whom it is bankrupt? Our schools are full of impetuous youth who would like nothing better than for themselves to settle the Mongolian business with Russia once and for all. While that is pending they find it hard to bring their minds to scrutinize their text-books. Where are the youth equally anxious to tackle the problems of the Christian Church in the non-Christian Chinese state, to lead the flock into the new, safe pastures which are somewhere in existence, but which require home-born guides to discover them? At every general conference of missions it has been pointed out that the number of Chinese ordained pastors, absolutely small in itself, bears *no relation at all* to the great and rapidly growing Church membership.

In every department of Chinese life, able Chinese are not unnaturally restive under restraint, and thirst to take the reins into their own hands. Good! It is for this that we have for some generations been waiting. But are there hands enough? In some schools are there any hands at all? Would it not be well to bring to the attention of all pupils in all our schools the fundamental principles elaborated in Dr. John Mott's "Future Leadership of the Church"? Can we expect that the leaders will appear without a more definite impression of the imperative need of them than now obtains?

Is there not a call to earnest, persistent, unwearying prayer that this great need may be met?

* * *

What of Self-support and the Chinese Church?

WHAT progress is the Church of Christ in China making toward actual—as distinguished from theoretical—self-support? Two decades ago great stress used to be laid upon this as an ideal. What has become of it now?

How is the Chinese Church to be saved from putting its strong trust in *endowments* as a resource against want? That is the familiar method of Buddhism and of Taoism. There are temples everywhere, large and small, with a more or less adequate equipment of land, so that no one need bestir himself to *give* anything on any extended scale. All over China, villages, towns, cities are turning—or offering to turn—their temples into educational buildings, with the land for a backing.

In cases not a few, the Christian Churches are invited to take them over with consequences unknown and incapable of being foreseen. Is there funded wisdom enough in the Churches to deal wisely with these temptations, judging discreetly between things which differ—however alike they may appear upon the surface? How is the Church to be prevented from accumulating *cash reserves*, lending them out at high rates of interest to favored borrowers, and then meeting disaster when principal and interest are alike submerged? Once such a catastrophe has occurred how is the Church to recover itself? Indeed, the debtors will generally see to it that no reconstruction ever takes place lest there be an accounting. Is this not a real and a pressing danger to Chinese Christianity now?

* * *

What of the Purity of the Chinese Church?

In its new relations with the new members who may be expected to enter the Chinese Church, how is the Church to preserve its own purity amid the strong temptation to allow large liberty both in faith and in practice to those who have no Christian traditions of any power whatever? In Western lands it is a common complaint that *discipline* is no longer what it used to be, and indeed in some cases it is more or less of a minus quantity. But there Christianity is established and has its hereditary forms. The Bible, moreover, is omnipresent, whether or not it be studied and followed. In China, on the other hand, all this is reversed. A working knowledge of Biblical teaching, still more of Church history, is confined to a small minority of preachers. Can *they* stem the powerful current? What will the Independent Chinese Churches do with members or adherents who are 'members' but in name, and who do not in fact 'adhere'? The new opportunities for handling money so as to make large personal gain are giving some of our members their first practical experience of the difficulty of resisting temptation. If some of them fall, will the Church be able in the spirit of meekness to restore them, or will it ignore these events as inevitable incidents?

* * *

Have We a Program?

CHRISTIAN forces at home are considering the needs of China from the view-point of the problem as a whole. Deputations, special commissions, and distinguished representatives of prominent missionary organizations are visiting the field with a view to finding out what we want or need. The attitude of the Christians in China towards us and towards the work has changed. They are being influenced strongly by their own position, and it can hardly now be said that ours is the leading influence that is shaping matters. Our relative position may be changing, but our responsibility is not decreasing, and our work is not yet done. We must, therefore, find a way to work under these new conditions. We dare not spend time looking lovingly at the plans and policies which a few years since we deemed sufficient.

The question that is being asked at the home base is, "Have we a program adequate to the task?" We may no longer as individual missionaries stand in the plot of ground we have cultivated and look on the hedgerows of faith which we have laboriously planted as the limit of future operations. The missionary body in China must find the highest peak of missionary statemanship, and from that point decide on its future lines of advance. The problem of evangelizing China is not one for isolated units; it can only be solved by concerted action. Let us not leave this question until we do have a program that shall stir, at home, hearts which seem to be growing sluggish, and shall weld us together in the fire of a rekindled enthusiasm for bringing the knowledge of Christ to the Chinese.

* * *

Can We Hold Together?

THE problems mentioned above bring us to the point reached in the extract from Bishop Brent's Convocation Address. We care not who shows us the vision so long as all struggle up to it. In the face of the insistent call for some outward expression of "Christian unity," we need to catechise ourselves. To do something towards winning China for the Kingdom of God, is a task worthy of all the forces of Christendom. That task in its entirety is already upon us. Can we hold together? Can the welfare of souls, the spread of the Kingdom (not our corner of it), the leadership of Christ, take precedence of all else? If the orders of a regimental commander appear to conflict with those of the Commander-in-Chief, whose orders shall we obey? Let us be honest with ourselves! Have any of us *all* the truth? Do any of us understand *altogether* the particular truths for which we stand? Are not our divisions in part due to the fact that we are holding to half truths, the other half being just as tenaciously held by those who differ from us? Dare any of us claim that we alone can bear *full witness* to the whole truth as it is in Christ Jesus?

We shall push the question one step farther, and then leave it for the quiet hour when conscience is free. Dare we do aught else but determine that we will stand together? The powers arrayed against us are consolidating; our forces must consolidate also.

* * *

Chinese Students and Manila.

MR. Bullock suggests a new departure for Chinese students desirous of studying abroad, the number of which will probably increase more and more. The Philippine Islands is the promised land to which they are to direct their steps, and certainly the prospect which Mr. Bullock holds before them is most alluring;—very little more expense for passage than in going to Japan; similarity in food and comparative cheapness; a people not so far removed from themselves in many respects and in this quite different from the people of the United States and Great Britain; a system of education both modern and up-to-date and especially adapted to those who, like themselves, have to pursue their studies with the handicap of a new language; and lastly, the help and encouragement which the United States Government is prepared to give them. All these, and other inducements which Mr. Bullock holds out, are certainly very enticing.

* * *

Interesting Contrast.

THE trouble with the Philippinos hitherto has been that they were, as a rule, too lazy to work, and in a land where a living is obtainable with comparatively little labor, and nothing to inspire their ambition, it is not to be wondered at. Now, however, through industrial schools and the new desire for an education, dignity has been given to labor, and young men who hitherto would have scorned manual effort and spent their time in idleness are now eager participants in the new regime which calls for the exercise not only of the mind, but also of the muscles. The Chinese, on the other hand, while not lazy, yet looked upon manual labor as *infra dig*. We have already seen a wonderful transformation in this respect and now that the barrier has been so far removed, the Industrial Schools in the Philippines would give them a fine opportunity of exercising both mind and body and fitting themselves for useful places in their own country.

The slender hands and long finger nails (and doubtless the long gown, too) will soon be things of the past.

* * *

Do We Take Time to Think?

THE following significant words from the *Church Missionary Review* are quoted from the Instructions of the Committee of the Church Missionary Society to its outgoing missionaries. Their significance is not alone for those who have just entered mission work, but also for those who are in a sense "old missionaries."

As each new epoch in the Church's life of warfare is born, there comes a call to reconsider and, if necessary, to revise her apologetic. This word 'apologetic' may legitimately be taken in the broadest sense as indicating all that is included in what is sometimes spoken of as 'the science of Missions.' That phrase, rightly understood, stands for all that we mean by missionary knowledge and missionary statesmanship and missionary methods. It suggests the careful thinking out of missionary problems in the light of the best knowledge and the ripest experience available.

The Christian 'apology,' the presentation of the Christian case, claims to be reconsidered to-day in the light of what the past has to teach us. There is need of better and stronger thinking both at home and abroad, for no arbitrary distinction between the two branches of the one service can ever be admitted. Any suggestion that, while it is the business of the home committees to think and plan, it is the chief concern of those abroad to carry into effect, is not only wholly unworthy of the great cause in which all are united, but one which would in the long run be quite fatal to missionary efficiency. Decentralization, whatever else the word may denote, is at bottom a call to larger and more serious missionary thinking abroad. And it is the thinking done abroad which is likely in the last resort to be the most formative and influential in regard to the aims and policies of the future. To you who are going out for the first time the Committee would here specially address themselves. Accustom yourselves from the very first to take pains about this question of the presentation of the faith. Do not allow yourselves to become so absorbed in the round of daily duties, however importunate, as to leave no time for the exercise of the faculty of thought. Sometimes mount your watch-tower and aspire to take larger and broader views of your commission and its obligations. Try and think out the terms of your message in relation to the needs and capacities of the people to whom you bring it. You will be more than repaid by the rapid increase in power of thought, clearness of insight, breadth of sympathy, ability to master your problems which such a method, steadily pursued, will assuredly bring you. Do not be discouraged if a wider experience and deeper knowledge should show your earlier theories to be crude and impracticable. Remember that the faculty of thinking grows by exercise, and that a strong and worthy apologetic is only secured at the cost of constant study, thought, and prayer, as the message of the Gospel is applied to the needs of the world.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

"Would'st thou the life of souls discern?
Nor human wisdom nor divine
Helps thee by aught beside to learn!
Love is life's only sign.

The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.

* * * * * * *

So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood:

Oh! might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife
Lightening the load of daily life!"

JOHN KEBLE.

PRAY

That to the Chinese press may be given the enlightenment and education of which it stands in need at the present time. (P. 11.)

That the Chinese may continue to have an ever widening conception of the term "the four seas" within which "all are brethren." (P. 11.)

That, in the effort to keep "China for the Chinese," childish and dangerous manifestations may rapidly give way to mature and constructive ideas of national government and greatness. (P. 12.)

That the much desired liberation of the women of China may be so carefully effected as to avoid all the dangers which must inevitably accompany the process. (P. 12.)

That the friends of China may withhold caustic criticism and stand ever ready to give sympathetic assistance as opportunity offers. (P. 13.)

That polygamy may be recognized by the Chinese to be an effective bar to national greatness, and that it may soon be eliminated. (P. 13.)

For the new education, now in its infancy; that it may be adapted and adopted in such ways as to bring only wise development and beneficial results. (P. 13.)

That the influence exerted on the children—the makers of the next generation—may be of the very best. (P. 15.)

That the marked change towards Christianity in the attitude of all classes of the Chinese may grow continually. (P. 15.)

That the challenge to the Church now ringing in our ears be not allowed to pass by unheeded. (P. 15.)

That the Christian Church in China may so present Christ in His fulness as to show to all classes that the message is to them and not only to the illiterate. (P. 17.)

That all China may come to know, as did the Manchu officer, that Christ is China's only hope. (P. 27.)

A PRAYER.

O Thou Good Shepherd of the sheep, look mercifully upon those who have none to watch over them in Thy Name. Prepare them to receive Thy truth, and send them pastors after Thine own heart. Awaken the pity of Thine own people for all these strangers to Thy covenant, so that by their cheerful contribution and the co-operation of Thy Holy Spirit, multitudes may daily be added to the Church and become partakers of the salvation which Thou hast promised; O Lord and lover of Souls. Amen.

GIVE THANKS

For the increased information regarding world-sentiment now being shown by the intelligent Chinese. (P. 11.)

That the worst obstacles to the advance of Christian truth are now removed. (P. 15.)

For all the signs of a fairer treatment being accorded to the Church. (P. 19.)

Contributed Articles

The Relation of the Chinese Revolution to Human Progress

REV. A. H. SMITH, D.D.

THE great dynastic changes of the Chinese Empire have been of a practically invariable pattern. A reigning house has arisen, flourished, begun to decay, until—as a protest against misrule—the people, taught by the ancient Sages, began to rise in more or less open rebellion. By degrees the whole Empire was aflame, insurrection expanding in war, until fire and sword desolated the land.

At length out of chaos were evolved certain leaders, and among them some one gained the advantage, made terms with his opponents—or exterminated them—set up a new dynasty, and *ex officio* carried with him to the throne the "Decree of Heaven." The wild welter gradually subsided, the myriads of dead were buried and forgotten, and China entered upon another stadium of its unending evolution.

On the 10th of October, 1911, the first overt act of rebellion against the Manchu dynasty took place at Wuchang. On the 12th of the following February the Manchu Court issued its edict of abdication, the genuineness and finality of which are indisputable. A change of some sort must have come to China and its people. The Taiping rebellion is thought to have been responsible for the loss—directly or indirectly—of perhaps eighty or a hundred million lives, and after all it achieved nothing permanent. During the recent revolution there were sporadic attacks upon defenceless Manchus in particular, more especially in distant Hsianfu, where ten or fifteen thousand of them were massacred, through a sudden eruption of those hellish passions which everywhere characterize war. Some thousands must have been killed in battle, perhaps a few tens of thousands, yet, as compared with the previous experience of China, the late revolution was less costly in lives, shorter in duration, more limited in area than any one, expert in Chinese affairs, would have believed possible.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

In the year 1900 during the progress of the Boxer uprising, two hundred foreigners, more or less, lost their lives by Chinese violence, some of them under circumstances of great barbarity and under the direction of high officials, and all of them in accordance with imperial orders. During the late revolution foreign lives and property were almost universally protected, the unhappy exceptions marking the greatness of the contrast. This was not because the lust of ravage and of loot was absent, but because it was controlled. In previous anti-dynastic wars, it has been the rule in China, as in other Oriental lands, to dispossess the late rulers, and then to extirpate the stock, that there may be no reaction in their favor. In this revolution a generous offer of a pensioning system for the Manchu Court and people was made and (under strong pressure) accepted, so that those who, on the morning of February 11th, 1912, were the theoretically unlimited governors of China, became on the following day fellow citizens with the other inhabitants of China, with no loss of life, and no visible antagonism to the new government. This state of things has continued to the present time. Not only so, but when Dr. Sun Wen, the chief leader in the revolution, and its first choice for provisional president, a few months later visited Peking, the late Manchu Court deputed its most intelligent and capable Prince (Pu Lun) to preside at a feast given at the palace of one of the Manchu high officials in honor of the man who drove out the Manchu dynasty. Some kind of a change must have come over China!

When a year or so ago the surprising intelligence began to be bruited abroad that there was to be a "Republic" in China, it is probable that there were many warm friends of China, who, like the writer of these lines, felt and said that the notion that China in its present state of evolution could become a republic was "the quintessential essence of bottled moonshine." There is still substantial truth in this view and will continue to be for an indefinite period. But in the light of the events of the past twelve months it needs modification of statement by the qualifying clause that although the Chinese cannot possibly have a "Republic" at present, they may have something which they *call* a republic, and which may ultimately develop into such. The intermediate stages must be those of an *oligarchy* under republican forms and titles.

In the deliberate step of adopting the republican form of government for their expansive and disjointed country, the revolutionary leaders have accomplished the moral miracle of bringing China into world currents. Whether it be true, as Alexander von Humboldt is reported to have said, that by the middle of this century there will not be a king in the world, there is no mistaking the trend of history—kings are "going out." The most intelligent Chinese people are now increasingly well informed of what is going on all over the world, and are more and more influenced by world sentiment. During the past year a military officer is said to have stopped his troops from looting by the challenge that foreign nations would look upon them as savages. The Chinese press is coming into greater and greater prominence as an exponent of public opinion, something which formerly had no existence in China, and for which there was no expression. It is now more and more to be reckoned with, and is in desperate need of enlightenment and education. It is increasingly recognized that not only is it true as the Master taught that within the Four Seas all are brethren, but that outside of those mythical bodies of water the same great generalization universally holds.

This is partly the fruit of Christian ideals incessantly held up and held forth, and partly of the growing universalism of the whole world, of which China is now felt to be an integral part.

This sense of unity is not merely extensive, but likewise intensive. The pressure of a common danger has welded the Chinese into a theoretical unity never before known. The new phrase "Four hundred millions of own brothers"—while, as yet, only a phrase—has within it the promise and potency of united action such as China has never experienced. Once gained, this cannot be lost, for the causes of its evolution are deep-seated and permanent. China is now feeling the mighty inspiration of a great Hope. There is, to those who can comprehend it, a mental and a moral dynamic in the persistent contemplation of the conception of a "Min Kuo" or people's government. The very character manufactured to express this idea is as new as the idea itself. The word for "kingdom" in its abbreviated form has the ideograph for "king" in the middle. Perceiving the incongruity of this combination, the Chinese have eliminated the king, and written in *min*, or people.

That decades, perhaps generations, must elapse before this idea is incorporated in the national life is perfectly plain, but that is not the essential fact. The essential fact is that this conception has struck deep root in the minds and hearts of the best informed and most progressive part of the Chinese race. In the fullness of time it *must* bear fruit. The Chinese have accepted the conception of China for the Chinese, and as never before are suspicious of each and every foreign design. Many manifestations of this feeling are childish, while others are dangerous to China's best welfare, but they show—as nothing has ever before done—the new national alignment. It is a great asset to young China to have before them the example of a man like Dr. Sun Wen who has persistently and unselfishly given himself to the deliverance of his country, and who, having received the highest honors, resolutely declined to keep them. Can any other republic afford an example like this? Dr. Sun's visits to Peking and to the leading northern cities have brought the northern and the southern parts of China into new and harmonious relations. Whatever may be the surprises of the future there is in this land a new *spirit*.

There is a new respect for personality as such, a conception for which we have until recently had no word, nor need for any word.

The potential liberation of the *women* of China is one of the greatest facts in contemporary history, the import of which is beyond human estimation. It means radical changes, far-reaching and permanent.

That it is accompanied by grave dangers is obvious. Another overwhelming inversion of all precedent is the government of the provinces and all their sub-divisions by the people of the provinces themselves. The old sinecures by which men from Anhui held the prescriptive right to administer, for example, the province of Shantung, are extinguished. One of the greatest of these monopolies, against which the wise emperor K'ang Hsi set himself in vain, was the universal employment of Chekiang secretaries in yamens, without whose approval nothing could be done, and with whose co-operation anything could be done. This has been swept away like an ancient cobweb. It is often remarked that corruption is as rife under the alleged republic as under the tyrannical monarchy of the Manchus. Moreover, the introduction of the ballot has given the Chinese new forms for bribery o display itself. Every republic in the world has now—or has had—these inherent vices to overcome, and possibly some countries not republics. There is no disputing the existing facts, but the question is as to the future, and the events of the past year have shown that there is no country in regard to which prediction is more unsafe than China. A slowly developing public opinion may attack these evils in new and effective ways, otherwise the present gains cannot be permanent. China is not so much in need at this juncture of caustic criticism as of sympathetic assistance.

The moral element in the war against opium in China may serve as the type of what we hope to see in other lines also. Once begun, nothing can stem such a movement. Even the late Manchu Court is, in its new conditions, in the process of abolishing the eunuch system. Polygamy will be far more difficult to extinguish, but it is doomed. "No great nation was ever polygamous," and we may add, it never can be. There is to be a new theory and practice of justice, with new courts of law as its expression. Some way will yet be discovered to rule the Chinese without the use of torture.

The new interest in education is but in its infancy. It will, within a few decades, revolutionize the whole Chinese race.

We are on the brink of actual religious liberty throughout the vast regions of the Chinese domains. No one born and living only in Christian land knows—or ever can know—what this means.

Social reforms will not lag behind the more spectacular ones, especially when pushed by Dr. Sun Wen. His network of railways may not materialize within the life time of any one now living, but that men in China are intelligently planning for a distant and a glorious future marks a new epoch. Let us cherish no illusions.

The political, intellectual, sociological, and moral renovation of China and its three hundred millions is the mightiest task ever undertaken by any people. It will not be achieved in a year or in a generation. It is only in the Arabian Nights that we find groups of men conveyed silently, swiftly, safely, to realms of bliss on a magic carpet. But unless the history of the past is itself one great illusion the entrance of China upon a new national life is of deep and permanent significance, not to the Far East alone, nor yet to Asia, but to the whole inhabited world.

The Main Events of the Year and Their Relation to Missions

REV. G. H. BONDFIELD.

THERE is but one event that will stand out in the history of China as the dominating feature of 1912, and that is the establishment of the Republic. Everything else, worthy of notice, has been ancillary to, or the outcome of, that stupendous change. Instead, therefore, of selecting specific acts of the new Government or dealing with particular aspects of the change that has come over the public and social life of the people, it may be best, for the purpose of this article, to concentrate attention on the one great event and endeavour to state its bearing on the missionary enterprise.

The fact that China is now under a Republican form of Government is *an incontrovertible testimony to the triumph of new ideas*. Whatever may happen in future years the national life cannot be as it was before. It can never again be content to live on the ideas and pursue the ideals of past ages. There may be elements of instability in the present order of things, and something more characteristically Chinese may take the place of the borrowed patchwork which serves for the moment to express the aspirations of China's politicians. But no impartial observer can fail to see that the new order is the outcome not so much of revolutionary discontent as of a profound change of thought. Formerly the standards of conduct and character, of social relations and public duty, were those of the ancient sages and they were held to be all-sufficient and unalterable. Now the flood-gates have been opened and a tide from the outer world has rushed in and swept all before it.

To such a statement it may be objected that, at most, only a small proportion of the people have been influenced by the new ideas, and that the great mass is practically untouched and supremely indifferent, caring nothing for new ideas and having no ideals at all. The reply is a further appeal to the facts. As they appear to the writer there is, on the one hand, a strong body of conservatives to whom the new order of things is *anathema* from beginning to end. On the other hand, are the farmers and labourers, who make up some eighty per cent. of the population, and for whom the struggle for existence is enough. A good harvest or food enough to eat, with security in which the fruits of their laborious toil can be enjoyed, suffices. The former, the conservatives, are certainly to be reckoned with ; but the latter, the great mass of the populace, have always been followers rather than leaders, and there is no reason to suppose they will not continue to follow the leadership of whatever party is in power. We have left, then, as the real leaders of to-day : (*a*) the new *literati*, i. e., graduates from foreign universities and mission or government colleges, and the whole student-body, male and female, to whom the scholars in the secondary schools may be added ; (*b*) the majority of the mercantile class, including shopkeepers and their numerous assistants, and (*c*) a considerable part of the army and navy. Most of those who make up this minority are enthusiasts and are committed body and soul to the new order. More than this, they are carrying with them the children also, and these are the makers of the next generation. Readers and thinkers, editors and authors, students and scholars, merchants and men of affairs, stand in the front rank, whilst behind them is the passion and ambition of the youth of China. We may smile at the crudity of Republican and socialistic programmes, and wonder at the frantic haste with which the earlier ruling ideas and the old manners and customs have been hustled off the stage ; but it is impossible to deny that the future is with the progressives rather than with those whom they have dispossessed. There is room no longer, even in China, for stagnant thought and lifeless institutions. Look at it how we will, new ideas are in possession and new ideals have come to stay.

The relation of this fact to missions is obvious. It surely means that the worst obstacles to the advance of Christian truth are now removed. The fortress that blocked the way for centuries has capitulated. If new political and social ideas have found an entrance and have been welcomed, why should we not expect new religious ideas, or, in other words, the Gospel, to be welcomed in a similar way ? From many provinces and from scores of districts correspondents have testified that in the attitude of all classes—gentry, students, priests, and "common people"—towards Christianity, a marked change is already observable. If ever a challenge was given to the Church of Christ, it seems to the writer to be ringing in our ears to-day. We ought to recommence our march, to re-equip ourselves and so learn to restate our message—the greatest idea that has ever been born into the world—as to capture the imagination and heart of the Chinese. One naturally turns to the militant days and deeds of Old Testament times for the right illustration of the present opportunity: "Shout: for the Lord hath given you the city." The Republic is the triumph of new ideas.

Next in importance to the general movement towards liberty of thought, I would place the official recognition of the Christian religion, or, rather, *the adoption of religious liberty as part of the new constitution.*

This one step will bring into the councils of the nation and into every department of public life a fresh element of incalculable value. Whatever is good in the national character may become still better. The best national asset is its manhood, and Christian manhood is its highest type. From this side of the question, however, we may pass to another equally significant, but not quite so obvious. All down through the years of missionary work in China, official disapproval has been the root from which general suspicion and active opposition have sprung. When the Emperor, the Viceroys, the magistrates and scholars branded the Christian doctrine as bad and inimical to the state, what could the people do but try to drive it out? Now, with Christians holding high office in the state and taking a full share in local Government, and with the president's approval of the doctrine itself, Church members will no longer be considered a separate class or as de-nationalized Chinese who have placed themselves under foreign protection. The gain is immense. For surely it means that the Christian message will receive a better hearing, the Christian Church will gain a new standing, and the Christian school will have a wider influence.

Christian truth will still have to win its way by its own inherent attraction and power. Its conquests will stretch over many generations, and at every step of the way it will have to struggle against ignorance and unbelief and all the powers of darkness. Nevertheless, its day has come. Nor is this all. We have the right to expect that a larger and worthier conception of Christian truth will gradually filter into the minds of the Chinese, and in this sense also Christianity will come to its own. Our presentation of the Gospel has hitherto been woefully limited. Our desire to be clear and to present Christian doctrines in a simple and definite form has so cramped our preaching and our writing, that the majority of addresses and tracts have probably been mostly of one type—bald and dogmatic statements of the "way of salvation" through Jesus Christ. Our hearers and readers may have got the idea that Christianity offers a better and easier escape from sin and its consequences, than their own religions, but how few of them have understood that *grace and truth* came by Jesus Christ. How few, even within the Church, have caught a glimpse of the Gospel in all its magnificent sweep and marvellous depth! The wonder of the Incarnation and the Cross, the august authority of the ascended Christ, the fact that He is the Eternal Word and the final expression of the Divine mind and will, that it was the good pleasure of the Father through Him to reconcile "all things into Himself . . . . . . whether things upon the earth or things in the heavens"—these distinctive and far-reaching aspects of the Gospel have had but a halting expression in our teaching. Yet there are thinkers amongst the Chinese, and it may be that we have failed to attract them because we have watered down the Gospel until it has lost its cosmic significance. We have preached so much to the illiterate that we have forgotten the men of thought. Happily the new Testament is now in the hands of many of them, and I believe it is being read for its own sake as never before. The old silly fear of it as a "foreign" book is gone, and there are many signs that we are at the beginning of a period when its teaching will be the subject of thoughtful enquiry by educated Chinese. It will be strange indeed if the official recognition of Christianity does not suggest a closer study of it and lead to its wide acceptance.

A third significant fact is the emphasis given in current Chinese thought to *individualism* on the one hand and *altruism* on the other.

The unit of the nation is no longer the family, but the individual. Personal rights and liberties are talked about and claimed for men and women in a way that is enough to make the sages turn in their graves. Amongst the students and young politicians in Peking and other cities there are many ardent socialists, whose ideas of equality and fraternity are most pronounced, and who refuse to use or accept distinctive titles. Ministers of State and pastors of Churches are addressed as *Mister*, whilst girl students are *ladies* equally with the wives and daughters of the oldest and proudest families.

Much of this is but the vapouring of unbalanced minds, and some of it would be mischievous if it could be taken seriously; but behind it all and behind the movement of thought which has made the Republic a fact, lies the idea of individual worth and responsibility. The ground of appeal is appreciably widened when a common value and a personal obligation are recognized. The old type of Chinese scholar—a feeble imitation of the "superior man" of the classics—could find no place in the fellowship of a Church composed mostly of illiterates and labourers. It was as remote from him as were the Scribes and Pharisees from Galilean fishermen or Judæan peasants. To him the ever recurring "all" and "everyone" in the Gospels, and the insistence of the preachers that the door of the Kingdom of God was open to the poorest and most wretched, and even to the repentant sinners, were repellent rather than attractive features. The acceptance of the doctrines of equality and brotherhood gives the death-blow to all such class distinctions and all such pride. No one expects that pride and class divisions will disappear from Chinese Society; for the new student class will doubtless be as intolerant, in some respects, as the old *literati*. But, all the same, wider liberties and rights cannot be claimed and conferred without new standards of value being created and the brotherhood of men in Christ being received as a welcome truth.

Moreover, as men come to their full rights and privileges in Christ, so also do they find through Him their true relation to each other. If all are sons, then all are brothers too. The limited outlook of the Chinese Church has been one of the reproaches brought against it. It is criticised on the ground that it has not felt the burden of the mass of suffering and ignorance and want round its doors, or been conspicuous by its spontaneous compassion and willing sacrifice. It has been ready to follow the lead of others; but no vision or inspiration has driven it out to seek and to save the lost, or compelled it to initiate and carry out those philanthropic and social ministries and reforms which have always characterised the church of Christ. Now, we believe, the Church in China is about to enter upon a richer experience and to take a larger part in the shaping of the nation. Its own difficulties and struggles, its poverty and comparative insignificance will absorb its thought no longer. The call has come and the Church must face the world with a new sense of its responsibilities and its privileges.

What has been written is doubtless open to much criticism and that from two sides: It may be said that the diagnosis of the situation is too optimistic and that possibilities are taken for facts. It may also be said that the Church has done and is doing all that could be expected. Both criticisms may be just from certain points of view, but the writer believes that his optimism is warranted by the facts and that it is time for all of us to dream the dreams and see the visions which are justified by the promises and the power and the abiding Presence in which we all believe.

Signs of Progress—A Symposium

In North China.

YIELDING to the persuasion of the editor, but running the risk of giving an incomplete and inadequate account of the wonderful changes to be noted in the capital, I venture to jot down, for the information of a wider circle, a few things which have come under my own personal notice.

First, and perhaps the most important event of the year, has been the fact that President Yuan Shik-kai received a deputation of Chinese pastors, and made a declaration of religious toleration. Perhaps never before have the representatives of the Christian Church in China had such signal honors bestowed as when on February 23rd the same military and musical ceremony was gone through which is given to the Ministers from the Legations. As an evidence of the desire to carry out the religious toleration clause, a case has recently occurred where a Christian was condemned to life imprisonment on false charges about four years ago. Being a member of the American Board Church, the late Dr. Ament had exhausted all the resources at his disposal without avail. Since Dr. Ament's death Mr. Stelle continued to try and secure justice for the man, but not till the President declared equal rights for Christians was the case reconsidered. Then the injustice was so apparent, that a word, and the prisoner was free, and the Church in North China met to thank God for His great mercy in hearing their prayers. Up to that moment neither the Legation, nor appeal to the Wai Wu Pu availed anything in securing justice for a Christian falsely charged and condemned to a life of imprisonment.

On February 26th a great mass meeting was held in Asbury Methodist Church when it was estimated that 3,000 people assembled to celebrate peace and congratulate the President on the declaration of religious liberty. Yuan Shih-kai sent a deputy in the person of Dr. W. W. Yen who, he stated, was sent "out of compliment to the Christians," Dr. Yen being the son of the greatly revered Rev. Y. K. Yen of the Episcopal Mission, Shanghai. On behalf of the President he said: "We thank God that such a body of Christians of every denomination in this city has met together to welcome the first President of the Republic and to rejoice in the comparatively bloodless outcome of the upheaval. I am directed by Yuan Shih-kai to thank you and to say on his behalf how much he would have enjoyed being here but duty requires that he work on the affairs of state." He then alluded to the fact that the Treaties allowed the Chinese to accept Christianity, but now and henceforth it would not be necessary to come under Treaty rights, as religious toleration was assured. This was published in all the papers of the capital and has since given great impetus to all forms of Christian work and service.

The Peking Tent Missions were this year an unqualified success. Thousands heard the Gospel willingly and at least two new centres for public worship have been opened as a result; while the many street chapels have been filled daily with interested people. A census was taken and on one afternoon 1,050 people entered and listened for longer or shorter periods.

A reception was given to Mr. Sun by the Christians of Peking, when the largest building available was crowded. Three Cabinet Ministers have addressed meetings in the largest church, and Tang Shao-yi (the late Premier) laid the foundation stone of the great Y. M. C. A. building which is drawing to completion. At least one Government College has been open to religious services, while the Christian schools and colleges, Union Medical College, Peking University, North China Union College and others have more students than ever before. The spirit of independence, both in and out of the churches, has been very marked, and is not without its danger when it leads blindly to separation.

Perhaps one of the most interesting events of the year took place in the grounds of the Temple of Heaven where a Christian service was held, and the open altar was the scene of a large prayer meeting. When we consider that only a few years ago money would not buy an entry to the grounds surrounding the altar, it seems almost incredible that at this date Christians should have the privilege of worshipping within the forbidden area ; but this is only one of the signs of the times. An attempt has been made to unite the forces of Christian education within the capital, but some difficulty has been encountered, though union is in the air and must become an accomplished fact before very long.

Peking is to be favoured during December with the Y. M. C. A. Conference, in January by the Medical Missionary Association Conference, and later by Dr. Mott's meetings, so that the future is bright with promise of aggressive Christian influences.

FREDERICK BROWN.

In South China.

The 10th of November 1911 was the birthday of the new Republic in the province of Kwangtung. On the 9th, till nearly midnight, the leaders of the revolution had discussed with the Viceroy the question of his casting in his lot with them, retaining his position and keeping many of his subordinates. He had at last signed a paper promising to do so. But the next morning he was not found at his yamen. He had quietly slipped away and news soon came that he was safe in Hongkong.

In one of the most turbulent parts of the empire there had now to be faced the colossal undertaking of building up a new government on the ruins of the old.

How have those who were placed in power, most of whom had little experience in governmental affairs, discharged their difficult duties, and with what results? Are there "signs of progress in South China?"

POLITICAL.

The revolution had the support of the people. Two weeks from the time when the new government was proclaimed, extemporized barbers had cut queues from probably more than

500,000 heads in the city of Canton. Nothing visible gave a stronger impression of the popularity of the new regime. That badge of loyalty to the Manchu dynasty which had been tenaciously worn for more than 250 years was gone, and gone for-ever. On the other hand, in this uncertain time of transition, brigands from the mountains and pirates from the rivers embraced the opportunity of pushing their nefarious work. This was met in part by subsidizing the leaders and enlisting the men in the much needed volunteer force. Some of them were brave soldiers, but when they were no longer needed trouble came. They complained of the scant pay the government was able to give. When orders were issued for their discharge, there were those who refused to give up their arms, and arrayed themselves against the regular troops who attempted to enforce the orders. In one of these contests, led by a daring leader and fought out on the streets of Canton, 2,000 men were slain. In the city, robberies were of daily occurrence, and whoever resisted was ruthlessly shot. Rapine and murder were rampant throughout large portions of the province, and whole villages were destroyed by fire.

It was a difficult situation with which to cope, but the government grappled with it with decision and energy. Military law was declared and the death penalty visited on almost any kind of theft. Day by day offenders were shot by the score. These measures seemed too drastic to some, but in the end order was restored in Canton and in large measure throughout the province. Civil administration has taken the place of military rule. The officials have vindicated their authority and are certainly entitled to credit for having, in one year, made the progress they have in bringing order out of confusion and establishing a stable Republican government for the province.

It is not alone in putting down theft and robbery that the enforcement of law has been manifest. Strenuous efforts are made for the suppression of gambling, for stopping both the sale and consumption of opium, and for closing houses of ill-fame.

Few will question the statement that far more than hitherto the highest officials have endeavored to find men of integrity to occupy positions of responsibility, and put a stop to the bribery and corruption that, in the past, have hovered around officialdom and often made it a disgrace. While long-rooted customs cannot at once be entirely eradicated, yet there is undoubtedly a radical reform. An acquaintance in one of the yamens told me that while formerly there were one hundred pretended employees connected with it, all the work is now being done by twenty.

Plans are in view for improving and beautifying the provincial city. The old wall is to be taken down and a boulevard made in its place and parks laid out for the people. Finer buildings are being constructed and somewhat in foreign style with verandahs in front. Prosperity in trade seems to be coming. All through the city are newly opened shops, tailor shops, shoe shops, hat shops, etc., to meet the demand for foreign styles of dress, and department stores for general supplies. The influence of all this passes on to the rest of the province. The revival of trade will gradually relieve the government from its present financial distress.

EDUCATION.

The Commissioner of Education is a fine Chinese scholar, and in addition has a knowledge of Western studies and Western methods of teaching. He is Dean of the Canton Christian College, having been connected with that institution for many years. He is now establishing a system of schools for the province, from the Kindergarten up to the University. He is making some radical changes. In the first place the worship of Confucius is no longer to be required in the schools. This decree was strenuously opposed, but the Commissioner stood firm and maintained his ground. He proposes to make education more practical, not simply the study of literature and history, but adding what will prepare students for various forms of industry, teaching agriculture, mechanics, and different kinds of manufactures, so that literary men, if they do not happen to find literary employment, will not be in that helpless condition for supporting themselves that they have been in the ages past.

The Normal School has been revived and has now about one thousand students. A plan has been adopted for seeking educated men of ability, training them for a time and then sending them to lecture throughout the towns and villages to explain the principles of the new government and especially to urge upon parents the importance of sending their children to school and also urging them to establish schools themselves until the government gets funds sufficient to establish them throughout the province. All this, in connection with the generally increased interest in education, is crowding our Mission schools so that there is no longer any question about whether there will be students, but only how provision can be made for those who are anxious to attend. Never before has there been so general and strong a desire on the part of parents to have their children educated and on the part of the young to obtain an education.

RELIGIOUS.

There is no "sign of progress" more marked than the changed attitude towards Christianity, on the part of officials, gentry, and the common people. The attitude of the officials is more than simple religious toleration. Under the old regime, students from Mission schools and ministers of the Gospel were not even allowed a voice in the selection of delegates to the Provincial Assembly. Now they may not only be members of this Assembly, but numbers of them have been appointed to high official positions. Those who have investigated tell us that 65 per cent. of the present officials in the Kwangtung province are either members of Christian churches or in such close connection with churches that they call themselves Christians. A district magistrate, formerly a preacher, says that no item of business is transacted in his yamen on the Sabbath. He holds religious services and still preaches as opportunity offers. A preacher was one of the first advisors of the first Viceroy of the Republic. Three graduates of the Fati Theological Seminary who had been preaching for some fifteen years and who were natives of Lienchou were called upon to deal with the turbulent bandits of that locality who, from their mountain retreats, were making the whole northwestern part of the province unsafe, and they have successfully cleared that region of these outlaws. One of them was prefect in the same yamen where more than a dozen years ago he had been beaten five hundred blows on account of his connection with Mission work. We have already mentioned that the Commissioner of Education is Dean of the Canton Christian College. The Provincial Judge is a Christian, the son of a preacher. After four years of study in a Mission school, he went to Canada, studied in the High School, then earned his own money to take an English course in the Law School of McGill University. He stood second in his class and then spent one more year in the study of law at Columbia University. One of the two superintendents of the large Normal School was taken from the Fati College and the other is the son of a minister. The man in the Foreign Bureau who conducts the business with Consuls of other countries was the Principal of the High School of the Southern Baptist Mission. This list could be extended, but the above is sufficient to show how strangely different is the present from even the near past when, with the exception of a few minor postal agents in the country, you would scarcely find any where a Christian occupying an official position.

A similar change has taken place in the attitude of the common people. The testimony of both missionaries and Chinese who travel on passage boats, meet the people in their villages, and preach in chapels, is that the spirit of the masses is unusually friendly, and that there is on the part of many an attention to the Word spoken, different from former simple curiosity, indicating a real desire to know what the new doctrine is. Evidently there is a prevailing impression that many old things are passing away and much is coming that is new.

One more "sign of progress" may be mentioned, viz., the establishing and fostering of beneficent institutions. The same Superintendent of Police who, a few months ago, was ordering thieves and robbers to be shot in numbers that seemed appalling is now looking after neglected sufferers. He is a warm friend of the Hospital for the Insane. Many unfortunates who were formerly in confinement and chains are now cared for in the hospital at government expense. Blind girls are a pitiable and helpless class. He has placed some 70 of them in a mission school for the blind until he can make permanent arrangements for a much larger number. He has gathered 500 slave girls and established for them a school, with Christian teachers taken from different missions, where they are instructed in book learning, music, and various forms of industry. Those who wish may attend Sabbath services at a neighboring church. Some of these girls have been voluntarily set free by their owners, others taken by force. The police are ordered to be on the watch and where slave girls are abused to forcibly rescue them.

It would be interesting to note the "signs of progress" in the Christian Church, but the limits of the paper forbid. Let it suffice to say that the "signs of progress in South

China" are surely enough to lead us all to "thank God and take courage."

HENRY V. NOYES.

In Shantung.

The English Baptist Mission was established in Shantung by Timothy Richard nearly forty years ago and afterwards spread to the provinces of Shansi and Shensi. The Mission has always taken a prominent part in all movements that make for union. It has given two of its senior members to the Christian Literature Society which is the handmaid of all Missions in China. It has founded a Union Church in Tsinanfu and has joined the Educational Union in partnership with the Presbyterian and Anglican Missions. But, till quite lately, —by reason of the geographical difficulty—there has been little more communication with its sister Baptist Missions in Shansi and Shensi than with India or Africa. This lack of intercourse has long been felt to be a drawback. And at last, in October 1912, the first steps have been taken to cement and unify the work of the B. M. S. in the three provinces. A most interesting conference was held at Tsingchowfu when all departments of the work were reviewed and a China Council for the E. B. M. was established. The conference met under the depressing influence of a big debt on the Home Society with its consequent call for retrenchment, withdrawal of men, and abandonment of stations. But we were not daunted and in view of the new opportunities on all sides have challenged the Home Church to send out thirty new workers within the next three years. We are profoundly convinced that any other policy than a forward one spells failure and disaster and will surely quench the smouldering enthusiasm and latent heroism at home as well as cripple us out here.

Before our guests separated we had an instance of the new spirit of the people towards us and our message. On November 1st, a public reception was given in the church to Dr. Richard. Its special signification arises from the fact that it was organized spontaneously by the non-Christian city people quite apart from any suggestion from the Christians or missionaries. It was in the nature of a surprise. The large new church seating 1,000 was crowded. The national flag was hoisted at the entrance of the church and the Manchu Band was in

RECEPTION TO DR. RICHARD, NOVEMBER 1ST, 1912, AT TSINGCHOWFU, SHANTUNG.

attendance. The teachers and pupils from the government schools turned out in force. One company of boys was marched up and halted just outside the door, whereupon the commanding officer drew his sword with a great flourish and saluted the sacred building, afterwards returning it to its sheath as he entered the aisle. Representatives of all classes gathered to do honour to our veteran missionary. There were deputations from the Manchus and the Mohammedans, from mercantile guilds and anti-opium societies, from agricultural and normal colleges and various political bodies. The Prefect himself took the chair. The first item on the programme was "Ringing the Bell." Long after the church bell had called us together and whilst we were all waiting for the proceedings to begin, a man took a bell, carried it solemnly down the whole length of the aisle and rang it loudly outside the door. At this signal the band consisting of three drums and ten bugles burst out with a terrific crash which so startled one missionary lady that she jumped from her seat as though she had been shot. After this lively opening the Prefect and others made short speeches of welcome and eulogy. One of these took the odd form of a poem specially composed for the occasion and recited hot by the author in sharp rattling stanzas and in a piercing falsetto voice which proved too much for the gravity of many of the audience. Then Dr. Richard spoke and almost every sentence was punctuated with rounds of hearty clapping—and deservedly, for all his friends declare Dr. Richard was never heard to better advantage. The unique occasion, the eager faces, the tender memories of a long life spent for China, all seemed to kindle the speaker so that he excelled himself and every word went right home. The address was conceived in the happiest vein, the speaker attributing anything he might have achieved wholly to God and concluding with an earnest appeal to all true patriots to look up to God as the one source of China's strength and prosperity. This remarkable meeting was brought to a close with a very outspoken address by a Manchu officer holding up Christ as China's only hope and asking prayer for the nation. Surely a great day and one full of promise to those who have long toiled amid stolid indifference or thinly-veiled opposition. At the present time there seem no limits to what might be done among the student class. Recently a secretary of the Y. M. C. A. spent twenty-four hours here and at the shortest notice the church was crowded with students from half a dozen different schools, who listened eagerly to a manly, Christian address, and, when next morning visits were paid to some of these schools, a ready hearing was given to all that was said. Recently an even more remarkable thing took place at the neighbouring town of Weihsien. This place has always been anti-Christian and the Mission in the compound a mile away has failed largely to influence the city, though it has a church of 5,000 members in the surrounding country. Judge, therefore, of the surprise of the missionaries when an invitation was received to take the Girls' High School to visit one of the old, rich and exclusive city families. At first there was even some natural hesitation whether to accept this unexpected invitation. But, finally, the lady in charge of the school took all the girls in to the city. The streets were lined with people all perfectly respectful. On arriving at the house the girls were well received, treated to tea and refreshments and then given an opportunity to speak to about 200 city ladies of good families whom the hostess had specially invited to meet them. Best of all, the girls proved fully equal to the occasion and spoke most freely and effectively to the ladies.—And so one might go on giving instance after instance to show the changed attitude of the people and the many new avenues of approach for the Message of the Kingdom. Certainly at the present moment Chinese Christians—and more especially those who have received long training in our schools—have an influence in China far exceeding their numbers. For instance, one of Mr. and Mrs. Couling's best pupils, who a year or two ago was turned out of his position in a Government school because he was a Christian and who only last June was almost beaten to death by Manchu roughs, is now appointed head of the Educational Board for the whole Prefecture and his advice is sought in all important matters.

Let us all thank God for the new times and earnestly seek the wisdom and the power we so much need.

E. W. BURT.

In North Fuhkien.

North Fuhkien means the basin of the Min, away back to the borders of Kiangsi ; the mountainous coast region northward to the borders of Chekiang, and the coast plain southward to the watershed which marks the beginning of the Amoy region. Amoy is another story.

The most obvious sign of progress here is the place of the Church in the new régime. Signs are not always to be taken at face value, but the Church seems to have come to her own in relation to politics. Graduates of Christian schools were for a time the chief reliance of the reformed provincial government in filling civil offices. While the war was on, Christian students showed up well also as volunteers. One student brigade of some 300 men, recruited for service in the north, claimed a nightly prayer meeting attendance of about 75. Officials of the new provincial government take every opportunity to profess sympathy with the general aims and activities of the Church.

The social influence of the Church also looms large. In wedding ceremonies, even when one of the parties may not be a professing Christian, it is coming to be the vogue for the bride to wear only a light veil, as in Western countries, and to say "Yes" for herself. The Church is generally and favorably known; and it is more and more common to see strangers in church, sometimes decked with foreign hat or cap which sacred custom has not yet taught them to remove. People outside the Church are open minded and predominantly friendly. The Church membership shows a notable *esprit de corps*. In at least one large church at Foochow, electric lighting has been introduced throughout, wholly at the expense of the native membership.

Signs of civic progress are not wanting. Electric lights gleam on the "long bridge" and make the river-front glorious by night. The streets are somewhat regularly cleaned by an official force of uniformed coolies. An electric railway is seriously projected, to connect the city with the anchorage and the coast. The Y. M. C. A. has pledges, largely from native Chinese who are not Church members, sufficient to secure two superb sites, for buildings provided for by philanthropists in America. Young men from the best and wealthiest families throng the entrance classes of Christian colleges.

In and near an open port and the provincial metropolis, such movements may be ascribed, in some degree, to other influences than the Church. But back in mountain villages and in piratical hamlets on the coast, the seed of the Word is working transcendent changes. In one coast town where five years ago the newly-sent Bible-woman was the only Christian resident and the lady missionary on tour was hooted at by children and put in dire peril by idle fellows of the baser sort, to-day the same visitor finds the children studious in a Christian school and the population partly Christianized and their attitude wholly transformed.

Within the church the most substantial new signs of progress are perhaps the improvement of methods. The sign which spells victory, on the human side, blazoned on high as of old, is "Union." Within the year, union has actually been effected among the three missions working here, in two departments of educational work—medical and theological. A union kindergarten training-school is not only projected but two of the missions have their workers on the field and the funds for the building are in hand. A union normal school has been constituted by two of the three missions and a joint Board of Managers elected. The largest project of union, the Fuhkien University, has been thoroughly worked out by representatives not only of the three missions here (Anglican, American Board, and American Methodist) but of two of the three missions at Amoy as well. This union of the higher liberal and professional training of young men has not yet materialized in a separate Faculty and a local habitation, but gives promise of such development ere long.

C. M. LACEY SITES.

Situation in Manchuria.

The progress of the Manchurian Church has been marked off into definite stages by three wars—the Chino-Japanese war, the Boxer-Russian war, and the Russo-Japanese war. Each of these upheavals has been followed by a movement in the Church. It might almost seem as if the Church had been borne forward upon the crests of successive political tidal waves. And now plague, famine, and revolution have swept in one mighty surge across the land. Is history to repeat itself, and is the Church about to make a mighty movement? As plague and revolution have stirred the people more deeply than any of the previous cataclysms, may the next forward movement not be expected to go much further than anything before?

After the Japanese had crumpled up the Manchurian armies, and the Chinese began to realise their own feebleness, the Church seemed to be about to sweep everything before it, and for a time its members were literally multiplied. The advance of the Roman Catholic Church was even greater than that of the Protestant. But in both there was a political motive underlying men's minds.

The Boxer uprising, with its consequent anarchy and the Russian invasion, next shook the Church and the nation and purged away much of the worldly element from the former. When it had passed away, and men began to forget the terrors of that time, a spiritual awakening of a quiet type spread through the Church, and was being followed by signs of an ingathering which promised great things, when once more the clouds of war began to gather and fear gripped at the heart of the movement.

The Russo-Japanese war devastated the land. Men saw a Western power defeated by an Eastern, and new sparks of hope were kindled for a national greatness, which took shape in so many educational and other reforms. Then came the great revival which passed from end to end of the land and shook the Church to its foundations.

What share each of these political movements had, in the Providence of God, to prepare men's minds for the spiritual advance, it would be difficult to say. But the fact remains that after the war a revival was expected and looked for, and the revival came. If these movements have been so used in the past to awaken slumbering souls, then what must be the aftermath of the plague and revolution? The nameless terror stole from city to city. Highways were blockaded and cities besieged. Families were ruthlessly torn asunder, and corpses were burned in heaps. Houses were given to the flames, and villages left desolate, and the people came to will it so. The villagers still believed that the Japanese were poisoning the wells; but, in the end, it was seen to be "Heaven's scourge."

Close on the plague came floods, and ere the floods had subsided—revolution. Robbers arose on every side; soldiers became unreliable; anarchy raised its head; and even Moukden was pillaged. The Emperor has gone, and the five-coloured flag has replaced the dragon. The country is a Republic—whatever that means—and the feeling is widespread that somehow, by this change, every man has a new dignity, and the nation has taken a step to the front.

What the characteristics of the next movement in the Church will be, has not yet emerged. But there is a subtle new atmosphere to be felt. Our recent Synod meetings shewed this. How some of these younger Chinese leaders had grown! There was a new sense of the burden of leadership amongst them, and the feeling that as citizens of this great newness—called a Republic—they were citizens of a progressive world-power, and must wait for nothing but the word of command from their own Lord. There will be a new leadership in the next movement.

Another sign of the times is the popular recognition of the Christian religion as one of the religions of China. During the last few days there has been a striking example of this. The Buddhists, Taoists, and Confucianists—not to speak of a new Universal Religion—are seeking to reorganize themselves into great Chinese Churches. The Buddhists and Taoists have just held their opening ceremonies. Delegates were specially invited from each section of the community, and, amongst others, the Christian Churches were invited to send representatives. The significance of this is the recognition of Christianity as one of the Chinese national religions by the members of the other religions. One Buddhist priest spoke of the way in which Christianity had spread and become a world religion; and also of how it was engaged in good works, such as teaching and healing, and that in this it was an example to themselves. This popular recognition seems to clear the way for mass movements of the people towards Christ, and for the inclusion of all classes.

Atheism is undoubtedly making strides amongst the student class, and suits well the natural materialistic bent of their minds. So far this has not much affected the Church. The religious stagnation of all classes is the worst enemy of all. For even this attempt to resuscitate the old religions is due to the alarm of the priests, seeing their temples desecrated, and their property melting away. The organization of these sects appears to be a struggle against extinction and an attempt to secure what yet remains.

The dawn of the new day has not yet come, or perhaps it is just tipping the mountain tops. Thirty-two men out of a total of fifty in the Arts College have volunteered for the Christian ministry. This and other signs mean much. But we note the approach of morning more by our watches than by the up creeping of the light. What will the next twelve months bring forth?

W. MACNAUGHTON.

The Opium Conference and the World Conference of Faith and Order.

BISHOP BRENT, OF THE PHILIPPINE ISLANDS.

I SHALL take advantage of this opportunity to consider two matters of universal interest and great moment which have occupied much of my time during the year past. I refer to the International Opium Conference, and the proposed Conference on Faith and Order.

I. THE OPIUM CONFERENCE.

The International Opium Conference, which met at The Hague from December 1st, 1911, to January 23rd, 1912, was the consummation of one of a group of international movements dealing with moral evils beyond the power of a single nation to combat. Other such movements are those against the African Slave Trade, presided over by a permanent Commission, the Liquor Traffic in Africa, which was holding a Conference in Brussels at the time of our sessions in The Hague, and the White Slave Trade.

International action in such questions is a necessity, not an expedient. The unity of human life is no longer an academic idea to be discussed, but an aggressive fact to be reckoned with for purposes of self-preservation if for no more noble reason, as, for instance, the protection and benefit of those weaker or less privileged than ourselves. Nations can no longer, as in the days of the Tokugawa dynasty of Japan, live a self-contained, exclusive life. To attempt to do so would result in stagnation and ultimately in death. We are rapidly reaching the stage of national and racial intimacy when the problem or the opportunity of one people will be recognized without dispute to be the problem or the opportunity of all, and dealt with accordingly. If the Universal Races Congress did nothing else a year ago, it clearly indicated this—a monogenetic race, such as human kind is, cannot wander far from a practical recognition of the unity of its being as determined by its origin, without disaster. The course of progress has been consistent—individuals grouping into families, families into clans, clans into nations, nations into federations, moving toward a combination of the whole. Pascal's words are to the point: "Humanity is a man that lives and grows forever."

The International Opium Conference was not artificial or forced; it came as the natural climax of a movement which originated as an effort on the part of the Chinese to rid themselves of a vice with which they were saddled, and on the part of foreigners who were in sympathy with a nation thus harrassed—in part at any rate through the evil pressure of foreign trade interests.

In 1903 a committee was appointed by President Taft, then the Governor of the Philippine Islands, to investigate the methods of opium control in countries of the East, with a view to framing suitable legislation for the Philippines. The committee, after visiting Japan, Formosa, China, the Straits Settlement, Burma, and Java, reported in favor of "progressive prohibition," such as obtained in Formosa. Their report was translated into Chinese and was a factor in calling forth the Imperial Edict of 1906 prohibiting opium smoking in the Chinese Empire. The same year, Mr. (now Lord) Morley, in his speech on the Indian Budget in the House of Commons, branded the Indo-Chinese opium trade as "morally indefensible." He afterwards told me that the Philippine Committee's report on that occasion was "silver and gold" to him. The upshot of the agitation in England was the arrangement by which India agreed to reduce her export of opium into China one-tenth per annum, on the understanding that China was to reduce her poppy areas in the same proportion. I understand that this now famous agreement was first conceived by Sir Thomas Holderness of the India Office.

The moment seemed ripe for concerted action. It was represented to President Roosevelt that an international conference should be called. The idea met with the approval of the Secretary of State, to whom it was referred, and steps were taken to interest and secure the coöperation of the Powers concerned. In deference to Great Britain's opinion that a conference (with plenipotentiary authority) would be somewhat premature, the International Commission (with power of resolution), representing thirteen nations, was convened at Shanghai in January of 1909. The resolutions there passed thus became material for an international agreement. The Conference of last winter, representing twelve Powers, met to conventionalize the resolutions of the Commission, and though in the chapter bearing on morphine and cocaine the Convention is disappointing, the conclusions of the Conference are in other respects highly satisfactory.

Two things need to be said about the International Opium Conference :

1. Though the movement from which it had its origin began with special reference to the Chinese situation, the Conference was not an effort to correct the morals of China by other nations. Investigation, especially during the past four years, has revealed an alarming amount of drug abuse in countries East and West. The Conference was a concerted attack upon a widespread evil, all participating nations aiming to protect themselves by protecting one another. Our objective point was, as far as might be, to relegate opium, its alkaloids and derivatives, together with other habit-forming drugs, to the sphere of medicine.

2. Legislation, however drastic and thorough, will never eradicate the abuse of opium or intoxicants. With fleet wings contraband opium sails merrily through the well-framed opium defences of the Philippines. There is no law that cannot be defeated by the clever wicked, and the most it can hope to do is to make a modest contribution toward betterment. When The Hague Opium Convention shall have been finally ratified by the nations, we shall have accomplished well-nigh all that international action is capable of doing. The greater work will still remain to be done. Each nation by inculcating principles of reverence for the body, by removing conditions of life provocative of licentiousness, and by encouraging self-respect, must build up its citizens into safety. China, centuries since a drunken nation, by industry and self-discipline grew to be a sober nation. Later, through lack of vigilance and stability, and through the greed for gain of other nations, she fell into opium abuse. When freed from this latter, of which there is every prospect in the not distant future, she may again lapse into drunkenness unless both she and the Western world put up effective bars of self-restraint in the production and distribution of intoxicants, which are as numbing to the moral sense, and destructive of happiness as anything in creation. The abuse of drugs and intoxicants is a present evil among ourselves. Few families escape wholly from its hideous blight. Can any Christian afford to abstain not only from that which, directly or indirectly, encourages it, but also from planned and

intelligent attack upon it? It has been a matter of earnest thought on my part as to whether I am justified in giving as much time as has seemed necessary to the matter of opium. My conviction is that I am so justified, all the more perhaps because I have neither desired nor sought after the position of leadership to which I have been called in the movement.

II. THE WORLD CONFERENCE ON FAITH AND ORDER.

It is but a step from the consideration of a world movement in aid of morals to that of a world movement in aid of religion. The past year has marked substantial progress in connection with the World Conference on Faith and Order. There is to-day an increasing dissatisfaction among thinking, praying men with our broken order, and a craving for the realization of Christian unity. I purposely avoid the phrase "reunion of Christendom." That seems to suggest the recall of something lost, the bringing back of a treasure from the storehouse of the past. The unity that is to be must come from above. It must be far superior to that which once was, if it is to endure.

Ours is not the first, it is only the latest, effort of Christendom toward unity. In the past men planned and won a definite unity. To put into concrete form the belief in the unity of Christendom "was the leading principle in mediæval politics till it was shattered by the movement which ends in the Reformation. It was natural to express this theory in the form of outward organization, and to set up by the side of a Catholic Church, which was to care for the soul of all Christian people, a universal Empire, which was to rule their bodies. No disappointment was rude enough to show men that their theory was but a dream. They were not so much concerned with actual practice; it was enough for them that the theory was lofty and noble."*

So far as the unity achieved was a success, it was suited solely to the times in which it prevailed and which gave it being. We could not revive it if we would. It was part of a phase of progress which the world has outgrown. There are moments of its history which tower. Under a noble line of German Popes the Papacy was "identified with the highest spiritual life of Christendom, and learned to borrow the strength of the Imperial system, under whose shadow it grew to power."*

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*Creighton's "History of the Papacy," Vol. I., p. 12.

But it was destined from the beginning to fail. It was unelastic and unsympathetic, too blind to diversity, too insistent upon uniformity, with a maximum of regard for the form and a minimum for the contents. Beneficent and lofty in its earliest ideal, it grew to be scheming and tyrannical and corrupt. A crisis was at last reached after many warnings of what was on the horizon had been unheeded or bitterly repudiated. The only way left to reform the abuses which had grown up under the iron aegis of the system was to shatter it. The Reformation stands, among other things, for the salutary breaking of the existing Christian or ecclesiastical unity so far as its visible form was concerned. So powerfully was it constructed that it took many and fierce blows to detach even inconsiderable fragments, and when at last the work of the reformers had secured the right to live for various national Churches, the Holy Roman Empire still survived, and the Papacy continued to exhibit a massive unity which abides to this day as the greatest existing organization in the world with the one exception of Islam.

But the ideal of the reformers was of God. In a world of men no other course would have sufficed, conditions being what they were. Sometimes the standard of revolution is the only possible standard of reform. In speaking as I do, I do not hold a brief for the individualistic excesses which followed in the train of the Reformation, but I would remark that only a world of gods or demigods could have done better. It is an idle amusement rather than a beneficent and just occupation to sit in carping judgment on the men of yesterday who won for us some of our choicest privileges, privileges which we can now bring to bear, if we will, on constructive work in behalf ot unity.

"Years back, unity was in possession, and a movement was needed to break up the ridigity of western medævalism in the interests of liberty and diversity. Now it is otherwise. Discord reigns, but it is loved no longer. A desire has arisen for a body round which the diversities may be grouped into a new unity. Who can aspire to such a task? Dare we?" †

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* "History of the Papacy," Vol. I., p. 15.

† The Rev. W. Freer at the Pan-Anglican Congress. "Report," Vol. VII., p. 4.

May we not be courageous enough to answer—We dare? It would be as pusillanimous, not to say disloyal, for us to think that we had everything to receive and nothing to give to other communions, as it would be arrogant for us to contend that we had all to give and nothing to receive. It is because we believe that we have distinctive treasures of which we are stewards that we press with confidence, though, I trust, not without modesty, to the front in the movement toward unity. It is because we believe that others have distinctive treasures which, for our completeness, we need to receive from them, that we shed our aloofness and seek for points of contact and sympathy that we may reap those benefits that accrue only to Christian fellowship.

The ideal of combining in the Holy Roman Empire political and ecclesiastical unity was true for all time to this extent—mere ecclesiastical unity is not synonymous with Christian unity and cannot persist by itself. Ecclesiastical life, rightly considered, is more closely and more naturally allied to every other aspect of life than any single phase of existence. Were our straining towards Church unity to-day to stand as an isolated effort, it would hardly be worth consideration, much less the expenditure of energy. It is because it is an important expression of a recognition all along the line, social, national, international, moral, political, intellectual, of the unity of human life, that it grows increasingly inspiring and hopeful. We might say that it is, as it were, the key-stone of the arch, a central necessity. It is vital that this should be kept in mind. That which holds Christians apart is not wholly, perhaps not even primarily, a matter of government or organization. Hence that which will make them all one after the mind of Christ must transcend questions of faith and order viewed apart from the balance of human thought and activity.

The Church, that is to say the ideal Christian society, God's kingdom uttering itself on earth in terms intelligible to men, can manifest its unity only through holiness, catholicity, and apostolicity.

1. A conspicuous element in the Church's *raison d'être* is the creation of righteousness. Feebleness in the prosecution of this aim in any part of her dominion is a menace to her unity : aggressive corporate endeavor to promote holiness is a cementing force proportionate in its strength to the zeal of the promoters and the unity of their effort. It would be worth

while making a close study of the varying, and sometimes clashing, ideals of the Churches. Usually if one virtue or set of virtues is given special prominence, the result is moral laxity in another direction, and in consequence a breach with communions of a different mind. On the other hand, there is a unity of moral endeavor in large public questions among Churches and Churchmen which is encouraging. Broadly speaking the Churches are in the forefront of moral idealism.

2. Next to holiness, and of course entangled with it, comes Catholicity in the Church's life. Universal truth for the universe—is not that the meaning of Catholicity? If there is a message from God the Father for all His children, it must, in substance, be the same for each of His sons. Just now the Churches are awake to the scope of their effort, their field of operation, the world, but there is a jangling of rival voices when the message is delivered. What is the trouble? In part at any rate nationalism is to blame—not that nationalism in itself is bad—I speak as a nationalist—but in religion, as indeed in all that pertains to human relationships, Catholicity comes first and nationalism second.

3. Apostolic Faith and Order come as the third thing which the Church, striving to be at unity with itself, must maintain. It is here that the battle rages most fiercely. The question bears both on the substance and proportion of the truth, though, as I am inclined to think, most heavily on proportion. For instance, I can find ordinarily even in extreme doctrines remote from my own belief, a point of contact where the spark of sympathy ignites. It is the insistence on too many and diverse doctrines, expressed so as to give little or no freedom of interpretation, as being *de fide* which constitutes the crux. Does not a large part of our task consist in discriminating between the greater and the lesser, the apostolic, immovable foundations and the point where legitimate diversity begins? It is toward this end that the World Conference on Faith and Order has been proposed, and has met with the official approval of nearly every communion which has been formally approached. Not that the most sanguine promoters of the Conference believe that it can possibly do any more than a preparatory work for unity. It is the duty nearest at hand and therefore to be undertaken next. Conference has brought in the past to both Church and State some of their greatest blessings. It has in its gift no lesser blessings for the future.

Allow me to make four observations in conclusion :

1. The unity that is to be must be according to God's now hidden will rather than man's known idea. Prejudice and self-will do more to block the progress of the divine in human affairs than any other obstacles. Lurking in the mind of many an honest advocate of unity is the desire, and even expectation, that the whole Christian world will eventually come round to his way of thinking. Be sure that such will not be the case either with you or your opponent. No human mind, no fragment of the Church, however pretentious its claims, is big enough to hold in its integrity God's conception of unity. But He wills to reveal it to His Church at whatever moment His Church, self-stripped of self-seeking in all its pitiful fragments, wills to give heed.

2. Our highest ideal of Christian unity, far short though it be of God's ultimate purpose for the Church, seem impossible. But is it not so that the world is a world of impossibilities made possible by faith and experiment? Idealism at the beginning is always unpractical, and largely too vague to be other than inspirational. It stirs the spirit to see a distant consummation with no selfish hope or expectation of attainment, except so far as belief is possession, and sight realization. The vision antedates the task, the seer belongs to an older generation than the doer. In that very wise book, "Alice in Wonderland," the heroine accepts her latest surprise with equanimity, "For, you see, so many out-of-the-way things had happened lately, that Alice had begun to think that very few things indeed were really impossible." Alice dreaming gives the accurate measure of Alice awake. The open-eyed, sober Christian can count no word of Christ impossible and remain ordinarily loyal. To know that our Lord prayed for unity, such unity as is expressed in the very life of God, is in itself an invitation to labor joyously and hopefully for unity which is irresistible. Great movements always begin in a mist of distrust, opposition, and difficulty. They seem to be impossible—and remain so until believing minds and toiling hands make them possible.

3. The first of two bits of practical idealism which I would advocate is, that when lesser combinations can be made without endangering or hindering progress toward the wider unity, let them be undertaken in God's name. On the other hand, no federative or unifying move of any sort should be

entered upon without consideration having first been given as to its bearing on the total problem. The blending of the homogeneous communions in China into the Church of China last spring was conceived and carried through in a truly Catholic spirit.

In this city of Manila, where there are 4,174 resident Americans, we have four separate American churches—exactly three more than there should be. Three churches, as I understand, are now prepared to consider amalgamation into one. Those who are free to make this move are wise in doing it. We, whether through our own fault or the fault of others, are not at liberty to join in. Nevertheless we can stand by sympathetically and wistfully, bidding our brethren Godspeed.

I have had a vision, a vision that persists in returning. Three centuries and a half ago Queen Elizabeth placed at the disposal of the refugee silk weavers from France and Flanders the crypt of the central church of England, Canterbury Cathedral. From that day to this the Huguenots and their descendants have worshipped in the crypt or the crypt chapel later set apart for their use. An endowment insures to them this privilege permanently. Here in Manila we have this beautiful and spacious cathedral. Why should it not be made possible to give shelter under its roof to those who, though not seeing eye to eye with ourselves, are pledged to the constructive presentment of the truth and, like us, are struggling upward toward a divine and not a man-made unity?

4. My second piece of practical idealism and my final word is the most important and the most incontrovertible of all. It is this: Christians bent on unity must strive to cultivate a permanent temper of sympathy and understanding in all their normal and natural, as well as in their special, relationships. There can be no truer, stronger training in preparation for binding up the larger rents in the garment of Christianity than the practice of forbearance and patience, and the eager desire to see the other man's viewpoint, in the home, the market, society, and religion. I wish to make my own the following words:

"Speaking for myself, I find that the value of my own certainty on any such question depends largely upon whether I have honestly striven to see it as my opponent sees it, and to weigh as well as I can the value—it may be the very sacred value—attaching to the arguments of an honest Christian man who is trying as steadily as I am to think and speak and act for the glory of God and the highest good of his fellow-countrymen. Instead of its being disrespectful or derogatory to him that I should have tried to place myself at his point of vision, and yet maintain strenuously in the end the cause which seems to him to be wrong, the very opposite is the case. If, after all our care, we come to different conclusions, I can fight the more vigorously for that which I hold to be right and true, because I know, and he knows, that I have not lightly come to my resolve."

No life is so rich as that which, living loyally to conviction, is always gleaning new harvests from others of diverse, or even opposing, views. The intelligent grasp of the position of those who differ constitutes the only hope of durable unity—and the only ground of justifiable warfare or controversy. Our thinking and praying, our reasoning and interpretation, are so lop-sided without the reinforcement and support of opposing and varying views that we can hardly avoid the poison of prejudice and the incompleteness of at best a half truth. Moreover, men of passionate conviction, whose sincerity is above suspicion, have a right to a respectful hearing, and our own intellectual self-respect and integrity will suffer if we refuse it. It is true that there is but one Catholic Man, Jesus our Lord, and at best we can be little better than pale shadows of Him. But who can forbid us, even amidst much dimness and failure, to struggle up toward His feet?—From Annual Convocation Address. *The Churchman.*

A New Educational Mecca

BY A. ARCHIBALD BULLOCK (NANKING).

NEW China is offering new and greater opportunities and pressing heavier responsibilities on our Mission schools than ever before. For this reason the higher schools, especially, increasingly feel the need of having more native teachers on their staffs who have had a broader culture and a more specialized training than can be at present obtained locally.

The difficulties that have attended the sending of men abroad are familiar to all. Time and money are both hard to spare. And when time and money have been spent the results have not nearly always been all that was expected.

With this whole problem in mind the writer made a special trip to the Philippine Islands this last summer. To anticipate what follows, he believes that the city of Manila does offer a very opportune solution of these difficulties ; that Chinese students can there get just the thing that we stand in need of and with less of the difficulties that attend going to Europe or America. In what follows, the more outstanding advantages that the Philippine Islands have to offer will be pointed out.

In the first place, the schools there furnish all that could be desired by way of scholarship and equipment. The teaching staff is made up of the very best of American specialists and higher class teachers. Money is not spared where it will gain the end needed.

Again, the Islands are not far distant and the costs are not high. Manila can be reached from Shanghai in six days and at a cost (by coast lines) of about $90.00 (Mex.) foreign first class or $30.00 Chinese first class. The cost of living in Manila is only a fraction of what it would be in America. The Insular Government allows 25.00 pesos ($25.00 Mex.) per month for full scholarships ; with this amount students with care can pay for board, lodging, laundry, and incidentals. Chinese students can and do use just the same diet as the natives, as it is on the rice basis ; that which is supplied for this amount is a glorified Chinese diet.

The climate is not really tropical, Manila being some 15 degrees north. The winters are superior to those in most parts of China. During the hot months schools close down. Moreover, as a city Manila enjoys a remarkably good health record. Needless to say the city is clean and practically free from dangerous infections. No port in the Orient is more careful with port quarantine regulations.

The Philippinos are Orientals and have that viewpoint. In general appearance they do not differ greatly from the Chinese. This is especially the case with the children. As mentioned above their diet is essentially the same. Furthermore, as neighbors of the Chinese they are very much to be reckoned on in the near future when it comes to Eastern problems. Hence the acquaintance will do both good.

While near to the Chinese geographically, socially, and ethnologically, they are still more closely related in point of common problems. It is quite too long a story to attempt to tell here. Hence but a few resemblances will be pointed out. In the first place the Philippinos are on the first rounds of the self-government ladder, perhaps more truly even than is China. It may be some time before pure autonomy is granted the people there ; but all the time, in numbers of ways, they are attending Dame Democracy's school. In some schools time is deliberately set aside for the teaching of republican methods and principles. In practice these are carried out in such societies as those devoted to debating, to village improvement, etc. Young and old are being taught to know and feel the meaning of liberty and public duty. Would that China had had, or could get, some such foundation for her new government !

Again, like the Chinese, the Philippinos stand woefully in need of industrial development. The very best brains are being set to work on the problem ; effort without end is being bent toward its solution, and money is being gladly and freely spent—almost lavishly—in the effort to quickly set in motion the machinery that will in time bring about the change needed. Under the direction of the Bureau of Education a most comprehensive scheme of industrial education is now in operation. Every child of the 600,000 in the schools there is learning some useful handicraft. Higher and more specialized schools are provided for those who are to teach, and experts are discovering the wealth of virgin material that nature has so lavishly laid right at their doors.

The general problem of bringing education rapidly and efficiently to the great masses of the people, scattered through the 400 islands of the archipelago, is receiving the utmost attention and vigor. In the hands of the Bureau of Education is centered a very great deal of power which it is using wisely and beneficently. It is a great engine of accomplishment and enthusiasm. The specific value of all this to a Chinese student will be just here :—the Bureau has demonstrated the feasibility, and—what is vastly more—a method, of working out the education of a large number of people in a wholesale way, in a short time, and with comparatively very little money. Every cent that is used by the Americans in the islands, except that used for the support of the army, comes out of Insular taxes, and as the people are very poor these taxes are not very productive.

The whole question of a just taxation for governmental support is being worked out, and may stand as a model for many older nations.

The methods used for the selection of executive, legislative, and judicial officials in the provinces by the people themselves, who are as yet essentially primitive, is of direct value to China just now. Here is democracy actually in the making, for the people to this extent are governing themselves. Only in the more important offices does the Insular government make the selection of officials.

One of the best features is the spirit abroad in the Islands. In this they resemble the Chinese greatly; but it contains added elements that are of greatest value. It is not alone a healthy, wholesome spirit of ambition and industry; it is more, for it grants to every one the right to work for that ambition, even with his hands. Many students are earning their way through school by working in gardens and kitchens, and that without loss of caste or social standing. This spirit is the more surprising, for only a short decade ago all the bent was the other way; laziness and indolence marked the man of standing and culture. And laziness is yet the great obstacle to rapid advances in the great country stretches. In this respect they differ from Chinese.

The easy-going, "ch'a puh to" spirit of the Oriental in the Philippines is being made over by the strict, rigid, and yet efficient system that the Bureaus demand of all those who come under their jurisdiction.

Of the schools of the city of Manila that might be open to Chinese students I will mention these:—The "Trade School" (the Philippine Schools of Arts and Trades), the "School of Commerce," and the "Normal School." These three schools are of secondary standing, corresponding to the best of the technical high schools of the States. Their work is of the first order of excellence and their teachers and equipment the very best that can be obtained. The Normal School has just moved into a reinforced concrete building that is costing upward of 500,000 pesos. Lastly, the University; it is only now getting under way, but several departments have already fine staffs and equipment,—notably medicine, which is second to none in hospital, clinic, and laboratory. All in all the ideal of the present Secretary of Public Instruction to make the Islands the centre of English education in the Far East bids fair to become a reality. Even at this early day there is probably no city in India, China, or Japan that can offer so full and complete an educational system (in English), especially along technical lines, as Manila affords.

Up to the present time but two or three Chinese students have gone over to Manila to study. The whole status of foreign students has yet to be worked out. However, as the authorities are fully alive to the opportunity they have of influencing the whole of the Far East, announcements *re* tuition and matriculation may be expected soon.

Doubtless many students will hesitate about giving up a period abroad in the States or Europe because of the superior culture possible there. It some ways, doubtless, less culture is possible in Manila, and proximity, cheapness, similarity of problems, etc., are difficult to compare with general culture. On this point every man will have to be his own best judge. In the larger number of cases it is doubtless true that the American trip would be out of the question while the Manila trip would be more feasible. And cultural values of the truest kind are not lacking in Manila. Doubtless as good, and possibly a better, command of English would be gained in Manila than elsewhere abroad. Less art, less fine singing, etc., will be found in Manila, but on the other hand there is far less likelihood of the student being denationalized. And in the Philippines all the culture that can come from meeting those who are attacking oriental problems with Western tools, will be conserved.

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Our Book Table

MISSIONARY METHODS: ST. PAUL'S OR OURS. *By* ROLAND ALLEN, M.A.

Mr. Allen was for some years a missionary in Peking and everyone who knew him recognized his wide culture, his enthusiasm, and his originality. These characteristics appear in the volume now before us.

Its basic thought, or the foundation upon which its whole superstructure is built, is that our (modern) missionary methods are fundamentally different from, and contrary to, St. Paul's. From these premises the author, after laboring through two hundred pages, reaches the conclusion that while our missionary work has been very successful, both in the extent of its operations and the genuineness of the results accomplished, three serious failures mark the work in all the different fields, viz., first, "Everywhere Christianity is exotic," that is, it has not become indigenous, naturalized. Second, "Our Missions are dependent. They look to us for leaders, for instructors and rulers," as well as for a continued supply of funds from the home lands. Third, "Everywhere we see the same types . . . . There has been no new revelation." Undue foreign pressure and influence have produced a uniformity of type that bodes ill for the permanent vitality and growth of the church in the different mission fields. "So far then as we see our missions exotic, dependent, and uniform, we begin to accuse ourselves of failure."

It must be admitted that the author presents his case in a very effective manner, and if we acknowledge the soundness of his premises we cannot fail to be startled by the radicalness of his conclusions. But a careful perusal of the book does not produce the conviction that the author always starts from right premises, and we cannot, therefore, accept his conclusions in their entirety.

The book is divided into six parts, viz., The Introduction, in which a general statement of the case is given; Part I, Antecedent Conditions; Part II, The Presentation of the Gospel; Part III, The Training of Converts; Part IV, St. Paul's Methods of Dealing with Organized Churches; Part V, Conclusions. Under all these heads Mr. Allen undertakes to show that modern missionary methods are seriously at variance with those of St. Paul, and to that extent wrong, and ought to be changed. For instance, in Part I, he says that Paul did not attempt to evangelize any particular class, whereas, according to him, there is too strong a tendency among modern missionaries to work for some particular class or to attack some particular class in their respective fields. "This is shown in the Christian Student Movement, the various educational missions, etc." And yet no one can read the Acts of the Apostles without being struck with the fact that the constant practice of the apostle Paul was to seek out the synagogues in all the cities he visited and preach to the Jews as a people especially prepared to receive his message. This gave him an undoubted advantage over the missionaries of the present day who have to go to such wholly unprepared peoples as the Chinese, the Hindoos, the Japanese, etc. He sought out the class of hearers that were the most accessible and hopeful to work among, just as modern missionaries do in all lands, though they do not find any people so well prepared for their message as St. Paul found in his day.

In Part II, the author discusses the question of Finance. And here he makes his strongest plea against modern missionary methods. He lays much emphasis on the three rules which he says seem to have governed St. Paul's practice in the use of money, viz., first, " He did not seek financial aid for himself from the converts;" second, "He did not take financial support to his converts;" third, "He did not administer funds for his churches." While the practice of modern missionaries follows that of St. Paul as regards the first rule, it is in marked contrast to that of St. Paul as regards the second and third rules. The inference to be drawn from the author's position is that we ought to abandon our way of doing things and wholly follow St. Paul's methods. The author appears to have failed to see the bearing on the case of two important considerations. In the first place, St. Paul "certainly must have had considerable resources," as the author states on page 73, and " we have no means of knowing whence he obtained such large supplies" as were necessary to enable him "to maintain a long judicial process, to travel with ministers, to gain a respectful hearing from provincial governors, and to excite their cupidity." Of course if the modern missionary or native evangelist has resources of his own he does not need extraneous assistance. But not many have such resources as St. Paul evidently had, and so their methods of work must necessarily differ from his. In the second place, the churches in our home lands are strong and well-to-do and the burden of evangelizing the world rests as heavily upon them as it does upon the few missionaries and evangelists who have actually gone forth to preach the Gospel in the regions beyond. The home churches must all have a share in carrying out the last command of their risen and ascended Lord to go into all the world and preach the Gospel to every creature. The three ways in which they can all share in the burden and joy of this work are, (1) to send their sons and daughters into all heathen lands to preach and teach the way of salvation; (2) to pray for those who go; and (3) to give money for their support. St. Paul had no Christian constituency behind him. We have, and so our practice must necessarily be different from his.

The author, in his zeal to contrast modern methods with St. Paul's, allows himself to make a good many statements that are hardly in accordance with the facts. For example, on page 126 he says: "We educate our converts to think that none but duly appointed ministers may preach. We dread the possible mistakes of individual zeal. The result is that our converts hesitate to speak of religion to others. They throw the responsibility upon the licensed evangelist or the Mission. They do not feel any responsibility for the evangelization of the world. Their mouths are closed." This is indeed a grave indictment against modern missionary methods, *if it is true.* But is it true? I do not know of any Mission in China where such a policy prevails. On the contrary, Christians are everywhere urged to tell the story of the Cross to their relatives and friends and to the strangers they meet in the tea house, in the shop, by the way, on boat and cart and railway, and no greater joy can come to a missionary than to find the native Christians zealous in their efforts to propagate Christianity among their own people.

Again, on page 158 the author says: "With us there is a tendency to encourage a physical separation from heathen society. Our converts often cease to live in a heathen society," that is, the Christians gather into separate communities. Then the author proceeds to show that while there are some advantages in this segregation of the Christians from the heathen, the disadvantages far outweigh the advantages. But, we would like to ask, where and in what mission field does this practice obtain? Possibly it may obtain in India, but certainly not in China.

And so we might go on to considerable length, noting the many sweeping assertions about conditions that may possibly prevail in isolated localities in India, or some other mission field, but which are not found to any large extent in China, at all events.

But, notwithstanding these adverse criticisms, the book contains much that is worthy of serious thought on the part of missionaries and Mission Boards. As the author says in his preface: "The time is ripe for a reconsideration of our methods. In any such reconsideration the methods employed by the greatest of the Teachers of the Gentiles should take the first place." Some of our modern missionary methods should, no doubt, be revised. It is quite possible that we do often depend too much upon mere money and machinery, and not enough upon humble, united and persistent prayer, for success in our work. A study of Mr. Allen's book by all who are interested in missionary work, cannot fail to afford much profit, and each reader will, no doubt, be able, for himself, to accept or reject Mr. Allen's conclusions, according as they do or do not apply to his particular environment.

A. P. PARKER.

THE MISSIONARY CAMPAIGN; ITS PRINCIPLES, METHODS, AND PROBLEMS. *By* REV. W. S. HOOTON, B.A. *London: Longmans, Green & Co., 1912 (2/6 net).*

We have read this book with a great deal of pleasure and we should like to see it put into the hands of every young missionary. It gives no ready-made formula for each and every branch of missionary work, but goes to the root of things and, as its title indicates, deals with principles, methods, and problems. The author has carefully studied the Report of the World's Missionary Conference and has made good use of the ample material which those well-known nine volumes contain. If for nothing else than for giving such a useful and discriminating outline of the Conference Resolutions and the facts on which they were based, Mr. Hooton deserves our hearty thanks. But we have also to thank him for supplementing the Conference Report with the results of his study of other missionary literature, especially those ably conducted journals, *The East and the West* and the *Church Missionary Review*, and Dr. Eugene Stock's *History of the Church Missionary Society*.

The general scope of the book will be gathered from the title of chapters like the following: "The Meaning of Evangelization," "The Christian Attitude towards Non-Christian Religions," "The Door to the Non-Christian Mind," "Early Stages of a Mission," "Native Church Organization," "The Place of Education," "Allied Camps." Eight other chapters on kindred and equally important subjects make up the volume. Naturally one compares the writer's conclusions with the bold challenges and criticisms of Mr. Allen's recent book: "*Missionary Methods: St. Paul's or Ours?*" It is too much to say that Mr. Hooton answers Mr. Allen, for he refers, so far as we have noticed, only once to the book; but he certainly presents the other side of the case, and the arguments which he advances are based on the experiences of missionaries in many fields.

Mr. Allen, it seems to us, expounds a new theory of missions and does it brilliantly. Mr. Hooton, on the other hand, emphasises the aims and methods that are generally accepted:—The key to the great problem of the world's evangelization, is to be found not in a new Gospel, or in a new way of presenting it; but in fidelity and consecration, in wise adaptation of methods to times and circumstances, in persistent evangelization, in careful training of natives, and in the steady building up of the church. But is there no gain in looking at our work from a new point of view, in overhauling our methods and in readjusting our relationships to native workers and to the native church? One would be sorry to think that the last word had been uttered and that we have nothing more to learn.

Naturally, readers in China will turn to the author's treatment of the subjects which occupy so prominent a position in our thought at the present time, viz., *Church Organization and Union*. We must confess that Mr. Hooton disappoints us here. His limitations are apparent, for, as he states in his preface, he approaches the subject from the Anglican point of view and his illustrations are taken, in the main, from the missions of the Anglican Church. Now, neither of the subjects mentioned above can be seen in their right proportion from the point of view of any one Church or Mission. The following statement is admirable:—

> "It is the end and aim of all our efforts, that there should be planted in every field an independent Church, no longer as a daughter looking to the parent for spiritual or material support and guidance, but rather as a sister in perfect independence though complete communion, and by its entire sufficiency for the evangelization of its own territory setting free the Church, to which it owes its origin, for much-needed service elsewhere, while not itself unmindful of its due share of foreign missionary zeal" (pp. 96, 97).

The next four pages are devoted to a review of the methods by which an approach to this ideal has been sought in different places. But the illustrations given are practically all of one type and, however instructive they may be, they do not carry us far enough or indicate that other plans are being tried and that the ideal is being approached in many different ways.

The same remarks apply also to Mr. Hooton's treatment of the question of union. A whole chapter is devoted to it; but is not the question somewhat obscured by the words "Allied Camps" which stand at the head of the chapter? Surely we are only standing on the threshold when we can get no farther than this. If we cannot start with the assumption that the missionary body is *one* army fighting under one flag and one Leader, it is useless to talk about any other kind of union. There may be many regiments and many kinds of equipment, but let us hope that there are not many "camps" even though they be those of "allies." There is much that we should like to quote from this chapter about the need for union and the difficulties in the way. The points are well stated; but we have no special guidance how a basis for real Church union is to be found. From Mr. Hooton's point of view the hesitation is natural; meanwhile Chinese Christians are moving forward, led, let us believe, by a wisdom higher than their own, to the realization of their privileges as members of a common family of which Christ the Lord is Head.

G. H. B.

Commentary on the Four Books 四書解義適今孟子. *By* Rev. Henry M. Woods, D.D. *Mencius. In two Volumes. pp. 418. C. L. S., Shanghai.*

The commentary on Mencius, just from the press, is timely. It is an old book brought up to date and ready to meet the demands and needs of the new Republic of China. This book points not alone to the duty of doing right, which thought permeates the Four Books, but also to the highest standard of right and to the power whereby we may strive toward that goal.

There are several outstanding features in this painstaking work:

1. The style and plan of the book are excellent. Many commentators, such as 正義味根錦, are good, but too elaborate. Too much matter tires the readers and too much abridging misses the essential elements. The commentaries just mentioned are comprehensive, but not concise, and so they find few diligent readers.

In this commentary there are apt and stimulating quotations, well selected from our best literati and historians, such as 利誠亂之始也 from 太史公, and 君子未嘗不欲利但專以利爲心則有害惟仁義則不求利而未嘗不利也 from 程子 on page 6, vol. 1.

2. The Western thoughts are valuable. We have long been fond of Western thoughts, but have neglected treating them side by side with our own. We are often so pro-Western that we forget that certain principles have long been operating in our own oriental minds. This book helps us to appreciate Western thought without overlooking what has been already handed down to us by our own great men. The quotations from such master minds as Montesquieu, Lincoln, Washington, De Tocqueville, Plato, Burke, etc., are often referred to and they are, in general, well expressed in Chinese—we may except a quotation on p. 90 where the translation is obscure.

3. The courageous comments and criticisms on the actions and sayings of Mencius are delicately, suggestively, and honestly made and will tend to revolutionize the old way of thinking. Chinese, as a rule, regard the sages as perfect and their sayings as of final authority. Students in China regard them as right, even when they are in error—and as the correct rule of life. But we must remember the words of Confucius: "Let every man consider virtue as devolving upon himself. He may not yield the performance thereof even to his teacher." (當仁不讓於師.) So right is right and no wrong is ever right.

There are many criticisms and corrections of the text such as those on pp. 104, 160, 172, vol. I. But the author misses one important correction, *viz.*, "There are three things which are unfilial and to have no posterity is the greatest of them."

This tends toward and permits polygamy which destroys domestic purity. Even economically, this is a wrong dictum for there are many men with no posterity who do more for their country than some who have posterity, and the former are as much honored as the latter.

4. The principles of the Christian religion are happily introduced. The author must have taken great care in introducing these scripture quotations and Christian ideas. About thirty are given in the first volume. They are not so many as to arouse opposition or resentment on the part of the general reader and they are not so few as to obscure the author's purpose. The words of Mencius, though imperfect, are yet cherished by the people of this land and create a hungering for the Right,—and what we need is the Christian religion which will impart the power to live a pure and upright life. Without Christianity Mencius' words will never have their proper place or power. Christ alone can give life to the principles enunciated by these forerunners. This commentary will do large service for the reading classes in general and for the future generations of China.

CHANG YUNG HSUN.*

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* Rev. Chang Yung Hsun is associate professor of Theology in the Nanking Bible Training Schools and Affiliated Schools of Theology. It is a pleasure to introduce him to the readers of the RECORDER.—[ED.]

EVANGELISTIC HYMN BOOK (佈道詩). *By* REV. P. F. PRICE, D.D. *For use in meetings among the masses.*

When Charles M. Alexander struck these shores, he brought with him renewed interest in popular music for evangelistic purposes and this timely book is one of the results. The wave of song rolls on around the world. Dr. Price selected from some 2,000 hymns, and by a process of successive eliminations finally fixed on 74 hymns as suitable and sufficient for his purpose. In this work he called to his aid some seven or eight persons all of whom had experience in such work among the masses. The selection covers a wide field of truth in the simplest 同行 language, including choruses, etc., suitable for the open air. The Chinese edition contains appropriate Scripture texts before each song, while a special musical edition was prepared by Mrs. Price and others. In these days of unprecedented opportunity, such a collection should be widely used. The size, the price, and its excellence are all in its favor.

D. MacG.

Correspondence

A QUESTION OF TERMS.

To the Editor of

"The Chinese Recorder."

Dear Sir : Is it permissible to ask the committees who are at work on the Old Testament revision, whether they will adopt characters to express the sound "*Yah Weh*" instead of "*Yeh ho hua*" for the Divine Name as revealed to Israel? It would be a great gain to have the change made now : and I think many of us who have long and cherished associations with "Jehovah" and "Yeh ho hua" must feel that it is our duty to give them up, in so far as may be necessary to put the Chinese in possession of the more accurate sound.

Yours very truly,

Frank L. Norris.

EDUCATIONAL PERIODICALS.

To the Editor of

"The Chinese Recorder."

Dear Sir : At the meeting of the Educational Association held in Shanghai last May, more than one speaker referred to the fact that many educational workers in China are not subscribers to up-to-date educational periodicals. As is so often the case, a fault was recognized and emphasized, but no remedy was suggested. I heard no speaker mention a single periodical that he or she considered the right sort.

Soon after the meetings I wrote to the Dean of the School of Education, University of Chicago, and asked for a list of the publications that he considered the best. I enclose a copy of his reply. If you can give place to it in the Recorder it may be the means of rendering service to some school workers.

Sincerely yours,

B. E. Robison.

Ningpo.

. . . . . I am answering your letter concerning educational journals for educators in China after discussing the matter with certain who know the situation you have in mind. I infer that the work is largely of the traditional type offered in elementary and high schools.

For the high school situation, there is practically only one good journal, the *School Review*, published by the University of Chicago Press, $1.50 a year, monthly, except July and August.

For elementary school work the following are recommended :—*Primary Education*, Educational Publishing Co., Boston, Mass., $1.00 a year, monthly ; *Popular Education*, Boston, Mass., $1.00 a year, monthly.

These two journals are quite elementary and practical in character, not psychological or scientific. If you want a scientific discussion of elementary school work, I suggest *The Elementary School Teacher*, University of Chicago Press, $1.50 a year, monthly, except July and August. The practical journals would probably meet the needs of the teachers better. Very truly yours, S. Chester Parker,

LANGUAGE OF BUDDHIST BOOKS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the end of Mr. Sydenstricker's article in the October number of the RECORDER is a statement which I have seen very often, but which seems to me far from the truth.

"One reason why Buddhism has taken such a hold on the Chinese is the often beautiful language in which Buddhist books are written; on the contrary, there is little doubt that one great reason why the Bible has so far no larger interest to the Chinese is the semi-foreign style in which it has been put."

Now it so happened that a few hours before reading the article I had been talking with the Tutuh of Anhui, and the conversation turned on the subject of books. He asked me if I had read any Buddhist books. I replied that I had, a few. He said: "They are very hard reading. Without the assistance of one who is deeply learned in Buddhism, no one can understand them." I believe this represents fairly the general attitude of Confucian scholars with regard to Buddhist style. It is foreign style distinctly and entirely, and, unless I am much mistaken, more foreign than the style of most of our Christian books. It is a style not in the least understanded of the people. The only conceivable reason why it should be thought good style is because it is ancient. I am, of course, well aware that our Christian books stand much in need of improvement in every respect, but this comparison with Buddhist books is, I believe, entirely misleading.

Yours truly,

D. T. HUNTINGTON.

ANKING, CHINA.

Missionary News

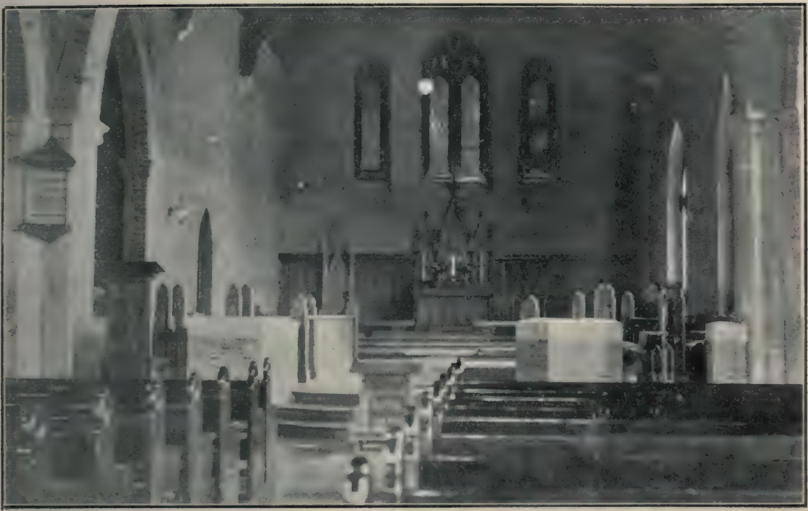
The Consecration of the Cathedral of the Holy Saviour.

American Church Mission, Anking.

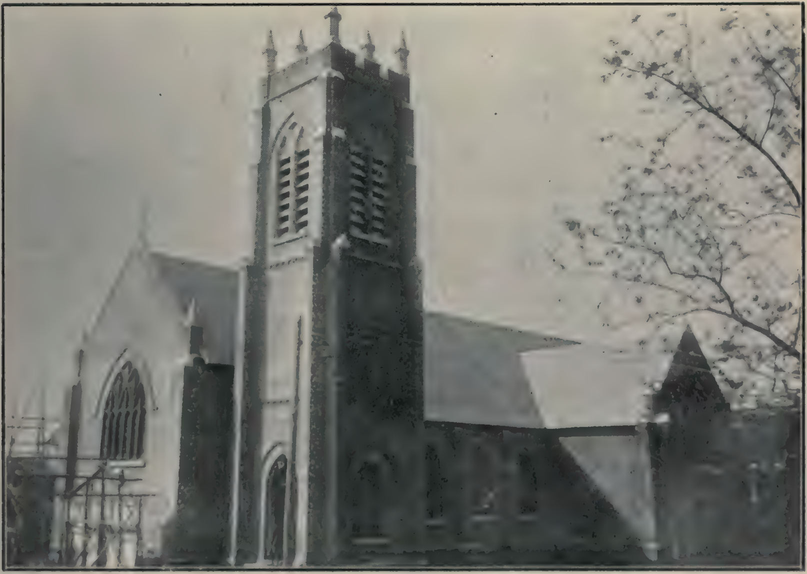
Bishop D. T. Huntington, after a personal study of the situation some months ago, reached the decision to make the centre of his new work at Anking, the capital, rather than at Wuhu, the port of Anhui province. His official designation for the present remains the Bishop of Wuhu, but his residence is now at Anking, and he has recently consecrated the large church, which was being erected at Anking, as his cathedral.

The cathedral is located on the first property bought by the American Church Mission in Anking (in 1900), and is situated in the very centre of the city on a compound of an acre and a half, twelve minutes' walk from the 15 acre compound on which the mission residences, St. James' Hospital, St Paul's High School, and St. Agnes' School are situated. The cathedral is a pure Gothic structure of grey brick with stone finishings. Octagonal stone columns, eight to either side, support the roof of the nave and crossing. A seventy-foot bell tower, containing a fine-toned bell that can be

THE CATHEDRAL OF THE HOLY SAVIOUR, ANKING.



VIEW OF THE CHANCEL.



EXTERIOR

heard all over the city, rises over the main entrance and, owing to the high ground of the site, is a conspicuous landmark. In both building and furnishings, the controlling idea has been to present to the Chinese Christians a model of the best type of ecclesiastical architecture and taste which the Church in the West has developed, leaving the problem of adaptation to the future Chinese Church. The building with its furnishings has cost some $20,000 Mex., and, with St. James' Hospital, shares the distinction of being the largest and most impressive building in this provincial capital.

The consecration service took place on November 10th, the 23rd Sunday after Trinity, taking the place of the usual morning service. In addition to the local congregation, the clergy, many catechists, and lay delegates from the various stations and out-stations of the two provinces of Anhui and Kiangsi—which comprise the Wuhu District—were present, and the local congregation of the China Inland Mission also attended the service in a body, their pastors, Chinese and foreign, occupying seats in the chancel. While the Roman Mission was, of course, not represented, the priest in charge showed his friendly interest in the occasion by calling later, as did the provincial Tutuh, and both expressed much admiration for the size and architectural beauty of the building and the worthiness of its appointments.

The consecration service was very impressive, and the ordinary seating capacity of the cathedral, about seven hundred, was well occupied. The singing, led by a boy choir of thirty-six voices, was most hearty and inspiring, while the participation of the congregation throughout the service was orderly and reverent. The occasion was especially noteworthy as the first on which the two missions have been able, owing to the limited size of their chapels, to have a union service.

The consecration of the cathedral was also signalized by a series of special services for non-Christians, commencing the same evening and continuing each day until the following Sunday evening. Admission to these services was by ticket, in order to reach as wide a range of people as possible. Ten thousand copies of a preliminary announcement were distributed with the tickets, and through the local papers as a sort of supplement. This announcement contained over three thousand characters, and outlined the growth and present status of the Christian Church, throughout the world, in China, and in Anking, and also described the occasion, the character and order of the services and laid emphasis on the minimum requirements as regards orderliness and reverence of those attending. The evening meetings were for men, and similar meetings were held each afternoon for women and children from the families of those attending the previous evening, the same tickets being available. The various classes of society, officials, students, gentry and merchants, military, and industrial classes were invited separately, and a special programme was printed for each evening, on which the hymns were printed in full. The subjects for the addresses were adapted to the class of society present, e.g., The Church and the Republic; The Church and Socialism; The Church and Commerce; The Christian Warfare; The Church and the Family; The Church and Modern Education, etc. The cathedral was reseated to accommodate 1,000, and yet at many evening services several hundred more came than could be seated; some stood in the aisles, and others had to be turned away. During the eight days, from twelve to fifteen thousand people attended, and but for the weariness of the workers and the pressure of other duties, the services might have been continued for another week so far as could be judged from the attendance and interest at the later services.

It is too soon yet to estimate the permanent results of the series of special services. The most patent lesson is the great inadequacy of the cathedral staff to follow up with real effectiveness the remarkable opportunity which these meetings exhibit for reaching people of all classes in this city. Our net is far too weak for such a vast multitude of fish, and we are not without the re-action of disappointment that our limitations and deficiencies have caused much to be lost that might have been conserved. Yet, in addition to the widespread impress of a more or less general nature which is manifest, certain more definite results are visible, such as several score of new enquirers; a night school for illiterates, with forty or more attending; a Sunday-school for non-Christian women and children, with a couple of hundred attending; and the continuation of the Sunday evening service for non-Christian men with the attendance comfortably filling the cathedral each time. The cathedral bids fair to fill from now on a place of important and growing influence in this community, and has certainly already done no little to win for the Church the favor and respect, if not the open allegiance, of large numbers from all classes of society.

E. L. WOODWARD.

Union Language School, Nanking.

The school opened as scheduled on October 15th, with an enrolment of fifteen students. This had grown to twenty-five by November 1st. On November 9th we started a second class with nine newly-arrived Baptists as the nucleus. The present enrolment is thirty-six; sixteen of whom are in the first class, seventeen in the class started three weeks later, and three special students. There are fifteen men and twenty-one women students. In addition to the two members of the University staff who are taking special work, seven missionary bodies are represented. The Presbyterian Church (North) has thirteen representatives; of these, two married couples and a single lady have been assigned to Hangchow; two couples allocated for work in coöperation with the Y.M.C.A., one lady worker for Hwaiyuen, one for Hunan, one for Nanking, and a doctor to join the staff of the Medical Department of Nanking University. Of the three Methodists enrolled, two are working in Nanking and one is scheduled for Wuhu. Of the eleven Baptists, one couple is to join the staff of the Baptist College, Shanghai, four are for West China, a couple for Central China, a single man for Hangchow and a single lady to Shaohsing and one to Kinhwa. The two missionaries of the Seventh

Day Adventist Mission are allocated for work in Central China; the single lady of the Christian Mission and the representatives of the Y. M. C. A. (3) and Y. W. C. A. (1) are unassigned.

The officials of the Department are:

Mr. A. J. Bowen,	President.
Rev. F. E. Meigs,	Dean.
Rev. Frank Garrett,	Associate Dean.
Mr. Wm. R. Stewart,	Managing Secretary.
Mr Gia,	Head Chinese Teacher.

The daily schedule opens with chapel at 8:30 and closes at 4 p.m. The morning and afternoon each have a fifteen minute recess and several brief pauses. Two hours are allowed at noon. The rest of the time is divided into six periods; during three of these the students are with their personal teachers in individual study rooms, during which time their study is supervised by the head Chinese teacher and by a foreign instructor. Two periods each day are spent in the class room under foreign instruction in idiom and character analysis, the remaining period being spent in private study in the study hall. Most of the students do an hour of work at home, though this is not required.

The school is proving a great success; has already surpassed the most optimistic expectations of its promoters; and is demonstrating, without a doubt, the superior advantages of united study of the language under proper supervision. The students are being saved many of the perplexities and most of the discouragements of the old individual method of study. They are having the use in rotation of eighteen different Chinese teachers all of whom have been chosen very carefully from a large number of applicants, and some dozen of whom are of the very first grade. The spirit of unity being fostered and the beginnings of lifelong friendships formed during these early days in a strange land are among the most valuable by-products of the institution.

The missionaries of Nanking have been most cordial in their hospitality, and have taken in all these students to live in their homes, so that all are shielded from the cares of a household.

The size of the school is limited only by the equipment and teaching staff. The limit set as the maximum has been exceeded and a large number of late applicants have been turned away.

A large number of visitors from different sections of China have stopped in to see the school, some of whom confessed that they came with scepticism, but left with the idea that the school was marking a new epoch in missionary training, in that it was filling the long felt want.

W. R. Stewart.

Opening of Y.M.C.A. in Kirin.

Just a year ago our Y.M.C.A. had a most auspicious opening, and now it has had another big push forward through a very fine series of meetings October 24-29 at which Mr. C. H. Robertson of Shanghai lectured on Wireless Telegraphy, and with a most admirable supply of apparatus demonstrated to nearly 4,000 of the most capable and intelligent members of the Chinese community the wonderful achievements of the past and possibilities of the future. The opening of the new railway from Changchun all the way to Kirin almost synchronized with the lecturer's coming, though on the day of his arrival the train stopped within a couple of *li* of the Kirin terminus and did not come in all the way for two days later. This was very fortunate as the apparatus required means about 500 pounds of baggage and on bad roads progress would be very slow. Careful arrangements had been made for the lectures and great indeed was the success attending them. The first audience consisted of officials, together with nearly all the foreign residents, and was presided over by his Excellency the Governor. The succeeding morning meetings were for various classes of citizens and were all presided over by representative and influential men. All were well attended and the interest was very keen. In the afternoons the students from the various schools in the city—there are over 20—had an opportunity of seeing and hearing, which they did not fail to appreciate.

The apparatus used consists of (1) a sending and a receiving station showing how by wireless a lamp can be lighted, a bell rung, a cannon fired off, etc; (2) a large and specially designed electro-magnetic apparatus capable of acting as the magnet, the telegraph sounder, the relay, the interrupter, the bell or the recording telegraph. (This is especially valuable in making the first principles intelligible to the average man.) (3) There is a specially constructed sending and receiving station, connected with a regular form of antennæ that stretched far up over the outside of the building. The meetings were held in the Provincial Assembly Hall, and the antennæ reaching to the top of the dome were the first things to catch the observer's eye on approaching. (4) There is also a special portable military sending and receiving outfit. It is true there is a wireless installation at Harbin, yet to nearly all present the exhibition was quite novel, nor is it likely that there was one among the thousands who heard these lectures who had not much to learn from them. Certainly it has been a great stimulus to the more thoughtful in Kirin. It has brought larger visions of the world in which we live and introduced new energy and zeal into the cause of our young men. For all this we are profoundly thankful.

W. H. GILLESPIE.

Kiangsu Provincial Federation.

The Third Annual Meeting of the above Federation was held in St. Paul's Church, Shanghai, November 20th and 21st, 1912. The following foreign delegates were present :—Rev. P. F. Price, Am. Pres., Nanking; Rev. C. F. Hancock, Am. Pres., Yencheng; Rev. F. Rawlinson, S. B. C., Shanghai; Rev. J. W. Crofoot, S. D. B., Shanghai; Rev. E. Box, L. M. S., Shanghai; Rev. J. Ware, F. C. M. S., Shanghai; Rev. Macray, Am. Epis., Shanghai, Rev. W.J. Shipley, M.E.M., Shanghai. There were also present thirty-eight Chinese pastors, representing nearly every mission in Kiangsu, including the Y.M.C.A.

The meeting was called to order by the Vice-President, Djang Yung-hsun of Nanking, who also conducted the devotional exercises.

Pastor Chen Dji-doh in welcoming the delegates said, "In welcoming you to the Provincial Federation we look forward to the time when we shall see a

National Federation in China,—and beyond that to a world-wide federation of all the churches of Christ on earth. We rejoice because you have thus honored us in selecting Shanghai as your place of meeting, and also because this is the first meeting of the federation since the inauguration of the Republic.

Pastor Shen Ssi-sing, Am. Epis., Kiating, gave an address on, "How may we best advance the interests of the Church under the Republic?" His chief points were: "Be instant in preaching; increase the number of competent and trustworthy evangelists; increase the number of our benevolences, such as hospitals, rescue homes, and industrial homes, in order to exhibit the Christ-like spirit of the Church." Besides the foregoing he emphasized the need of "becoming truly united among ourselves, and of harmonizing our church ordinances and practices; also of asssisting our evangelists in every way possible and of establishing Industrial Schools in order to promote self-support."

Pastor Shen Szi-ung said we should keep in close touch with Christian officials in order to encourage them in retaining their zeal and interest in Church affairs.

Pastor Li Heng-chwen of Soochow said: "Seeing the great influence exerted by the press, it is time the Church owned its own daily newspaper. Union in evangelism is imperative; open Sunday-schools wherever possible; encourage the wealthy Christians to greater liberality."

Pastor Chan Pao-tsu: "Instruct members as to their Church duties and responsibilities. The Church must no longer follow its old custom of restraining laymen from office."

Pastor Shen Sih-sang, L.M.S.: "It is most important that we preachers should drink deeply of the living water ourselves in order that we may be able to convey the life to others."

An address was given by Pastor Chu Bao-hwui of Nanking on "How shall we provide preachers for the neglected northern districts of Kiangsu?" From an investigation of this field it was found to be an exceptionally hard one, and one which only men of endurance and tried Christian character would be able to cope with successfully. To obtain such men he urged that the field with all of its needs and difficulties be brought to the attention of preachers and that a call be made for volunteers. A special evangelistic board should be elected to see this work accomplished.

Mr. Chen Chang-sang, editor of the *Christian Intelligencer*, pointed out that while there were sixteen missions in Shanghai and six in Nanking, the entire northern part of the province had been overlooked. He recommended the Missions to write to the foreign Boards asking them to appoint men to the neglected districts instead of allowing them to concentrate in the central stations.

The evening session of the first day was devoted to the subject of "How shall we conserve the objects of the federation in receiving new converts?" This was presented by Pastor Liu Teh-sang. In the course of his address he said: "If the foreign missionaries would not insist upon the division of territory, there would be far less suspicion and jealousy on the part of one Church towards another. He urged that enquirers be encouraged to attend the church nearest to them. Do not foster your Church at the expense of their spiritual interests. Do not criticize the rites and ordinances of a neighboring Church before enquirers and young converts, seeing that the great object of salvation is one and the same in each Church."

Pastor Yu Ss-lien, Southern Baptist, said: "When an enquirer presents himself, no matter to what class he belongs, preach the Gospel of the Cross to him plainly. If you treat the enquirers with studied politeness, and withhold the Cross, they will seek for all kinds of material benefits, or they will enter the Church and afterward become bitterly disappointed."

Pastor Li Heng-chun said: "We must be more critical in our examination of enquirers. Do not smooth the way for them to enter the Church. Let them understand clearly the obligations they are taking upon themselves in becoming Christians."

Pastor Djuh Gien-tang of Soochow: The Chekiang Federation had agreed to keep enquirers under instruction one year before admitting them to baptism. We should seek to make our federation effective by keeping out all men whom we suspect are seeking to enter the Church with ulterior motives. Let us not lay emphasis upon the ordinances so as not to disturb the objects of federation. For instance, we Baptists lay great emphasis upon baptism, yet we have laid aside the non-essentials and are able to coöperate in many of the objects for which our Churches are united. Our hope is that the traditions which have hitherto kept the Churches apart will be entirely discarded. There is still time. It is but one hundred years since the Church was planted in China. It can be done. For instance, we have six boards of different sizes to bring together. Plane a little off yours, saw a little off mine, and by and by they will come together.

The first subject dealt with on the second day of the conference was: "Why preachers should be willing to yield their rights of franchise." This was an interesting debate between Pastor Djou Liang-ting of the Shanghai Gospel Mission, and Chen Ging-yung of Nanking. Mr. Djou said: We have the highest precedent for declining political rights. (1) Jesus refused to be made an earthly king, and Paul gave up his political rights for the Gospel's sake. (2) By resigning their rights to vote, preachers will be at liberty to devote their whole time and energies to their high calling. (3) By clamoring for votes by letters and telegrams, preachers are disgracing their profession. When the Great Yu heard that the Emperor Yao had designated him as his successor he took water and washed his ears in order to remove the taint he believed the news had left behind. (4) By our demanding votes the government will be greatly embarrassed, as representatives of all other religions, including Buddhist and Taoist priests, will demand equal rights. Let us show our sympathy with the government by yielding our rights.

Some of the arguments put forth on the opposite side were as follows: We must recognize that this is a republic, a country of the people where all have equal rights. No one class can claim special privileges. There is now religious toleration, there are many Christian officials, and some day China will have a Christian President. We as Christian citizens of a free country have certain rights and responsibilities from which we cannot escape. We have also a precedent from Scripture for our position. When Christ was asked: "Are you the king of the Jews?" he immediately replied, "Thou sayest it." And Paul also demanded his rights as a free Roman citizen. The Government has disenfranchised three classes only, the defectives, illiterates, and aliens. We do not wish to be placed in the same category with these.

Upon the motion being put, all but two were in favour of yielding their votes. The general feeling was that preachers had better not try to force the issue just now, but to wait until the Government is fully developed. At the same time it was agreed to allow perfect liberty and for each person to act according to the dictates of conscience.

The afternoon of the second day was occupied with the subject: "How may we best assist Church members in Bible study who are not able to enter Bible Colleges?" The address was given by Pastor Tong Tsing-en of the Baptist Seminary, Shanghai. The main points in his address were as follows: (1) Open night-schools for Bible study. Have regular hours and efficient teachers. (2) Establish Bible correspondence classes. (3) Appoint a permanent committee to organize summer institutes. (4) Prepare good text books and place them in the hands of all who desire to take the course. Grant certificates of competency and recommend the worthy to Bible colleges. (5) We spend much time preaching to outsiders, let us devote more time to our pastoral work in order to feed our flocks. (6) Let our object be to so instruct our churches as to raise the True Doctrine above all other religions.

Much regret was felt that Dr. Cochrane of the L. M. S. was not present to speak upon national federation. In his absence, Mr. Box announced that ten provinces had already decided to federate, and that eight had yet to be heard from. In the meantime, information was being collected and it was hoped that in two or three years a national conference would be held in one of the large centers.

Mr. Tsao Sih-kang, Chinese Secretary of the Y. M. C. A., announced that Mr. Mott was planning to be in China in March 1913, in the interests of international federation.

The conference was characterized throughout by the greatest harmony and was remarkable for the way the delegates thought along Bible lines as indicated in their discussions of subjects of vital interest to the Church of Christ in China. We believe that it is from such conferences that we are best able to discern the trend of the Chinese mind and to gauge the actual condition of the work.

In order to bring our report within reasonable limits we have only recorded discussions of our Chinese colleagues, omitting all that was said by the foreigners present.

The following committee was elected for next year: President, Chen Ging-yung; Vice-President, P. F. Price, D.D.; Secretary, Chen Chwang-sang; Foreign Secretary F. Rawlinson; Treasurer, Chen Dji-doh;

Members of Executive Committee, Li Chwang-fan, James Ware.

JAMES WARE.

Foreign Secretary to the Federation Conference.

C. I. M. News.

Writing from Tsingkiangpu, Ku., on November 14th, Miss A. I. Saltmarsh says:—"We have very much to thank God for, as there have been some critical times here. On November 1st one thousand soldiers were disarmed and dismissed. They refused to go, and threatened to loot. They were reported to be lying in wait with bands of robbers, seeking an opportunity to attack the city. The official here seems to have acted with courage and firmness. We do praise God for keeping us in peace and quietness.

"Another cause of anxiety was the passing through of disbanded soldiers from Yangchow. So far we have not heard of any trouble that has actually occurred in this city. Every now and then there are disturbing rumours, which show the unrest in the minds of the people ; but even these are becoming less frequent and of shorter duration. There was a grand procession last night to commemorate the appointment of the first revolutionary official of last year. He has since then been removed, and the present official seems to be more capable. We have not much progress to report, except that a greater number of women are attending the meetings, and we have opportunities of reaching some of the well-to-do ladies. There are now twenty girls in the class and eight women in the women's reading class. Most of them are showing great interest and making good progress. Some of the girls, too, shew that they understand and remember the Gospel truths we teach. One, a girl of fourteen, has destroyed the idols in her home, saying they are of no use. Her parents allowed her to do so, to keep her quiet.

"The young farmer, who comes in regularly every Sunday, has been having difficult times in his home, as he wants to get rid of the ancestral tablet and idols. He has had to give up some of his land to pacify his relatives. He wants us to go to his home when it is all ready, but he is not sure what sort of a reception his wife would give us. When he was coming in to worship one Sunday, she followed him and dragged on him for three *li*."

◆

The Month

CHINA AND RUSSIA.

The agitation against Russia on account of Russia's actions with respect to Outer Mongolia has been very considerable in the provinces. There was a strong feeling in favour of hostile action against Russia. Canton province was especially inflamed. The agitations went so far as to bring about a boycott of the Russo-Asiatic Bank in Tientsin and Peking. Both China and Russia prepared troops with an eye to possible emergencies. But while the Chinese Government endeavoured to strengthen its position in Inner Mongolia, it yet realized the impossibility of forcibly resisting Russia.

Outer Mongolia proceeded in its plans to the extent of preparing an embassy to go to St. Petersburg to thank the Russian Government for their help.

The following terms are reported to have been handed by Mr. Lu, Minister of Foreign Affairs, to the Russian Government :—

1. Sovereign power over Mongolia belongs to China.
2. No Power may station troops or transport subjects to colonize in Mongolia.
3. The Chinese Government will agree not to create additional officials for Mongolia.
4. China may, for the protection of her officials already established, station troops there.
5. For the protection of Chinese subjects now living there she may keep a police force of a certain strength.
6. Pastures owned by the Government may be freely used by the princes and dukes.
7. Without the sanction of the Chinese Government, no agricultural work, mining operation, or railway enterprise shall be pursued in Mongolia.
8. Treaties entered into by Mongolia with foreign Powers are to be without effect; and in future, without the consent of the Chinese Government, no treaty shall be concluded by Mongolia.

LOAN NEGOTIATIONS.

Early in the month the prospect looked very unpromising for the negotiations of the Sextuple Group Loan. The Crisp Loan also did not progress very well. Article 14 of the Crisp Loan, which prevented China from borrowing from any other source up till the middle of 1913 unless the Crisp syndicate were given an equal opportunity of tendering, became an obstacle in the way of negotiations. This article was especially obnoxious to the Sextuple Group. Later, however, negotiations were entered into by the Sextuple Group with the Chinese Government for a loan of Twenty-five Million Pounds. Twelve million of this would be needed to cover existing obligations. Apparently satisfactory terms were arranged between the group and the Government, and the Crisp syndicate agreed to waive all its rights on condition that it was properly indemnified. The amount of this indemnification, however, is still a source of discussion

The Salt Gabelle was to be accepted as security for the new loan. In addition to the reopening of negotiations with the Sextuple Group, plans are on foot for an American loan to Canton.

The National Council also passed the First Reading of a Bill for the raising of a Home Loan of Two Hundred Million Dollars. The security for this is the Title Deed Tax and the Stamp Duty. This Bill is now under consideration by the Finance Committee.

OPIUM REFORM.

Agitations against opium reform measures have been active during the current month. The Consular Body in Shanghai telegraphed to the Diplomatic Body in Peking pointing out that systematic obstruction of the foreign opium trade by China had resulted in the accumulation of enormous stocks of opium. This amounted in value to £10,000,000. In this the banks are interested to the extent of a somewhat indefinite £4,000,000. Late in the month a Presidental Mandate was issued calling on the provinces to observe the opium agreement.

Certain opium merchants also have brought suit against the *China Republican* of Shanghai for publishing articles defamatory of their business and reputation. The purpose of this suit is to suppress agitations against the trade in opium.

The Chinese newspapers reported that the Ministry of Home Affairs has framed three temporary degrees of punishment for offenders against the Opium Suppression Law.

These are as follows :—

(1.) Persons under forty years of age shall be given three weeks in which to get rid of their opium habit; if they disobey, they shall be shot.

(2.) From forty to sixty years, persons shall be allowed five weeks to break off their opium habit; the disobedient shall be punished by the third and fourth degrees of deportation.

(3.) Persons above sixty years of age, shall be allowed eight weeks to rid themselves of the opium habit; or shall be sentenced to a term of hard labour and fined not more than $300.

The above will be enforced from January, 1913. These punishments are said to have been copied from those obtaining in Hunan.

Missionary Journal

BIRTHS.

At Kuling, October 15th, to Mr. and Mrs. A. J. Brace, Y. M. C. A., a son (David Griffith).

At Tokyo, Japan, October 27th, to Mr. and Mrs. G. H. Cole, Y. M. C. A., a daughter (Margery Frances).

At Amoy, October 31st, to Mr. and Mrs. S. H. McKenzie, a daughter, (Margaret Jean).

At Peking, December 4th, to Rev. and Mrs. J. D. Liddell, L. M., Liaochang, Kichownan, a son (Ernest Blair).

At Luho, Kiangsu, December 11th, to Rev. and Mrs. Walter R. Williams, F. M., a daughter (Grace Lenora).

At Hankow, December 13th, to Rev. Dr. and Mrs. W. Arthur Tatchell, a son.

MARRIAGES.

At Kweiyang, November 5th, Mr. E. A. Merian and Miss R. S. Thorsen, C. I. M.

At Shanghai, December 6th, Mr. A. Albin Karlsson, and Miss A. M. Anderson, C. I. M.

DEATHS.

At Hanover, U. S. A., October 24th, Mrs. G. J. Marshall, C. I. M.

At Liangchow, December 11th, Miss N. Britten, C. I. M.

ARRIVALS.

November 12th, Nicolia Kiaer, Y. M. C. A.

November 13th, Mr. and Mrs. J. F. Drysdale, B. and F. B. S. (ret.).

November 21st, Dr. and Mrs. H. S. Jenkins, E. B. M. (ret.).

November 25th, Rev. and Mrs. E. R. Williams and child, C. M. S. (ret.); Mr. Spencer Jones, Ind., (ret.); Mr. F. Dickie (ret.); Mrs. R. Gillies (ret.); Mr. R. F. Harris, C. I. M.

November 26th, Rev. and Mrs. G. P. Bostick, S. B. M. (ret.).

November 27th, Messrs. J. D. Fullerton, H. W. Funnell, and J. Thomson, C. I. M.

December 2nd, Mr. and Mrs. C. Polnick and Miss M. Stucki, C. I. M., Miss L. M. Macintyre, W. F. C. S. (ret.); Dr. P. V. Helliwell, Miss. Soc. Canadian Ch.; Dr. J. R. Birkelund, Am. Luth. Ch. (ret.).

December 4th, Rev. and Mrs. F. J. Bradshaw and family, A. B. F. M. S. (ret.); Rev. and Mrs. J. F. Peat and child, M. E. M. (ret.); Rev. and Mrs. P. E. Kellar and family, Ref. Ch. in U. S. A. (ret.); Misses E. E. Howland, B. M. Benbow, H. M. Nash, Miss Soc. Canadian Ch.; Rev. and Mrs. W. S. Sweet, A. B. F. M. S. (ret.); H. K. Richardson, wife and child, and R. H. Stanley and wife, Y. M. C. A.; Miss Grace K. McClurg, Miss Eva A. Gregg, Miss Jennie D. Jones, Miss I. Chestora Snyder, M.D.; Miss Frances Gray, Miss Flora A. Hyde, Miss Cora L. Rahe, Miss Cella E. McDonnell, Miss L. M. Conner, Miss Elsie G. Clarke, Miss Emma L. Ehly, Miss J. E. Neritt, Miss Mary E. Natrous, Miss Laura Knapp, Miss Grace Ellison, Miss Mary E. Carleton, (ret.); Miss Agnes Edmonds, M.D., (ret.); Miss Jennie Berg, (ret.); Miss Annie M. Wells, (ret.); Miss Mary Simester, (ret.); all M. E. M.

December 8th, Mr. and Mrs. W. Westwood and child, and Mrs. B. Ririe and child, C. I. M. (ret.).

December 9th, Mr. P. H. Brech, C. I. M., Rev. and Mrs. J. W. Yost, M. E. M. (ret.).

December 15th, Miss Jean Loomis and Miss Mary Kesler, M. E. M.

December 16th, Mr. and Mrs. G. W. Gibb and child, and Mr. A. Seipel, C. I. M. (ret.).

December 17th, Rev. and Mrs. Wm. H. Nowack and four children, (ret.); Miss Mary E. Boyer and Mr. Hans Von Klitzing, Ebenezer Mission; Misses E. S. Boehm and M. Franz, A. P. M. (ret.).

December 18th, Miss Logan, C. P. M.; Rev. and Mrs. H. W. Pullar and family, U. F. C. S. (ret.); Mr. F. Bird and Mr. D. E. Hoste, C. I. M. (ret.).

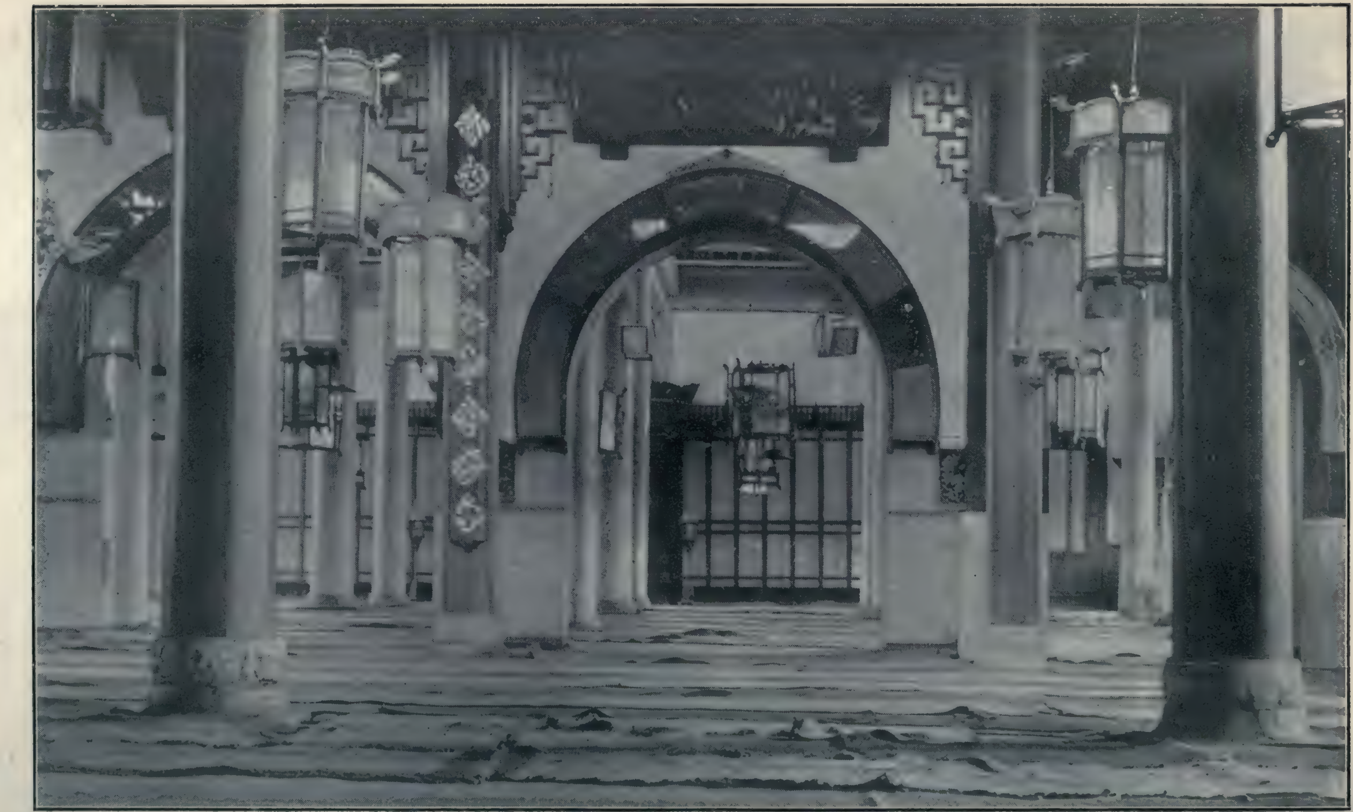
DEPARTURES.

November 23rd, Mr. Marshall Broomhall, C. I. M.; Rev. W. T. Locke and family, A. P. M.; Miss Agnes Carothers, M.D., A. P. M., Dr. and Mrs. S. I. Woodbridge and three children, A. P. M. S.

November 25th, Mrs. A. M. Phillips, C. M. S.

December 7th, Rev. W. E. Blackstone for India.

December 13th, Miss Sedgwick, Miss. Soc. Canadian Ch.



INTERIOR OF ONE OF THE TIENTSIN MOSQUES.

THE CHINESE RECORDER

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VOL. XLIV FEBRUARY, 1913 NO. 2

Editorial

The Moslem Problem in China.

THAT the problem of evangelizing Moslems in China has been in a sense overlooked, is due to the fact that the Christian forces at work in China have been so overwhelmed with the task of reaching the people as a whole that this special people with its peculiar needs has been lost in the multitude. Yet they are in themselves a tremendous problem ; a task with special features. They are a class formed along the lines of a *foreign* religion : a religion so distinct in its influence that the Moslems do not live in full harmony with their compatriots. What those among them who understand do believe may be spoken of as a residuum that has crystallized and which has received accretions of not a few extraneous ideas. This makes a combination very hard to dissolve. In a sense they have considered the claims of Christ, and have assigned Him a position lower than that which He deserves. In some respects they have a right to consider themselves more enlightened than those around them. They are adherents of a missionary religion, that in China, at least, has failed in most things except persistence. To the sacred books of Islam they do not hold a slavish adherence, yet what they believe is to their minds the best. It is our task to supplant it with something better, but this supplanting cannot be done with force. To start out and attack that which a man considers the best rarely helps to win him. His first impulse is to stand for his ideals. For us, the task is to reveal the higher vision while avoiding stirring up resentment against an attack on their belief. This is an achievement that only God and man in the closest coöperation can accomplish.

* * *

Status of Islam in China.

The statement frequently made that "*There are millions of Moslems in China*" is a *fact.* How many millions there are, no one knows: guesses are made, estimates given, but we have absolutely no data upon which to base a reliable and sufficient estimate. For certain places or districts the estimates may be fairly correct; but, for China as a whole, bearing in mind the practically untouched and unoccupied parts, we have no means whereby to secure a reliable estimate. When the Church of Jesus Christ begins to take Islam seriously—this she has never yet done—we shall be in a more favourable position to calculate the forces against us; to estimate the multitude on whose behalf this special number is being issued.

It surely needs no emphasis—though some apparently forget the fact—that travellers and Western officials are not the most reliable authorities as to the needs of the Mission field. The foreign-trained Christian Chinese Scholar, valuable as his testimony is concerning that which he actually knows, cannot be safely followed in generalizations. The only opinion that will really help us in our enquiry, and the one that the Church of Christ should carefully consider, is that of the missionaries and native Christians scattered throughout the land. The unhesitating testimony of this class is that Islam already has a considerable following in at least ten provinces in China; that in each of these ten, groups of Moslems in varying number are found literally from north to south.

May we pause to allow this *fact* to sink into our hearts, allowing it to grip, until it leads us to our knees in prayer? "O God to Whom the Moslem world bows in homage, look in mercy upon this multitude, and reveal to them Thy Beloved Son."

To this fact we must add the following: Islam is by no means effete, de-vitalised, nor tottering to its ruin! The words that follow, written two months ago by a missionary in Chihli province, might be written concerning a good many places in China with perfect truth:—

"In our field, there is at......a strong and vigorous community of Islam which makes itself felt in a strong opposition to the Gospel."

Status of Work for Moslems.

It has been pointed out that the work for Moslems in China can hardly be said to have any "status," and in view of Mr. Rhodes' unchallenged question : "Is it still actually a fact that not one missionary throughout the whole of China proper has yet been set apart to make Jesus Christ known to them ?" and Mrs. L. V. Söderström's statement that not one lady worker has been set apart for work among Moslem women, this seems undeniable. It cannot be said, however, that no one is attempting to do anything for the Moslems. Indeed, much is being done in a quiet way, but heretofore, apparently, no attempt has been made to set apart missionaries to study the problem and to adapt themselves to its particular needs. There exists a growing conviction that the time has come for concerted and aggressive action along this line. The very difficulties of this problem spur to effort : it is a responsibility that cannot be avoided any more than others we have already cheerfully shouldered. To do this no new organization is needed, but there is needed a real recognition of the need of Moslems in China. There must be an extension of the efforts now being put forth by individual missionaries. Chinese workers must be brought to see the urgency of this need—in a sense the Chinese Church has here a foreign mission task right at her doors. In addition, reading the articles in this special issue has forced upon us the conclusion that the time has come for some missionaries to *specialize* on this problem. From the *Record of Christian Work* we learn that the China Inland Mission has taken the first step in this direction in the appointment of Mr. W. W. Borden, a graduate of Yale University and Princeton Theological Seminary, for work among the Moslems of Kansu. Some other Missions, in close touch with Moslem centres, should do likewise. And, finally, all of us should bear the needy multitude of Moslems constantly in prayer before God.

* * *

Conferences with Dr. John R. Mott—Procedure.

The conferences between Dr. J. R. Mott, as representative of the Continuation Committee, and elected representatives of the Christian forces in China have already begun and will continue into March. In all, five sectional conferences and one final national conference will be held. The membership of the conferences includes both Chinese leaders as well as missionaries : probably about one-third of the delegates will be Chinese. Thus, for the first time, is given full representation to Chinese Christian leaders in a missionary conference in China. The Continuation Committee at its meeting in the fall of last year adopted a list of questions which, from their point of view, should form the basis of selection of the topics to be discussed. This list has been submitted to a large number of missionaries for them to indicate which topics are in their judgement most important. Some questions will undoubtedly come up which are not in this list at all. It is evident, therefore, that the missionaries themselves will largely determine what is to be discussed, though the final agenda will be settled by a Business Committee, appointed at each conference, in consultation with Dr. Mott. There should be no difficulty in securing full consideration for those questions which are looming up at the Home Base and those which are pressing hardest for treatment and consideration by the missionary body. Suffice it to say that the limiting of the number of delegates and the arrangements made for the conferences promise that each question put on the agenda will be thoroughly considered.

* * *

Conferences with Dr. John R. Mott—Purpose.

THESE conferences, as wide in their sweep as any others ever held, are an attempt to approach the problem of evangelization from the point of view of the whole Church and the whole world. It is not an investigation of what is being done ; it is rather an attempt to learn the conditions under which future work must be done. The thought movements of the day and the desire for closer unity among Christians make it necessary to consider the problem of the modern task of Christianity along the broadest possible lines. These conferences on the one hand are the expression of the desire of the Continuation Committee, which represents the Boards and missionary societies at home, to get the viewpoint of the missionary body. It is expected that having learned this, those at the Home Base will seek to adjust themselves accordingly. On the other hand, for the missionary body, these conferences furnish an opportunity to face the situation anew, and to learn how to meet the changes which have come upon China. If ever there was a need for frankness and open-mindedness on the part of the missionaries, it is now. Those at the Home Base and the forces on the field all want to be of the largest use. That those in attendance at the conferences may be able to take full advantage of them, we all need to take our part in heeding the call to prayer given in our Missionary News columns. We need to pray that the Spirit who leads to unity of purpose and effort may preside at all the sessions of the conferences, and that there may come out of the discussions, in which different opinions will perforce play a part, such agreement on vital and essential things that not only will the bond between the missionaries and their home constituency be strengthened, but that also the Church in China shall be roused to a new sense of responsibility, and Christianity throughout all the world feel the uplift of a new vision.

*   *   *

Our Relations with the Chinese.

THIS is one of the most vital issues now in evidence. It is true that in many places it has hardly come into the arena of discussion, yet in many others it has reached the acute stage. For most of us the solution has yet to be pushed further than any point yet reached. There are those who speak as though the end of the period of tutelage of the Church in China is not in sight by a century or two ; others feel that the Western brother can do little more than stand by and advise, putting all actual responsibility on the shoulders of the Chinese leaders. The real solution will most likely be found between these extremes; permanent solutions are thus usually found. There is an increasing number of signs that this solution will involve a large measure of coöperation between Chinese leaders and foreign missionaries. The trial is already being made in more than one place, of a joint committee of Chinese and foreign missionaries intrusted with the control and management of the mission concerned. The National Committee of the Y. M. C. A., as we learn from our Missionary News column, consists of forty-nine members-- only seven of whom are foreigners—and actually controls the foreign secretaries. Without, however, attempting to categorically state the solution, we wish to remind the missionaries that there are a few important points which must not drop out of sight during the attempt to find it. First, Chinese Christian workers are not going to submit to be under alien colleagues. Second, the republican ideals which now hold the field create a situation in missionary work for the handling of which there are no precedents. Third, there must be no seeking on the part of either side, especially on that of the missionary, for the "chief seat in the synagogue" simply because it is the "chief seat."

* * *

Foreign Languages in China.

THE question of what language should be used as the means of instruction in schools in China for the introduction of Western subjects has ever been a burning one. The matter has again been brought into prominence by a recent stirring debate in the Peking Branch of the China Medical Missionary Association. The argument seems to hinge on the question, whether or not the Chinese can master modern medical science without also mastering the original language in which the books to be studied are written. There is no doubt that a *comparatively small* number must know thoroughly both the language which contains the original idea as well as that in which it is to be promulgated, but this fact need not necessarily determine what *all* students are to do. The Ministry of Education, judging from a reference in *The Month*, appears also to be rather at sea at this problem. Their idea seems to be that different branches of Western learning shall be taught in different languages. The honors have been distributed as impartially as possible between the English, French, and German languages. We cannot help but recall how a short time since over-attention to English in acquiring an education was the cause of sorrow to some of the students who went to Peking for examination. It is evident that the whole question of the medium of instruction is in a transitional stage. It seems wise at this point to remind ourselves of the fundamental fact that the school system of China, whether Government or missionary, exists to train young men and women for life and work in China, and whatever the difficulties in doing it, somehow or other Western ideas have to get into the Chinese language before the people at large will get the benefit thereof. For special technical training, a few must go abroad; for them the mastery of a foreign language is necessary, but their needs cannot determine the character of the school system. For the great work the schools have to do some solution of the problem of technical terms will have to be found. And, while recognizing fully the difficulties involved, we are yet persuaded that attention should be turned more to solving the problem of getting these ideas into Chinese rather than towards making opportunities for students who are to work in China to get sufficient of another tongue to be able to think and work in it. To keep in mind the great fact that we are seeking to train Chinese to work in China will bring us quicker to a permanent solution of this perennial problem. In this connection it is interesting to note that a recent government investigation into the school system in India decided that the use of English had been carried too far and that the vernacular must be given more prominence.

* * *

Interesting Developments.

OUR Missionary News Department contains the program of the Society of Chinese Socialists. It is published not because we think that it contains a panacea for all of China's ills, but because it serves to indicate the direction in which some of the more radically inclined Chinese thinkers are going. All the ideas which are rampant at home are finding congenial soil in China. One can only wish that, with respect to such developments, the Chinese might apply their ideas of the "Golden Mean." Somewhat in contrast to this are two other organizations started in Shanghai recently by Mr. Ch'ên Kuo Ch'üan. One is organized for the purpose of establishing a library in which it is hoped to collect as many as possible of the foreign works written about China. There is here a recognition that foreigners have studied China, and can throw much light on the problems now appearing. This movement has our heartiest sympathy. The other society is for the purpose of promoting friendly relations between China, Great Britain, and the United States. Considerable interest is being shown by the Chinese in the proposed plan. Many foreigners have been engaged for a long time in trying to do this very thing, and it is to be hoped that, the matter now being taken up actively by the Chinese, real progress will be made. We wish for this society the greatest possible success. For China and the world will be benefited by the application of its ideals.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v: 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii: 20.

PRAY

That you may know as well what the Chinese are thinking as what and why they worship. (P. 75.)

That all may come to realize that Islam is indeed not a negligible factor in the evangelization of China. (P. 76.)

That there may be a determined effort made to "take away the stone" of ignorance, or apathy, or whatever hinders "the working of His mighty power." (P. 80.)

For a full realization on your part of what it means to have nine times as many Moslems as Christians in China to-day. (P. 89.)

That the thought of these millions of long-neglected Chinese Moslems may lead you to prayerful reconsideration, and a determination to do all that lies within you to bring them to Christ. (P. 86.)

That Christian missionary work in China may be so organized as to reach both Chinese and Moslem-Chinese in a systematic manner. (P. 76.)

For knowledge of what is needed and wisdom in its use on the part of all who may have opportunity to preach to Moslems. (P. 100.)

That the very great difficulties in dealing with Islam may be removed or at least overcome. (P. 75.)

For that more detailed study of Mohammedan methods which will make valuable contributions to the science of Missions. (P. 93.)

That the Mohammedans may be led into the view of the Christian Scriptures taken by the Koran rather than that taken by their traditions. (P. 80.)

That the Moslems may be raised above the sense of fear that prevents their becoming Christians. (P. 98.)

For those who are being trained as Mullahs in China, that they may see the light of the Gospel. (P. 77.)

For the Moslem women in China, that their position may be raised and dignified by an acceptance of that teaching which alone places woman in her true position. (P. 95.)

That special foreign workers, special training of Chinese workers, and special literature for Mohammedans may soon be provided as a necessary part of our Christian propaganda. (Pp. 95, 96.)

That the year 1913 may see at least one missionary definitely set apart to make Jesus Christ known in His true light to the Chinese Moslems. (P. 87.)

That the Christian Church in China may be led to definite and united prayer for help in the solution of this great problem. (P. 103.)

GIVE THANKS

That in the Koran there is such high estimate placed on the Christian Scriptures. (P. 80.)

For the good results that have been shown in all countries where faithful work has been done for the Mohammedans. (P. 94.)

For those Christian pastors who have been converted from Mohammedanism. (P. 94.)

Especially, for the converts that have been made at the revival in Honan. (P. 94.)

In the Missionary News department, on pages 121 and 122 will be found objects for intercession in connection with the Conferences to be held with Dr. Mott.

Contributed Articles

The Present Day Aspect of the Moslem Problem

REV. S. M. ZWEMER, D.D.

SEVEN points stand out clearly to-day before Christendom in its relation to the Moslem world problem, each of which is at once an inspiration to faith and a spur to more vigorous effort and enterprise.

I. The unity of the problem is recognized as it never was before, both by the secular press (witness such journals as the *Revue du Monde Musalman* and *Der Islam*), and by the Christian Church in its missionary councils, as we see in the appointment of special commissions and the arrangements for special conferences; and it is also recognized by the Moslems themselves. The whole pan-Islamic movement shows that Islam is bound together by invisible but strong bonds of mutual sympathy, a common faith, and a common hope. This means that work for Moslems anywhere and success among them is sure to tell upon Moslems everywhere. The problem is one.

II. Its dimensions and character are more accurately known. The survey of its extent, as given by the Cairo Conference, has been corrected and amended by more recent investigations, especially as regards China. The total population of Moslems in the empire is much less than was once supposed. Our knowledge of the distribution and strength of Islam in Africa is no longer wholly guess work. We also know that Islam is not uniform in its character. Nearly one-half of the so-called Moslem population of Africa and two-thirds of it in Malaysia, could better be characterized as semi-pagan than Moslem. Islam did not conquer animism, but was conquered by it, as has been shown recently in Gottfried Simon's remarkable book on the "Progress and Arrest of Islam in Sumatra."

III. Recent political changes mean ever-widening opportunity and responsibility. It is sufficient in this connection to refer to certain lands by name, each of which stands out

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

as a remarkable proof of God's providence in opening doors for His Gospel: Turkey, Persia, Morocco, Tripoli, Egypt. 95,000,000 Moslems are now under British rule, and less than 15,000,000 under the caliphate of the sultan.

IV. Present day social and intellectual movements in Islam emphasize this opportunity. The educational movement everywhere, the desire for universities in India and Java, and the enormous development of the Moslem press in Egypt and in India, show that the situation is changing. We are witnessing this in the changing Orient, the gradual passing of the veil, the emancipation of womanhood, the reform of Moslem ritual, and the acceptance of Christian standards of ethics. The whole impact of Western civilization tends to disintegrate the system.

V. Never were results in direct conversions and in the Christianization of Moslem life larger than to-day. In Sumatra there are 45,000 Christian converts; in Java over 20,000, and in Egypt and Persia, where baptisms once were rare, they are now common and increasing in number. It is the conviction of missionary workers in the Nearer East that the Moslem mind was never so open for Gospel presentation as it is to-day.

VI. The attitude of the home churches toward the problem has utterly changed, and the attitude of the Oriental churches is changing. Instead of ignorance we have investigation; instead of apathy, a growing interest; instead of hopelessness, a living faith. A new literature on missions to Moslems has arisen. Islam is coming to the front in mission study classes, and has come to its own in the councils of Christendon.

VII. Most of all we can gain encouragement because of the new spirit of prayer for Mohammedans. Not only are there prayer cycles and prayer circles embracing every land and every phase of this great subject, but more and more the prayer of the Church is becoming united, definite, widespread, and dauntless. The celebration of the Henry Martyn Centenary affords a thousand proofs of this statement. Surely we may close this brief statement of the present day aspect of the Moslem problem and sum it up in the words of our Savior Himself when He said: "FATHER, THE HOUR IS COME; GLORIFY THY SON, THAT THY SON ALSO MAY GLORIFY THEE."

The Pillars of Islam

(An inquiry into the Religious Belief of the Chinese Mullah.)

F. HERBERT RHODES.

IN the Editorial Notes of the March issue of the Chinese RECORDER, attention is drawn to the importance of knowing what the Chinese think concerning religion. "It is the business of every missionary to know what the Chinese are thinking, just as it is his business to know what, and why, the Chinese worship." In no part of the work is this wise counsel more urgently needed, and more vital to the great interests at stake, than in fields where Islam is a present factor. To overcome the prejudice, and to gain the confidence, in order to secure opportunity for presenting the Truth, our service must be one of disinterested friendship—no matter how the message is received—and a service of Christ-like love. But a knowledge of our Moslem brother's personal belief, and his mental attitude toward Christian fundamentals, will help to pave the way for a sympathetic approach. Here, indeed, we shall prove that "knowledge is power." If we view things from his standpoint—a difficult, but much to be desired, principle in all our work—we shall agree with the writer on African Missions: "The Mohammedan has every right to expect that we should make serious efforts to enter into his ways of thinking, before we demand that he shall listen to us."(1) Further, knowledge of the strength and the weakness of Islam, renders it possible to meet our Moslem friend "at the right angle of approach." Should we lack this knowledge, we are deprived of a valuable asset in the work: possibly we fail at times to secure a hearing for the truth; and realizing the very serious difficulties in dealing with Islam—difficulties far greater from the human standpoint than those encountered in the ordinary work—some of us, it may be, leave our Moslem brother, who spiritually is so needy, as long ago a "priest" and a "Levite" left "a certain man," who was also in great need, "passing by on the other side." But difficult though the work be, and however unpromising in the past, recognizing that the task super-human is possible with God, can we any longer seek to avoid contact with Islam? Shall we not rather, in full confidence and unwavering reliance upon our Omnipotent Leader, seek prayerfully so to organize our work, that in future it may be possible to reach both communities, Chinese and Moslem-Chinese, in a systematic manner?

INTRODUCTORY STATEMENT: GRAVE ISSUES ARE AT STAKE.

The call for "earnest prayer, and sympathetic consideration" (2) of the "neglected problem"—Islam in China—reaching us at a time of unequalled opportunity, involves grave responsibility. It may be fairly conceded that the "All-India Moslem League", dating from 1908, prepared the way, and indirectly led up to the preliminary steps taken last year, to unite in one great federation all the Mohammedans in China; and to establish, as soon as possible, the "Moslem Educational Association" in this land. The clear statements recently made concerning Mohammedanism in China deserve careful attention. They may be accepted as far removed from exaggeration: some workers, whose long experience and close touch with this question entitle them to speak with authority, consider the information an "under-statement"! Accepting as correct, Islam's widespread area; its natural increase; its assured position, not alone in Sinanfu, Kansu, and Yunnan, but also in Chihli, Sungkiang, Honan, Kiangsu, and Anhwei, (north of the river): while several other provinces also have very important centres of Moslem influence; surely it is high time we gave a decent burial to that soothing, but sadly mistaken, nostrum—"Islam is a negligible factor in the evangelization of the Empire." To any who wish to investigate this very interesting development—"The Moslem Educational Association"—now under consideration, I commend the articles that appeared in 1911, in the Peking *Patriotic News* 愛國報. The paper was edited by an able Manchu, but owned by the Mohammedans. In the new era upon which China is now entering, we may hear more of such educational movements. In view of the foregoing, and other developments that are beyond the scope of this paper, is it not at least within the range of possibility, that a few years hence a very different condition may present itself? Then it may, perhaps, be written of China, as it now is written of India, "Islam is awake, and hard at work!"(8) May not the concluding words in one of the aforesaid articles published in Peking last year have a message for all missionaries who are meeting Islam in their districts—no matter whether a deep-rooted growth, or a tiny shoot—"Chu Küin nu lih! Chu Küin nu lih!" ("諸君努力諸君努力.")

There is another consideration that is alone sufficient to lead to prayerful thought concerning this whole subject: I refer to the fact that in ten provinces in China, there are centres where men are being trained for the office of Mullah. (There may be other provinces where similar work is being carried on, we speak now, however, of those concerning which we had recent conclusive evidence.) Some provinces have more than one such centre where Islam is training men for its service; we know of two provinces, each of which has at least five such centres where the preparation of men for the post of Ahong is steadily going on. Having visited some of these Moslem theological centres, and having seen a little of the work going on within, we cannot allow the dictum to go unchallenged—"Islam is a negligible factor in the evangelization of China." But no stronger reason can be urged, or should be necessary, to lead us to a faithful discharge of our stewardship in the Gospel—a responsibility which rests upon the whole Church of God—than the words in Holy Writ: "God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus, every knee should bow,—and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Glory of God is our supreme motive; this paramount consideration renders it imperative that our Moslem brother and sister be no longer neglected.

MOSLEM BELIEF IS NOT LIMITED TO THE TEACHING OF THE KORAN.

In a study of Islam, whether at first hand from its followers, or more expeditiously, availing ourselves of the painstaking research of others, we may be surprised to find that much accounted "Standard" by Orthodox Moslems, has little or no mention in the Koran. For example, circumcision, of so great importance in Moslem lands as the initial rite, "is not once referred to in the Koran."(4) In common with many of the details of their daily religious practice it is founded on tradition—that is, the accepted example and teaching of the Prophet of Islam. The number of these accepted traditions is legion; and, let it not be forgotten, however much Moslems may differ as to the authenticity of traditions, "they do not differ as to their authority." These traditions "supplement and interpret the Koran, and exercise tremendous power" as we shall see later. The foundation for the so-called miracles of Mohammed, rests also upon tradition: "That Mohammed worked miracles—the Koran expressly disclaims."(5) "His claim to the prophetic office was not substantiated by any miracles, as the Koran distinctly proves."(6) And the claim (so stoutly upheld) for the sinlessness of their Prophet, also rests not on the Koran, but upon later teaching.

BETWEEN THE "ORTHODOX" AND THE "MODERN" THERE IS A WIDE CHASM.

In the course of our investigation, we may receive a shock when we find that in the house of Islam there is a party of no little weight and influence, who so far from basing its whole belief upon the Koran, is prepared to go to the other extreme. To them the Koran is not literally true; and the ethics of Islam must be accommodated to modern conditions. They are prepared "to save the ship by throwing overboard, if need be, cargo, compass, and captain." (7) These men have their place in "the Modernist Movement (seen in India, Turkey, and Egypt), men who have had a Western education." At present, this party is not much in evidence in China; but in view of the illustrious Moslem visitors from India seen of late in this land, such a development is quite possible. As our present inquiry is the Orthodox Mullah, the one usually met with in China, to whom the Modernists' interpretation of Islam is abhorrent, no more need here be said concerning the new party; missionaries who meet with the Modern Movement later, will, it is hoped, favour us with more detailed information. Before passing on there is one word of caution that we need to bear in mind: "There is not a single Moslem sect that looks to the Koran as the *only* rule of faith and practice. It is well to remember this when superficial students of comparative religion tell us that the Mohammedan religion is all contained in the Koran." (8)

MEANING OF THE TERM "PILLARS OF ISLAM."

Two ideas are conveyed by the phrase "Pillars of Islam." Sometimes the reference is to the "Five Pillars of Practice"; in this sense the writer refers to the five duties of Islam; 1. Repetition of the Creed of Islam. 2. Prayer: five times daily. (The correct position—facing Mecca; the preliminary purification, and the correct postures and fixed times, being held of the greatest importance; "the least departure from the rule in purification, posture, or method, nullifies its effect, and the worshipper must begin over again."(9) 3. Fasting in the month of Ramadhan from sunrise to sunset. 4. The giving of legal alms. 5. The pilgrimage to Mecca (carrying out the elaborate and minute ritual laid down in Moslem books on practical theology).

The second meaning conveyed by the term "Pillars of Islam"—and it is this view of the term with which we are concerned just now—is "The Four Pillars of Belief." In considering this weighty topic—the very warp and weft of Islam—we cannot do better than follow a very well-informed guide. "The attempt to make the Koran the sole source of religious knowledge, and to find in it all that is necessary not only for salvation in the next world, but for moral, social, and political guidance in this world also, proved a failure. The followers of Islam did not find the book sufficient for such an enormous programme. It therefore became necessary to gather more data upon which to work. The recorded acts, conversations, and decisions of the Prophet supplied a vast amount of additional material. Thus to the first great "Pillar" (the Koran), was added a second, tradition. The third was the unanimous consent of the contemporaries of the Prophet. The fourth Pillar, was the Analogical Deduction from the statements or judgments afforded by all those sources. And thus was gradually evolved and elaborated the most colossal system which the world has ever seen."(10) Lest we exceed the editorial patience, we propose limiting our investigation concerning the doctrine of Islam to three points: each one of vital importance in our work.

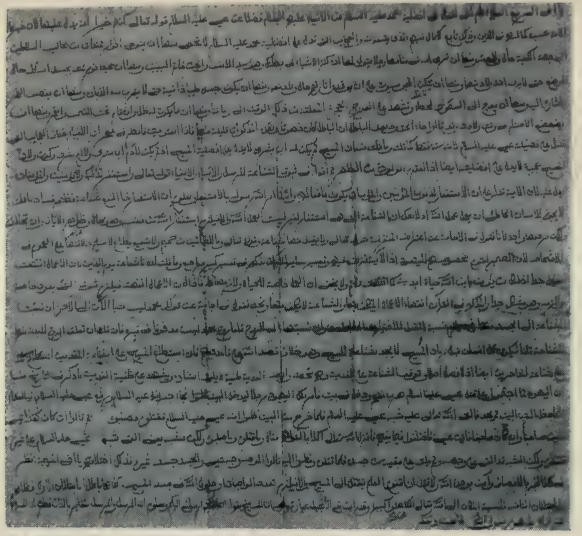
(1) The Moslem view of the Bible; (2) The Moslem verdict concerning Jesus Christ; and (3) The Moslem belief concerning the Prophet of Islam. Under each topic we shall briefly note (*a*) the teaching of the Koran, (*b*) the doctrine of Islam (i.e., the Koran, plus the Traditions, Consent of the Fathers, and the Deductions; all of which are now embodied in Islam), and lastly, (*c*) definite statements on each point made by Chinese Mullahs. May our investigation

of the Moslem belief lead us to accept the challenge of the Lord Jesus Christ, to "take away the stone" of ignorance, apathy, or whatever hinders "the working of His mighty power." "Said I not unto thee, that if thou wouldest believe, thou shouldest see the Glory of God?"

(I) MOSLEM VIEW OF THE BIBLE: *(a) Teaching of the Koran.*

The very important place the Holy Scriptures occupy in the Koran should be clearly understood. There is no doubt whatever as to this point; but the appeal to "What is written?" is met by the following reply: "Do you mean to tell us that the Scriptures have not been corrupted?" ([11]) As to the Koranic testimony, the words of Sir Wm. Muir should carry great weight: "The highest value is attributed by the Koran to the Jewish and Christian Scriptures. They are always spoken of with veneration. There is not a single expression regarding them throughout the Koran, but what is dictated by profound respect and reverence. The testimony to their inspiration is throughout the Koran the fullest and most unequivocal that can be imagined." ([12]) The question as to how Mohammed came to the place where he tried to "divest Judaism of its Mosaic ceremonial, and Christianity of the Atonement and Trinity"([13])—a deeply interesting study—is not in the scope of our present investigation. The Old and New Testaments are everywhere in the Koran referred to as extant, and in common use; Jews and Christians are exhorted to follow the precepts of their Scriptures. That the Prophet ever had access to the Scriptures, is generally denied; though one high authority says "Fragments may have reached him through one or another of the Christians possessing MSS." ([14]) Another authority writes: "Not want of opportunity, but want of sympathy and compatibility kept him from the religion of Christ." ([15]) The language of the Koran concerning the Scriptures is of note: they are styled "The Word of God"—"The Book of God"—"The Scripture which is with them;"—and the following passage is very marked: "Oh ye people of the Book! ye are not grounded upon anything until ye set up (observe) the Tourat, (here including the Old Testament) and the Gospel, and that which hath been revealed to you from your Lord."([16])

Arabic Letter from a Chinese Mullah (reduced).



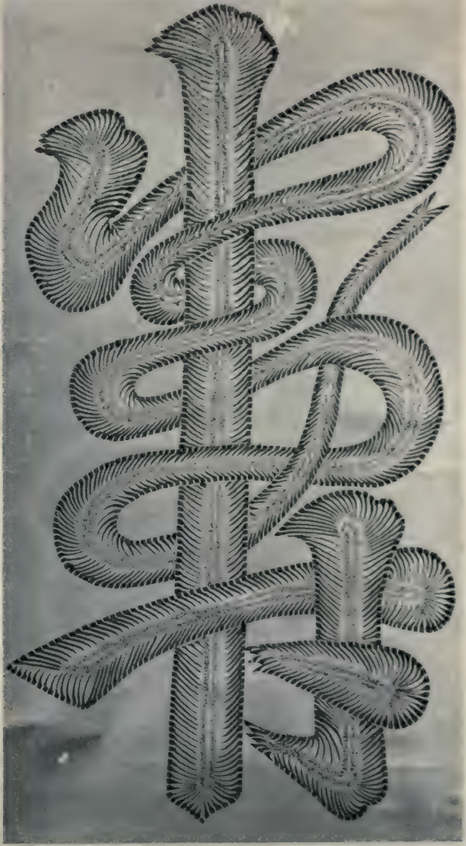
BRIEF OUTLINE OF ABOVE.

(Translation per kindness of Rev. S. M. Zwemer, D.D., Arabia.)

"EIGHT REASONS FOR THE PRE-EMINENCE OF MOHAMMED OVER CHRIST."

1. Some one met Amina, his mother, before his birth, and said that she should have a son who would glorify the whole earth.
2. When Mohammed was born, the Kaaba was lit up by the glory.
3. At his birth the light was visible as far as Syria.
4. The Magi, or fire worshippers, could not kindle their fire after Mohammed's birth.
5. The Prophet had such a wonderful body that the fragrance was evident even to the brute creation, and no fly would light on him.
6. Mohammed split the moon.
7. His body was of such a nature that it cast no shadow.
8. At the Prophet's death, the idols fell from their thrones all over the world

And he adds a few words as to atonement, and the claims made concerning Jesus Christ. Here are a few brief extracts from the same letter. "Mohammed's spirit is alive and his spirit intercedes." 'Intercession is possible without atonement, and Mohammed does not need to atone for sin in order to intercede." "God cannot become incarnate, nor become plural. He does not." "Jesus Christ did not die on the Cross, the Jews were deceived, and crucified some one as His substitute," etc.



Chinese and Arabic Scroll (reduced). All hand done. (The small lettering running through the centre is formed of Arabic characters).

(*b*) *Doctrine of Islam concerning the Bible.*

"The whole theory of Islam is that it, the latest-sent of all religions, does not so much abrogate Christianity with its Book, as specifically and categorically deny both as wilful corruption and lies."(17)

(*c*) *Definite Statements concerning the Bible by Chinese Mullahs.*

"After the descent of the Koran, the rest of the books are abrogated, such as the Gospel (Injil), the Pentateuch (Tourat), and the Psalms (Zabur): the Koran comprehends what is in those books concerning the nature and importance of religion."

"The books now circulated among Christians as the Old and New Testament are not, in their present state, those to which the Koran refers, for they have become corrupted, or at any rate, they are annulled."

"They changed and corrupted the Scriptures, and dropped out passages (probably referring to the absence of any predictions concerning their prophet), they then arranged a new book,—that is how they bring forth some things in agreement with Islam, and other things contrary to it."

(2) MOSLEM VERDICT CONCERNING JESUS CHRIST: *(a) Teaching of the Koran.*

In the Koran the testimony to Jesus Christ is very convincing; while some passages speak of Him as a mere man and a prophet, like any of the other chief prophets, other passages speak of Him in higher terms, and accord higher titles than are given to any other human being. To Mohammed, the Koran does not attribute such dignity as it does to Christ. Yet it is true, as Dr. St. Clair Tisdall points out—"There can be no doubt that the aim of the Koran is to substitute Mohammed for Christ as the head of the human race."(18) Summarizing the Koranic teaching we have the following remarkable testimony: Jesus Christ, the Messiah, was miraculously born of the Virgin Mary. He was born of a nation "favoured above all others"; in a land blessed of God—"the land whereon We had bestowed our blessing." He was illustrious in this world and in the next; to Him alone the Koran imputes no sin; He had power to heal the sick, give eyesight to the blind, cleanse the leper, raise the dead, and to impart life (although power to create life is one of the Divine attributes): He was "The Word of God"—"A Sign to all creatures"—and "A Spirit from Him;"—all other prophets are dead, but the Koran declares that Jesus Christ was taken up alive into heaven; and Moslems agree with Christians in believing that He still lives there, and will return at the end of the world.(19)

(b) Doctrine of Islam concerning Jesus Christ.

It is with painful interest that we approach this subject. Here we see the whole weight of Islam solid against the very fundamentals of our faith. Here, at least, all schools of Moslem thought combine: the Orthodox, and the Modernist; whether "Back to the Old Islam" or "Forward to the New" be their cry; "their position as regards the Atonement, the Incarnation, and the Deity of Christ is practically the same." (20) The definite testimony of men who have mastered this subject will help us to realize the actual position of Islam concerning the Lord Jesus Christ. "A Christian studying the faith of Islam soon learns that Christ has no place in the Moslem idea of God, as they deny the Trinity, the Sonship and Incarnation of Jesus Christ, and not only His Atonement, but even the fact of His Death. The portrait of our Saviour as given is a sad caricature: they believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that He will come at the last day, marry, then die, and be buried at Medina." (21) "There is not one cardinal fact concerning the life, person, and work of the Lord Jesus Christ, which is not either denied, perverted, or misrepresented, or at least ignored in Moslem theology." (22)

(c) Definite statements concerning Jesus Christ by Chinese Mullahs.

"Jesus was an Apostle sent by God, but His ministry was inferior, and confined to certain limits: He was an Apostle limited by weakness." "If Jesus had been the Son of God, He would have said so plainly; whoever says He is the Son of God, is guilty of the grossest infidelity which will drive him into eternal torment. The view of many Christians is that the essence of the Godhead is one, but composed of three hypostases: that of the Father, the self-existent One; that of the Son, that is to say the Wisdom; and that of the Life, that is to say the Holy Spirit. They think that the hypostasis, Wisdom, passed into the body of Jesus. The reply of Moslems to all this is, essence is but a name for that which cannot be divided; how can it have anything to do with the three hypostases, they being divided? Further, the transference of the hypostasis Wisdom, necessitates the separation of God's Wisdom from Himself, and His consequent ignorance: this is all fleshly distinction, and when attributed to God, it is heresy! Far be it from His glory and majesty!"

"Jesus was not the Son of God, nor did He die on the Cross. The proof of this we have in the Koran: 'They slew Him not, and they crucified Him not; they had only His likeness.' Jesus foretold the coming of another; He was not the one indicated, but his predecessor: our Prophet, Mohammed, was the one indicated, and there is no doubt that the one indicated is greater than He who indicates him. Thus it is evident that Mohammed was greater than Jesus—they were not even of equal rank—and whoever thinks the reverse, is an infidel, and gives the lie to the revelations of God. Both Mohammed and Jesus were given miracles: to Jesus, the raising of the dead; healing sicknesses beyond the power of a physician; knowledge of the unseen, etc.; but it was by the help of the seal (last) of the prophets—who, without doubt, was our Mohammed. At the Day of Judgment, after other prophets have been asked to intercede, and have each definitely refused (Jesus being amongst the number), the prophet Mohammed will be asked, and will consent, to intercede, and his intercession will be accepted. When I grasp all these proofs, all imagination that Jesus was the Son of God is put far from me! Jesus was merely a preacher of the coming of Mohammed and his religion. At the last day, He will return to this world, become a Moslem, and enter into the bond of marriage." (23)

(3) MOSLEM BELIEF CONCERNING THE PROPHET OF ISLAM:
(a) Doctrine of the Koran.

In this section of our investigation we see clearly the great influence of the "Pillar of Tradition." The portrait of the prophet as given in the Koran, has been so "touched up," and highly coloured, that we hardly recognize the picture as given in Islam to-day. In the Koran, Mohammed is thoroughly human, and very liable to err; he is accounted a 'prophet', but himself a sinner needing mercy and forgiveness. He is bidden again and again: "Ask pardon for thy sin." And at the close of life, we are told, he prayed: "Lord grant me pardon—pardon." (24) Concerning any of the so-called miracles of Mohammed—a number greater than expected in the light of the Koran's denial—the first "pillar", and classic of Islam, is absolutely silent! "Mohammed claimed that his message was for all men, and was never to be superseded. It was necessary, therefore, that he should work miracles in order to substantiate this lofty claim. Otherwise his claim could not be proved true, since he uttered no prophecies. We naturally therefore inquire what miracles he wrought. Here the Koran itself gives us a very clear, and concise answer: "He wrought none." (25) One of the most clear passages is the following: "Nothing hindered Us from sending thee with the power of working miracles, except that the peoples of old treated them as lies." (Rodwell's edition.) We do not propose to touch upon the personal character of Islam's great prophet, the reason for this being wise counsel given recently; it might be well if we all made a mental note of the advice, and whether in literature, or preaching, or where necessary, in discussion, carefully observed the injunction: "The character of the Prophet should not be attacked; if you do, you will lose your chance of getting them to listen to the love of Christ, and His redeeming power." (26) The above caution from one who formerly was within the ranks of Islam, though now, thank God, he is preaching the Gospel, should be of real help to those just encountering this faith from Arabia for the first time. In closing this section of investigation concerning the Prophet of Islam, a careful study of the Koran and the portrait it gives of him will enable the Christian to fully endorse the words of a Moslem writer at Cairo (they apply alike to founder and system): "Christianity opposes, Islam follows, the current of human nature." (27)

(b) Doctrine of Islam concerning its Prophet.

While the Koran has shown him to be very human, Tradition has succeeded in presenting the Prophet in an altogether different light. "To the Moslem of to-day, he is sinless, and almost divine. He is now, because of the traditional halo which surrounds him, considered to have had a pre-existence before Creation ; to have been perfectly sinless, and to be the only powerful Intercessor on the Day of Judgment." In addition to the title "Apostle of God," the Prophet has 201 other names and titles of honour by which he is known among the faithful. He dwells (Islam affirms) in the highest heaven ; he holds the keys of salvation, and is the sole hope of the dying. Many other prophets have been sent by God to this world: Islam claims to reverence them all, but Mohammed, "the seal of the prophets," supersedes all, supplants all in the hearts and lives of his followers. Among his titles are the following : "Light of God, Peace of the World, Glory of the Ages, First of all creatures." Favoured by the Almighty (says the Moslem) above all creatures : several degrees above Jesus in honour and station : "The name of the prophet is never uttered or written without the addition of a prayer ; it is the all-powerful name of the living, the pillow of the sick, the last word of the dying, and the name above every name to the devout Moslem." (28) "There is this terrible difficulty in facing Islam," says Professor Margoliouth, "it represents itself as an advance on the Christian system."

(*c*) *Definite Statements concerning the Prophet by Chinese Mullahs.*

"The *tidings* to his mother *prior to the Prophet's birth ;* the *glory* manifested *at his birth ;* the *wonderful effects of his birth ; his marvellous body*—so fragrant that even the brute creation was aware of it ; *his miracles ;* and *the miraculous effects of his death* (when the idols fell from their thrones all over the world) these alone are sufficient to prove the superiority of Mohammed over Christ." Another summarizes as follows : "The Prophet (Mohammed) predicted by Jesus ; having a vast, and world-wide mission ; his general intercession for mankind (all partaking of a measure of blessing through it) ; the fact that his religion rescinds all other religions ; his possessing many names ; his pre-existence before Creation ; the association by the Almighty of the Prophet's name with His own : in the profession of the creed, in the call to prayer, in the profession of the faith, in the declaration of the Unity, and in the act of prayer ; and the further honour that the Almighty joins obedience to Mohammed with obedience to Himself; and being blessed by God and the angels, together with his religion being declared to be perfect, all this, and much more that might be brought forward, shows the superiority of Mohammed over Jesus Christ. Mohammed is the very essence of existing things, the commencement of all being, and the choicest of all former existences."

"The light of Mohammed in the forehead of Adam was the cause of the angels bowing down to him. Mohammed neither did wrong, nor was ignorant, nor sinned in what he did. The fact is, the excellence of Mohammed surpasses all utterance, as also does the Power of God. By faith in him (Mohammed) there is atonement for sin, forgiveness of iniquities, well-being in this world and in the next. Of a truth the religion of the Jews and the Christians is vain, but the religion of Mohammed—that is guidance. The writer of El-Tabseer has said there are six things that surpass all utterance:—

1. The Power of God Most High;
2. The excellence of Mohammed, on whom be peace;
3. The calamitous end of this world: may God preserve us from it;
4. The terrors of the Resurrection: may God free us from them;
5. The blessedness of Heaven: may God grant it to us;
6. The torments of the Fire: may God preserve us from them.

"*As for Mohammed, the Chosen One, he is the Light of the World, and the Koran is the candle pointing to him.*"

CONCLUDING WORD.

As we close this brief examination into the Islamic belief concerning the Arabian Prophet, the Holy Scriptures, and the Lord Jesus Christ—"The True Light, which lighteth every man that cometh into the world"—may the thought of these millions of long-neglected Chinese Moslems lead each one who reads these lines to a prayerful re-consideration of this whole subject, and a determination to spare more than a few crumbs for this spiritually needy multitude. The settlements of Moslems are very far-reaching, and frequently the people are quite out of touch with existing missionary influence. While undeniably open to receive the messengers of the Gospel, and, as in cases personally known, asking for workers who can meet them on their own ground in order to discuss the great truths of religion ; is it still actually a fact that not one missionary throughout the whole of China proper has yet been set apart to make Jesus Christ known to them ? Last year this was an unchallenged statement, shall it be so in 1913 ? The work demands special attention, definite workers—native and foreign—a new literature containing "the Truth in Moslem mould," and, above all, very much earnest prayer. The great spiritual need emphasized in the foregoing "Definite Statements by Chinese Mullahs," can only be met through the Gospel.

"In no other is the great salvation to be found ; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved." (Weymouth's translation.)

REFERENCES.

The quotations—sometimes condensed—are mainly from the following books :

"Islam—A Challenge to Faith"—Zwemer ; "The Coran"—Sir Wm. Muir, LL.D.; "Balance of Truth"—revised edition—Tisdall ; "Lucknow Conference Report" ; "The Reproach of Islam"—Gairdner ; "Islam in China"—Broomhall ; "The Koran"—Rodwell ; "The Moslem World"—quarterly. The quotations from Chinese Mullahs were not those "spoken in haste," but written at their leisure in nearly all cases.

(1.) Dr. Karl Meinhof. (2.) Broomhall. (3.) "Lucknow Echoes." (4.) Zwemer. (5.) Rodwell. (6.) Tisdall. (7.) Zwemer. (8.) Zwemer. (9.) Zwemer. (10.) Gairdner. (11.) Chinese student of Arabic. (12.) Muir. (13.) Rodwell. (14.) Rodwell. (15.) Koelle. (16.) Muir's translation. (17.) Gairdner. (18.) "Balance of Truth." (19.) Summary by two ex-Moslem converts in Egypt. (20.) Zwemer. (21.) Zwemer. (22.) "Crusaders"—Rice. (23.) Much condensed statement by two Chinese Mullahs. (24.) Muir. (25.) Tisdall. (26.) Vide "Lucknow Reports." (27.) Quoted by Gairdner. (28.) Zwemer.

Chinese Mohammedanism

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IT will probably never be known exactly when Mohammedanism first reached China. It is claimed that in response to an invitation from an emperor of China, Mohammed sent his uncle as an ambassador to China, bearing a magic picture of the Prophet. The emperor, upon seeing the wonderful face of Mohammed, knelt down in adoration ; but the magic of the picture consisted in the fact that when the emperor knelt, the picture dissolved and he was thus saved from idolatry, the most hated of all sins to Mohammedans. This story resembles very closely that of the introduction of Buddhism, besides which fact there are several other reasons to discredit it. The year in which this embassy was said to have reached China was 628, while Mohammed was still at Medina and not yet in control at Mecca. He was not in a position to take notice of affairs in distant China. Furthermore, some accounts say that the emperor was of the Sui Dynasty, while some say he was one of the Tang.

The Arabs had been in commercial communication with China even before Mohammed's day, and it is probable that the first word about this new religion came to China with these traders. Their communication was largely by the sea route, entering China at Canton, Hangchow, and other ports of the southeast coast. This stream of traders continued many hundreds of years and brought many followers of the Prophet to China. The other contact of China with Mohammedanism has been through China's western borders and has consisted more largely in military forces which have come, not as conquering hosts, but as mercenary bands. The largest numbers of these came in the early years of the Yuan dynasty, when the Mongols needed outside soldiers to help in completing the subjugation of China. These mercenaries consisted of people drawn from the various countries of central and western Asia with most of which China had for centuries had relationships. One nation, now extinct, that of the Ouiguars, gave its name to Mohammedans in China, who are now called Hui-hui (回 回), the *oui* by phonetic change having become *hui*.

Among those coming from older Mohammedan lands were not only traders and soldiers, but also scholars who rendered the court the important service of correcting the calendar, and serving as astronomers. In this they were later superseded by the Roman Catholic Fathers.

China, like Arabia, still has the lunar year, but with the difference that, while the Arabs have always only twelve months in every year—thus causing their feasts to rotate through the four seasons, Ramadan sometimes coming in the heat of summer and sometimes in mid-winter—the Chinese keep their important annual events at about the same season of the year by adding an intercalary month. This is done two years in every five, the intercalary years having thirteen months.

The Mohammedans in China have never had the power of the sword except in limited areas and for limited times. Their increase, therefore, has been by intermarriage, adoption of orphans, and pacific proselyting, chiefly the two former. According to the careful and conservative estimate recently made by Marshall Broomhall and published in his book on "Islam in China," there are now 9,000,000 Mohammedans in China. The largest numbers are in northwest and southwest China. The greatest Mohammedan centre in Eastern China is Nanking, where there are twenty-five mosques. They are also strong in Peking. The province in which they are weakest is Kiangsi, which contains only 10,000 Mohammedans. In the capital of this province, Nanchang, I found two mosques. As compared with Christians—counting both Protestants and Catholics—the Mohammedans in China are about nine times as numerous.

The central Government in China has heretofore performed comparatively few of the usual functions of government, leaving much to the heads of families and leaders of guilds. It was natural, then, that in the early years of Mohammedanism in China a system of extraterritoriality should be developed with leaders exercising many of the powers now held by European consuls in China. The Mohammedans in China do not now hold such power, but they are a separate people. In official documents they are referred to as Hui-min, or Mohammedan peoples, in distinction to Pei-sing, or citizens. There is also a similar distinction made between Christian church members and citizens. Confucianists, Buddhists, and Taoists are regarded as citizens. Our Christian converts have probably inherited from the Mohammedans this distinction, which is not a desirable one. It is interesting to note, too, that while Nestorian Christians preceded Mohammedans in China by some three hundred years, their propaganda never covered all China, and in many parts of China the first teaching regarding Jesus was done by Mohammedans. They have much of the narrative of his life—though in a distorted form—and leave out some of the essentials such as the crucifixion, which they positively deny.

All Mohammedans in China deny that they are Chinese (though many of them have a large proportion of Chinese blood in their veins) and claim that they are foreigners. Turkey has more than once attempted to obtain jurisdiction over them, as has Germany, but the Chinese have succeeded in retaining sovereignity. They are at present really a people with a religion, but without a nationality. Through their pilgrims who go to Mecca; by correspondence; and by visits of emissaries from India, Arabia, and Turkey, they keep in touch with Mohammedans in other lands.

As stated above, they are a people very separate from the Chinese among whom they live. They do not eat with Chinese, because the latter eat pork. Consequently they cannot work in the same shop, because all employees usually eat together. The result is that they usually engage in only a few trades or lines of business in which they frequently secure a monopoly. This is true in some places of the killing and selling of ducks and chickens, and in most places of the slaughtering of beef. In some parts the carrying and hotel trade is largely in their hands. Many dealers in gems and curios are Mohammedans, as are also fur dealers. They include, however, rice, silk, cotton, and oil dealers, as well as farmers and scholars. The latter are divided into three classes: students of Western learning, trained in modern schools; Confucian scholars, some of whom have degrees; and teachers of their own law and theology, who speak and write Arabic. The first and last of these classes correspond practically to the sheiks and the effendi of Egypt.

I have had personal contact with Mohammedans in twelve provinces and many dozens of cities and villages, and can not see that they are economically much better or worse off than the Chinese. Their shop signs contain characters or pictures which show they belong to Mohammedans; the street-doors of their houses have no Chinese mottoes on them as do the Chinese houses. The men clip their mustaches, a thing the Chinese do not do; and their graves are different in shape from those of the Chinese. Their relationships with the Chinese are seldom thoroughly cordial. The latter have for centuries shown their contempt by adding to the character, 回, which means Mohammedan, the radical which means dog (㺔). A daily paper in Shanghai did this not so long since, but, after receiving a protest from a Mohammedan, published an apology, and promised not to repeat the offense.

The educational conditions among the Mohammedans are not very different from those among the Chinese. The vast majority can neither read nor write either Chinese or Arabic. It is interesting to note that all of them know a few words of Arabic, which they use with each other somewhat as passwords, also to exchange opinions secretly when bartering with a non-Mohammedan. By learning and using a few of these Arabic words, I have sometimes gotten easy access to Mohammedan circles, where it would otherwise have been difficult.

The first few Mohammedan services which I attended made a deep impression upon me. They are so simple and dignified; the mosques are so clean and orderly and free from tinsel, that the contrast with the Buddhist and Taoist temples and services is refreshing. They were the first non-Christian religious services I had ever attended that commanded my respect and stirred within me the spirit of prayer. But I have since come to know that not one in ten of the worshippers understands what is being said as it is all in Arabic; and many of my pleasant impressions have been dissipated since I knew that the worshippers did not worship God with their whole mind or indeed with their intellect at all. In only one service have I ever heard any exposition in Chinese, though everywhere they have assured me that at times they do have preaching in the vernacular.

In most cities no provision is made for places of worship for women. In Nanking I was told of one mosque for women, but it was closed at the time because the leader, a woman, had recently been killed. In Kaifengfu I learned of another mosque for women and visited it. The leader is a woman by the name of Chang. It is a handsome, well-kept establishment, containing, besides the place of worship, a school for girls. It being a place entirely devoted to women, I did not enter, but very accommodatingly all the doors were opened so that by standing at the entrance I could see the entire place. I secured a photo of the entrance. The five characters on the gate are: Tsing Chen Nu Hsueh T'ang (**清 眞 女 學 堂**), meaning "Mohammedan Girls' School." I have heard of a few mosques for women in other places.

There is a considerable Mohammedan literature in Chinese, though I have not been able to lay hands on it, the Mohammedans being hesitant about letting any outsider see it. I have secured, however, a number of their books. Not one of those I have examined is addressed to non-believers. The greatest of their writers was Liu Kiai Lien, sometimes called Liu Chi, who lived in Nanking some two hundred years ago. I have visited his tomb outside the south gate of that city. It is a spot to which Mohammedan pilgrims go for prayer and the reading of the Koran. They wish to secure Liu Chi's help in prayer for them on the day of judgment. His writings include a three character classic, and a four character classic for children, histories, expositions, and exhortations. One of his essays contains a very interesting discussion of the proper Chinese term to use for Allah or God. It contains much of the material which was put forth one hundred and fifty years later in the great controversy among Christian missionaries upon the same subject. The Mohammedans came to the same conclusion as that reached later by the Christians, and adopted Shang-ti (上 帝). They also use other terms, most of which contain the character Chu (主), meaning Lord.

For all their monotheism the Mohammedans are no better, morally, than the Chinese. It is worth while calling attention to the fact that while the Chinese usually only have one wife, the others being concubines (except when a man has to raise up descendants for his brother or a childless uncle, when he takes two women both of whom are wives) the Mohammedan in China, as in other lands, is allowed as many as four full wives at one time; and when his income permits he usually avails himself of the privilege.

The spiritual condition of most of the Mohammedans is shown fairly well by a conversation I had once with my personal teacher of Chinese, who is a Mohammedan holding one of the Chinese literary degrees. I asked him what he regarded as the most important things in Mohammedanism. He replied, that of external things, not eating pork, and of internal things, the washing ceremonies were most important. He seemed to confuse inner and outer, but I give his reply as it was made.

In Western China there are two Mohammedan sects, the new and the old, sometimes called white caps and red caps. In Eastern China I inquired regarding such divisions, but was often told they did not exist, until one day in Nanking I found a Chinese poem posted on the wall of a mosque telling of the errors of the new sect and bemoaning the strife it brings. The chief differences between the two seem to be the use of the white and the red caps; variations in methods of slaying and cleansing fowl; and the raising of the forefinger in speaking of Allah. The old sect has the last-mentioned practice.

A knowledge of Mohammedanism is valuable to a missionary in China for several reasons. He will often meet Mohammedans, and may win some of them to Christ, especially if he knows something of their religion. A missionary recently told me of a conversation he had with a Mohammedan who objected to Christianity because of the doctrine of the virgin birth. The missionary was not able to give an answer which satisfied the Mohammedan, as he would easily have been able to do if he had known that the virgin birth of Christ is taught in the Koran itself. A more detailed study of Mohammedan methods of propagation may also give some valuable contributions to the science of missions. Fifty years ago, a knowledge of their literature would have been a help in our term controversy; and we Christians have still much to learn from their writers as to command of the Chinese classics, and the use of the ready-to-hand religious teachings there found. A large part of our Christian religious phraseology in Chinese is borrowed from Buddhism. We might well use those terms which have had monotheistic meanings worked into them by the Mohammedans; and we must study their terms if we would prepare a Christian literature to appeal to them and win them to Christ. The Christian Literature Society has a few small books in Chinese for them, and the West China Tract Society, Chungking, is making a beginning to translate tracts which have been found successful in Egypt and in India.

The Mohammedans say they believe that Christians have falsified the Bible, and so regard us as dishonest. They think our trinitarian theology teaches polytheism, and have very specious arguments ready to undermine all our vital doctrines. Their minds are thoroughly prejudiced against us, but, as in all other countries where faithful work has been done for them, there have been good results. A paper which has come to hand reports a revival in the Methodist Church in Chengchow, Honan, in which some thirty inquirers were enrolled, half of them being Mohammedans. In Fukien province last spring I was entertained by an American Board Mission Chinese pastor, who, to my surprise, I learned was a converted Mohammedan. In several places I have worshipped together with converted Mohammedans. They respond not to arguments—which roll off them like water off a duck's back—but to the direct non-controversial preaching of Jesus Christ in all his beauty and attractiveness and to the living of the Christian life.

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How Can We Best Reach the Mohammedan Women?

MRS. L. V. SÖDERSTRÖM.

BEFORE we consider the important question—"How shall we best reach the Moslem women in China?" may I record one or two personal observations? They are the result of twenty years among the Mohammedans in the provinces of Kansu, Shensi, and Honan, where they are very numerous.

In speaking of "*Moslem lands*" most of us have not yet even thought of China as, to some extent, a "Moslem land." And in this, we have very probably one important reason why, up to the present—so far as we know from China's Mission Records—*not one lady worker* has been set apart for this very great, and very neglected, field of service. This is not perhaps the place to say what position the Moslems would have in a national census; but, without doubt, a very astounding one, if the census were accurate.

Close contact with this people has given convincing proof that the line of demarkation between Moslem and non-Moslem Chinese is as great, if indeed not greater than, that between

Chinese and foreigners. Though for centuries there has been intercourse between these two classes, it has mostly been at the point of the sword! And there is ever "a great gulf fixed," how great, only those who have lived among them know. I have no hesitation whatever in saying that the social and moral condition—they have no religious—of these Moslem women, for whom the Qurân and the other books which contain Mohammed's teachings lay down a special line of treatment, is infinitely sadder than that of the heathen Chinese women for whose benefit and salvation so many saintly and cultured women are pouring out their lives.*

In addition to the foregoing, we shall do well to bear in mind that modes of thought, manners and customs, and all their traditions—the latter are well preserved—all tend to make it almost as impossible through the ordinary "Chinese women's work" to reach the Moslem women, as the mixing of oil and water; and here we come to an important conclusion why they have not been reached? Moslem women *cannot* be classed with the heathen Chinese women; their upbringing and whole train of thought being entirely different. These and other reasons, dealt with later, have convinced me that if we desire to reach these neglected ones, we must certainly have the following:—

(1) *Special Workers.*

My experience in regard to this need has been that of some other missionaries: speaking generally, the Chinese Christians look upon all the followers of Islam as being outside the pale and possibility of salvation; consequently, I have found it almost always necessary to *meet*, *entertain*, and *exhort* these Moslem guests myself, rather than entrust it to even devoted and experienced Bible-women who, alas, only too frequently, are still powerfully swayed—where Moslems are concerned—by their old native prejudice.

(2) *Special Training of Natives in view of Mohammedan Work.*

This very necessary and highly important work should have for its sole aim, the salvation of the Moslem women and children. In arranging a course of study toward this end, the following subjects should be included:

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* Concerning the "Prophet's" teachings as to the treatment of women, Dr. Pfander wrote as follows: "The details are unfit for these pages."

(*a*) What are the *real* teachings of Mohammed, and of Islam?
(*b*) What has been the *effect* of these teachings?
(*c*) What does the Gospel of our Lord Jesus Christ offer to all who believe?
(*d*) How should the Gospel be presented to those who have never been idolaters?

(3) *Special Guest-rooms for Mohammedans.*

By such provision I feel sure we should reach numbers of Moslem women, and they would greatly appreciate the loving thought which had provided for their peculiar need. In such guest-rooms, their strong aversions to so many of the native habits and customs would not be ridiculed by the "other" Chinese. Gently and prayerfully they might be dealt with, and many, we trust, would by the Love of Christ be constrained. Not a few of us have done far more than this in order to meet the great need, and to carry the Gospel to the other Chinese women; why not for the Moslem women?

(4) *Special Literature for Mohammedans.*

The one great reason why special literature is needed is because Moslems worship "*The One God*" and are not idolaters. Another reason why they should have special literature is that their *terms* are quite different from those used in ordinary Chinese literature —I speak of Christian literature as prepared for the Chinese. Although the Moslems have had, in one sense, to conform to Chinese laws, there is another sense in which they are always a law unto themselves. The profound teachings of Buddha and Confucius are nothing to them. Consequently, they have to be treated in an entirely different way, and along an utterly different line of thought. The Gospel is the same for all classes, but the presentation requires adaptation to the special class of hearer. We have catechisms and tracts expressly prepared for heathen women, and surely it is reasonable to ask that such should be prepared for the Moslem women. In the general work hymns too have been greatly used. All missionaries know the impossibility of working efficiently without these factors, and the immense blessing they have been. We are not forgetful of the most important literature for Moslems—the Holy Scriptures, the true guide for all mankind. These are ever of the first importance in all our work; but we are now writing of the need of special Christian literature for the Moslem men and women.

Translators and compilers have taken exquisite pains to prepare books for the heathen Chinese, now we need a like provision for the Moslem Chinese. Let us pray that speedily all that is needed to carry forward this further work may be forthcoming and, at no very distant day, the "True Light" may break over Chinese Islam.

(5) *Special Study of Islam by Foreign Workers.*

In addition to a good working knowledge of the spoken and written Chinese (some knowledge of the Arabic would be a great standby) it is most desirable that workers in Moslem districts should have a fair knowledge of the Qurân, and the teachings of Islam. One fact which may not be generally known, is the existence of an "*unsevered link*" between Mecca and this land of Sinim. Pilgrimages are organized and carried out, and there is constant exchange of correspondence. Anything that will bring about a greater insight and enlightenment touching Islam, especially that regarding the fine shades of Mohammed's teaching in respect to women, would more than repay what it cost. Dr. Pfander gives much that is very needful for us to know in his great work "Mizân u'l Haqq" ("Balance of Truth") in this connection.

In closing, let me emphasize the need of a special band of courageous and spiritually-minded women who, with holy boldness and in the power of the Risen Christ, will enter this "open door," and with the good old "weapons," which have stood the test and seen the downfall of many a hoary fetish, will not cease their efforts until the fanaticism, which has crushed all that is good and beautiful and right out of Moslem womanhood, be compelled to yield; and Islam's women in China be brought to the feet of Christ. Oh! to sound a clarion note for these millions who are powerless to plead for themselves, and for whom "the fulness of time" has come.

How to Adequately Meet the Recognized Need of the Chinese Mohammedans

A Symposium.

GENTLE Reader! The title of this paper is not mine. I am not assuming that I know and you don't. I am writing simply because I have been asked to. The editor tells me that this statement must be "very brief and condensed." Enough by way of introduction then.

The editor speaks of "the recognized need." I daresay we all agree that there is a need, but I have doubts whether our recognition of that need is the same. Perhaps some would assert that, apart from the Holy Spirit, *the* need is more knowledge. It does not appear so to me. As far as I can see, the one thing that is keeping the Mohammedans here back from Christ is not so much ignorance, a thing of the head, as fear, a thing of the heart. Some of them seem to believe more in Christ than in Mohammed, but they dare not leave their Society.

"How to meet the recognized need." If this means that scarcely anything so far has been done to meet that need, then I would utter a strong disclaimer. It is very easy for us to get an utterly wrong view of what has been done. I remember how this came home to me on receiving some questions from a writer of a paper for the Edinburgh Conference. One question was somewhat like this:—"Has any special effort been made on behalf of the Mohammedans in your district?" It seemed at first as if I should have to answer: "No!" But then I recollected that in all our preaching and guest-hall work with Mohammedans we dealt just as specially with them as with the Chinese. I might almost as well have been asked—"Has any special work been done amongst the Chinese in your district?" What missionary in speaking to a Mohammedan inveighs against idols and doesn't deal with him specially as a Mohammedan? In street-chapel and guest-hall a vast amount of special work has been done amongst the Mohammedans. Their own practical beliefs have been just as fully considered as those of the Chinese scholar or vegetarian.

When it comes to literature, however, I do feel that not nearly so much has been accomplished in the way of meeting the need of the Mohammedan as has been done in the case of the Chinese.

The first need that occurs to one's mind is that of books in Chinese, dealing with the Koran, similar to those in Arabic. This, however, is only a first thought and will not bear looking into. With the exception of the priests and their students and one or two others, the Mohammedans—I speak for my own district—know scarcely anything about the Koran and the Mohammedan doctrines. And here I may say that in this paper I am not going to discuss the needs of the priests, for they are in such a minority. Besides, as we Mohammedan workers all know, Mr. Rhodes of Chefoo is taking them in hand, and providing for their special need.

What then in the way of literature is the need of the lay Mohammedan?

1. First I would say leaflets addressed exclusively to him as a Mohammedan, but not as an Arabic Mohammedan. Leaflets at first are much better than books. The former catch the eye, the latter assume a desire to know, which in ninety-nine cases out of a hundred is probably wanting. But the leaflet is likely to be read. It should be so brief that even a lazy glance at it will catch some thought.

2. There should be a great variety of these tracts. Use the cumulative argument. If two or three fresh tracts a week were presented to every Mohammedan house in the city for, say, three months, it would be hard for them to keep their minds clear of our arguments. I doubt if there is any method more likely to start them discussing our beliefs amongst themselves. Some titles at once occur to one :—

1. Is Jesus only a "sheng-ren?"
2. How can God have a Son?
3. Is Mohammed a "Pao-ren?"
4. Did Jesus die?
5. "Er-sa tsai lai."
6. Mohammedan Heaven *versus* Christian Heaven.
7. To be a non-idolater not enough.
8. Why don't you read your Koran?
9. Fu, Tsï, Ma-li-ya—Mohammed's mistakes about the Trinity.
10. Mohammed's wives.
11. Why trust in fasts and ablutions?
12. Turkey. Some need to know a little of the truth about Turkey.
13. Confucius *versus* Mohammed.

3. Our Christian papers might have a Mohammedan column. This column might often be looked at by the Mohammedans that visit our Reading-rooms.

4. Suitable books, too, seem to be needed ; books that will not assume that because a man is a Mohammedan, therefore he is well versed in Mohammedanism. I recently gave a Mohammedan B. A., a friend of mine, a book on Mohammedanism which started by controverting the Mohammedan position that Mohammed was the promised Paraclete. I groaned when I saw this, but nevertheless gave it. My friend brought it back some time after and said he couldn't follow the argument. Of course he couldn't. Perhaps the impression left on his mind was that Mohammedans maintained that Mohammed had been foretold in Scripture—a thing quite likely that he had not heard before,—but that we Christians denied this. Let the books for the Mohammedan laity deal with what they know already of Mohammedanism and not with what they ought to know, being Mohammedans. Very great care should be exercised here. Mohammedans are notoriously lacking in veracity. It is not our business to supply them with new arguments for their position. These they will, and do, only too readily use, and leave our refutation of these arguments alone.

Who will write a "Five Calls" for Mohammedans ?

Besides literature, street-preaching may be tried in the Mohammedan quarters where, of course, all reference to idolatry should be avoided.

But most of us probably have much to be thankful for in that the Mohammedans so readily come to our street-chapels and listen to our addresses and give us so many opportunities of personal dealing with them. That few of them have the courage to leave their own close Society, even after being convinced that Mohammed is a false prophet and Jesus the true, I am not in the least surprised. To enable them to do this we know the mighty power of the Holy Spirit is required and we must look more than ever to Him.

WM. R. MALCOLM.

Kweilinfu, the capital of the province of Kwangsi, is one of the centres of Mohammedanism in China. There are in all about two thousand families in the city and surrounding districts professing adherence to Islam. In Kweilin itself there are six mosques, one having been built as recently as three years ago.

Mohammedans, from the Christian worker's point of view, may be conveniently divided into three classes. Firstly, there is the outer circle, comprising the nominal and less ardent believers. Secondly, comes the inner circle, composed of the more exclusive and ardent members. These latter live for the most part in their own quarter of the city. Thirdly, we have the mullahs. All classes seem friendly to us as missionaries, and we are on good terms with one of the chief mullahs. They minister solely to their own co-religionists and display no desire to win the Chinese to their beliefs.

Owing to the smallness of our staff it has never been possible to open up settled and definite work amongst the Mohammedans in this city, though it has always been a hope one day so to do. To meet the need it would seem necessary to carry on work somewhat on the following lines :—

Firstly, men must be set apart specially for the work. It is almost impossible, and certainly not advisable, for workers amongst the Chinese to attempt or expect much fruitful effort amongst these people from Arabia. It calls for special time, study, equipment, and adaptability. Though for the most part not well versed in the fundamentals of their own faith, they are nevertheless tenacious of the few crude ideas they possess, and manifest, when approached on the subject of religion, sufficient zeal for those half truths on which their creed is based, to make it evident that, in order to deal effectively with their position, the Christian worker must, by study, make himself well acquainted with the faith and facts of the Mohammedan religion.

Secondly, by means of the circulation of the Word of God and of booklets and tracts written specially for the purpose, giving salient points of comparison helpful to thinking people, and shewing the weakness of Islam and the strength and superiority of the teaching of Christ.

Thirdly, by special effort on the part of God's people. We all would shrink from venturing to add to the number of existing societies in China by proposing the formation of yet another for the purpose of seeking to win Mohammedans in China to the Church of God's Son. But all bodies would, no doubt, welcome and assist in raising a fund to help to meet the recognized need by subsidizing those societies already at work in Mohammedan districts which might be able and willing to undertake special effort in this almost untouched field. Under the blessing of God many souls could be won. Amongst Mohammedans are to be found many Senecas, men and women seeking after truth. Their religious sense is deeper than that of the Chinese. Prejudice rather than conviction is an obstacle to their conversion. Man's arguments and discussions are useless without the power of the Holy Ghost. May we be kept mindful of this truth and put forth effort accordingly.

JOHN L. BACON.

"How to adequately meet the recognized need of work amongst Mohammedans in Honan" is not an easy question to answer. So far, I don't think any special effort has been made to reach the many followers of "The Prophet" in this province, but I know that some are feeling the time has come for us to do something.

Mohammedan statistics are difficult to obtain, and any statement regarding the population is more or less speculation; but I think we might safely say there are over a half a million in the province.

The general feeling is that persons engaging in this work should be specially qualified, being well versed in Mohammedan beliefs and religious practices. In the case of a missionary, no doubt, a knowledge of Arabic would be of great assistance.

Here the difficulty comes—"where to find the man?" But we need not wait for the special man to appear before commencing work, for a great deal can be done at once if most of the missionaries will devote a small portion of their time to this important work.

In the first place, I would suggest that an attempt be made to obtain a complete list of all the mosques in the province, and that, as soon as possible, a packet of selected literature in Arabic and Chinese be sent to the resident priest of each mosque. Then, later on, this distribution might—where possible—be followed up by personal visits from missionaries and evangelists.

To follow up the work systematically, seven capable evangelists might be given some special instruction to equip them for this work, and then be located in the following centers, *viz.*, Changteh, Hwaiching, Honanfu, Kaifeng, Chenchow, Nanyang, and Kwangchow. They, whilst doing the work of an ordinary evangelist, could give special attention to the Mohammedans.

A missionary might be asked to act as secretary for the province, and would be expected to keep all the other missionaries in touch with the progress of the work, and assist in securing a proper supply of suitable literature.

In conclusion, let me suggest that much definite prayer be offered by all, for the work is beset with special difficulties, and these will be increased as soon as definite action is taken. Hitherto, the Moslems have been accessible and not unfriendly, but when the religious leaders awaken to the fact that their position is being assailed, they will become aroused to vigorous opposition. Therefore, let us pray !

FRANCIS S. JOYCE.

Our Book Table

"STUDIES IN CHINESE RELIGION." *By* Prof. E. H. PARKER, M.A. (*London, 1910. Chapman and Hall, 10/6 net. Shanghai, Kelly and Walsh, $5.00.*)

This is a handsome book of 300 pages, adorned with fourteen good illustrations, and consists, in the main, of "the original studies from which a summary was made and a popular work published in 1905, called *China and Religion.*" It is not, therefore, quite up to date in some of its minor references to China, but is little the worse for that,—except, perhaps, in sundry crude remarks upon what the author imagined Protestant missions to be doing and teaching a decade or so ago.

It contains chapters on "The Real Religion of the Chinese," "The Chinese Literati and Religion," "Chinese Blessedness," "The Early Christian Road to China," "The 'Nestorians' Once More," "Paper and Printing in China," as well as copious chapters on Taoism, Confucianism, Chinese Buddhism, and Islam in China.

Those who open this book expecting to find it a series of rigid academical treatises, exactly suitable for examination-tasks, and stiff reading for the generality—will be agreeably disappointed. Crammed full as it is with information gathered from "thirty-five years of dalliance with Chinese books" (p. 62), and "perhaps 10,000 miles travelling in half the provinces of China" (p. 25) it is written in a sprightly and discursive style, and coloured with much personal impressionism. Quite often one seems to hear the tones of the author's voice, as if in an after-tiffin conversation—especially on the old "battle royal" concerning the authenticity and meaning of the *Tao Teh King*. It is indeed a live and readable book.

It abounds in vivid generalizations, as the following :—

> Confucius had no religion, and even declined to discuss the question; his system is revered simply as the embodiment of decency and order. From our point of view there is a slight touch of priggishness about it; but, any way, it is the Chinese version of 'the religion of a gentleman' even though gentlemen may not exist in large numbers. (P. 13).
>
> Lao Tzŭ and Confucius tried, each in his way, to bring men back to the simple life or to the polite life respectively. (P. 23).
>
> According to my poor lights. . . . Abraham possessed more of the *tao* of Lao Tzŭ than either Isaac or Jacob. Moses would not qualify, while Joseph seems to have possessed a fair share of it. [And so on for more than a page, estimating ancient and modern characters, and ending with Tolstoi—in a very spirited fashion. Pp. 56-57].

The word *Tao* as Lao Tzŭ used it has puzzled our path-finding sinologues not a little. The first Latin MS. rendered it as *Ratio*, Pauthier by *Raison*, Julien by *Voie*, Chalmers expressed a belief that *The Word* was better than *Reason* or *The Way*, Watters rendered it provisionally by *Nature*, but saw in it a similarity to Schelling's *Absolute*, Spinoza's *Substance*, Anaximander's *Infinite*, *Indefinite*, or *Void*, Balfour adopted *Nature* (pp. 77-81). Prof. Parker suggests with reason that Lao Tzŭ used the word *Tao*, just as we use the algebraical x in speaking of the "X-rays." Thus also does Spurgeon Medhurst in the preface to his thoughtful work "The Tao Teh King," 1905, a work which Prof. Parker had not seen.

Then, somewhat to the reader's surprise, Prof. Parker himself adopts the terms *Providence* and *Grace* for *Tao* and *Teh* respectively. The difficulty in this usage, would seem to be that, while *Providence* will translate back into Chinese as *T'ien Tao* (天道), the distinctively Christian term *Grace* (in non-theological usage *exalted kindness*) refuses to translate back as *Teh* (德). The reviewer ventures to think that Lao Tzŭ used the amœbic word *Tao* as an indefinite sign for the vast *Nature-force*, through which the quiescent vegetation grows strong and beautiful; and the word *Teh* for the more or less moral *efficacy* that becomes subjective in men who surrender themselves to a like quiescence (see "Prayer and the Human Problem," Chapter I). Meanwhile, the whole subject, as dealt with in the present work, is presented in a fascinating manner, and the author's own translation of the Tao Teh King is suggestive.

Another minor criticism is the omission of a story of the reign of *Han* Wu Ti. Our author says: "Buddhism was first heard of A.D. 65....The real facts are that, in consequence of a vision, the Chinese Emperor [*Han* Ming Ti] sent to India for a copy of the canon." Whereas, according to two ancient records, the 漢史 and 漢武故事, in the year 121 B.C. there was a golden image of Buddha (captured in the region of Turkestan) already set up in the Chinese imperial palace, and worshipped by incense-burning (see "The Call of Cathay" pp. 25-26). The orthodox history of China discounts the incident of "the dream," and the golden image may well have been preserved in the palace until 65 A.D. Ming Ti, at any rate, would have heard of it.

But, with due apologies to the author for such passing criticisms, his work is one that our readers will find well worth their while to purchase, read, and digest.

W. A. C.

Lessons in Elementary Wen-li 華文釋義. *By* Rev. F. W. Baller.

This work, prepared for the China Inland Mission, by the distinguished author of the "Mandarin Primer" and other works, Rev. F. W. Baller, is published by the China Inland Mission and by the Presbyterian Mission Press, Shanghai. It is professedly drawn up with a view to help those students of Chinese who know something of "Mandarin," *i.e.*, the language of conversation and of light literature, and are desirous of commencing the study of Wen-li.

To the present writer this statement of purpose does not appear exactly to fit the case, for the lessons seem rather suited to the advanced student than to the beginner. At the same time Wen-li is an immense field, in which it is possible to cultivate some special branch, *e.g.*, official and private correspondence, for many years, and to the end find grave difficulties in attacking other forms of composition. It is one of the peculiarities of Chinese that this singular language has developed fresh phrases and fresh uses for phrases and words for every purpose to which it has been put, so that the fluent reader of novels will find himself hopelessly at a loss to understand a work of history or poetry, and the reader of history and poetry will be equally puzzled with the most ordinary inscription in a Buddhist temple. So, one might know this book by heart, and yet be far from having mastered "Wen-li."

The work before us consists of 112 pages of text, divided into fifteen lessons, or chapters, followed by a useful index of characters and phrases, mostly those which are mentioned in the notes to the text. Each lesson is divided into two sections, whereof the first, styled a "Lesson, 課" is given in Wen-li, with a paraphrase in spoken, or at least speakable, "Mandarin" Chinese, and a translation in English; while the second section, styled a "Reading Lesson, 幅," is given in Wen-li alone, both sections being, however, very fully furnished with notes in which attention is called to interesting or difficult phraseology.

The passages chosen to form these lessons are of present day interest, in many cases culled from newspapers, and they contain a high proportion of those new phrases and expressions which the recent growth of journalism and the spread of modern ideas have of late years so rapidly imported into the Chinese language. Many, but by no means all, of these new expressions are indicated in the notes.

We should be inclined to describe the work rather as an introduction to modern advanced Wen-li than a book of elementary lessons, and would strongly recommend the student, before attempting to master it, to begin Wen-li from the beginning by undertaking a course such as is given in Mr. T. L. Bullock's "Progressive Exercises in the Chinese Written Language," for he will certainly find that a great deal more is needed for its satisfactory elucidation than some knowledge of the spoken tongue and a desire to commence the study of literary Chinese.

With such a preliminary foundation, however, or if he has already been in the habit of conducting correspondence in Chinese, or has had some little practice with the news items of a Chinese newspaper, the student will find this book not only useful but exceedingly interesting. It contains a series of reading lessons dealing with the early career of Dr. Sun Yat-sen, including the famous incident of his capture by the Chinese Legation in London; specimens of newspaper articles on the Peking riots of March 1912, and other incidents of the Revolution; a sympathetic appreciation of the changes in the administration of India announced at the time of the Delhi Durbar and Coronation of H. M. the Emperor-King; (this is particularly rich in useful phrases expressive of modern political conceptions); some notes on the financial difficulties of the Chinese Republic; the opium question; the passing of the queue; proclamations and examples of official correspondence; an account of an aviation meeting; of a mass meeting of Buddhist priests and sympathizers, who deplore the present decadent condition of their religion and seek a remedy; of the fête organized by the Central China Famine Committee; the desolation caused by the burning of Hankow; the loss of the "Titanic"; the English coal miners' strike; advertisements of a Chefoo restaurant, of a boot shop, of a dentist, of an edition of the new provisional Law Code; of improvements in the publishing arrangements of a newspaper, etc.; an article taken from the Chinese National Readers (Commercial Press, Shanghai, 1906) on the differences between the Chinese and Western calendars; rules of an educational society; a selection of Imperial Edicts of the last years of the Manchu Dynasty, showing various stages of its dissolution; and the Parable of the Prodigal Son, both in Kuan-hua and in Wen-li. Thus it will be seen that the subject-matter of the lessons is both varied and intrinsically interesting.

We have noted a few minor misprints and errors, chiefly displacement of punctuation marks, transposition of words, etc., For instance; p. 10 the characters 慨慷 should be 慷慨.

p. 12 **有亂恐深，此**, etc., should be **有亂，深恐此**, etc.
p. 21 **由他方之部下討入廣東本部，爲其內應** the comma should come after **廣東**.
p. 40 Note 5 **漢冶萍之押欵** surely means the Loan raised on the Hanyang, Tayeh, and P'inghsiang works, and should be so explained.
p. 41 來 is a misprint for 有.
p. 41 愜 ch'ia, a rare form of 恰, not in Giles' Dictionary.
p. 42 覊 for 羈 (Giles 875).
p. 46 The population of India is given as 500,000,000; possibly a mistake for 300,000,000, or the mistake may be copied from the original.
p. 105 In the parable of the Prodigal Son, (Wen-li), our Chinese writer declared, in connection with the phrase **遂投其地一民**, used to translate "He went and joined himself to a citizen of that country," that **民** could not be used in the sense intended; but we note that the version is that of the Presbyterian Mission Press New Testament, 1892. On referring to the translation by Archimandrite Palladius of the Russian Church, we find the verse translated **遂投民家爲**

> 傭, 遣之於田, when 民 cleverly suggests that the employer was a resident of "that country," as opposed to a stranger, while 家 is used to express that he was a citizen or householder.

Other verbal criticisms might no doubt be added.

A more interesting and profitable study is the comparison between the "Mandarin" paraphrases and the Wen-li text. Personally we have a preference for using the Chinese term "Kuan-hua" to express such Chinese, written or spoken, as is expressed according to the spoken idiom, and find the word "Mandarin" suggestive of misleading meanings, though of course it does not matter so long as one knows what one is referring to. In spite of all the differences between Kuan-hua and Wen-li, these lessons are sufficient to show how closely either may be made to follow the constructions, and even the actual wording, of the other. Kuan-hua is, in fact, the actual, living speech of four-fifths of the people of China, while Wen-li is an artificial written medium, based on old Chinese, and which for a variety of reasons cannot be used as a spoken tongue at all.

Wen-li stands in a relation to Kuan-hua which might have been paralleled in Europe if we should suppose Latin to have remained the written medium of Italy, France, Spain, etc., after it had long become unintelligible as a spoken tongue, but to have continued, in its literary form, to enjoy an independent development of its own. Certain classes of writings might have been composed in the colloquial tongues, and others in an amalgam made up of various proportions of them and of Latin, and the two standards of language might have acted and reacted each on the other for centuries, before a real literature came into being in the modern tongues. In a measure this was, no doubt, the state of affairs in Europe all through the Middle Ages, but with the rise of a modern civilization and the consolidation of modern nationalities, it passed away. Yet the modern tongues, in becoming the vehicles for extensive literatures, superimposed on the old popular speech immense drafts of words directly modelled upon classical or ecclesiastical Latin, and so became in a way duplicated. This is very clearly seen in French, where both the popular speech and the modern additions are equally derived from Latin, but are readily distinguishable from one another; the one set of words being in direct descent from the actual daily speech of old Rome, while the other is an artificial creation of scholars, gradually incorporated into the living language, chiefly during the last four hundred years.

It needs no originality to see many analogies between the changes at present working themselves out in the civilization of China and those which separate the Europe of modern times from the Europe of the middle ages, and this book would seem to supply very considerable evidence that China is doing with her language, written and spoken, very much what Europe—or Latin Europe—did with hers. New phrases are being coined with a rapidity and amplitude so great that the most industrious student is at a loss to keep pace with the new developments. At the same time the introduction of modern methods of administration, with speeches in public assemblies, preaching, popular newspaper writing and a hundred other agencies, are forcing upon the spoken language a form and a coherence which it never possessed and perhaps never felt the need of before. Neither Kuan-hua nor Wen-li can remain unchanged, they must, in the long run, approximate to one another, and should a time ever come when the general literature of China is composed in language which would be fully intelligible to persons of average education if read aloud, the advantages of an alphabetic method of writing will so outweigh any attachment that may be felt for the present script, that the latter must be sooner or later abandoned.

The students of that happy time—when Kuan-hua and Wen-li combine into a single intelligible Chinese tongue—will look back on the present ages of darkness with wonder and pity. They will point out that the written system of China, admirable as it is for many purposes, has been the thing above all others which has hindered the development of civilization in this country; that it has kept learning in the hands of a close corporation of specialists; that it has made it all but impossible to adopt terms borrowed from other tongues; that it has, in fact, tied China down to her own self. They will ask themselves in amazement what chance the peoples of Europe would ever have had to improve their condition, had they had to work under such a handicap; if Latin had been unable to borrow words from Greek and Hebrew; and the modern tongues from all three and from one another; or, if they borrowed, could only use such clumsy travesties as Chinese characters admit.

Meanwhile, *we* have to learn Chinese characters and Wen-li, and, in that study, the work before us will be found of the greatest use and profit.

WALTER J. CLENNELL.

THE TRAVELLER'S HANDBOOK FOR CHINA. *By* CARL CROW, *with 8 Maps and Plans and 32 Illustrations. Shanghai: Hwa-Mei Book Concern. 1913. $2:50.*

Nothing is more difficult than to write a good guide for travellers in China and we do not think that Mr. Carl Crow has been very successful. A lot of information has been thrown together in his book, but there is far too large a proportion of ill-digested fact and careless writing. The following statements (to which many others might be added) are specimens of the kind of information that no "Handbook" worthy of the name should contain:

"The foreigner who knows only English will have no difficulty in finding his way about, for "pidgin" or "business" English is spoken in nearly all parts of the country and one will pick up a knowledge of this hybrid language within the first few days of his stay. Except for the missionaries, very few foreign residents ever learn the Chinese language, which is different in every province and in almost every community. The Chinese traveller, when he leaves his own home, has but little advantage over the foreign traveller, for he will probably be compelled to use pidgin English instead of his own provincial dialect" (p. 2 and, in a shorter form, on p. 12).

On page 8 we are told that 1 candareen is equal to 10 Chinese cash, and that "the national currency of China consists of lumps of silver, known as 'sycee.'"

On page 41, when describing China's trouble with France in 1884, it is stated that "the French fleet quietly entered the *Bay* at Foochow and, once inside, opened fire on the Chinese fleet which was lying at anchor."

With similar carelessness we are informed that the foreign population of Hongkong flees to the top of the "*cliff*" in the summer "to escape the wet heat of the lower lands." Also that in the Hongkong harbour many thousands of lives were lost in the typhoon of 1874. "But warnings of these disturbances are now sent out by the *Jesuits at Siccawei*, greatly decreasing the danger." We wonder what the Director of the Hongkong Observatory will say to this. And what about the many destructive typhoons since 1874?

Ancestor worship is referred to (p. 55) and this astonishing statement is made: "Each *home* includes a *temple*, in which memorial tablets are enshrined."

Two tit-bits about Shanghai are the following: "The restaurants [in Foochow Road] will be thronged with Chinese at dinner parties, which often extend over 60 or 70 courses and cost $5 to $10 a *plate*." "Several times a year horse dealers arrive in Shanghai with cargoes of shaggy Mongolian ponies which they bought for *a few dollars each* in Mongolia and sell for many times that price to members of the Race Club."

Some of the above sentences might be passed over as mere slips of the pen if other parts of the book showed that the author had taken his work seriously. We have read every page in order to do justice to the book and we can but think that the descriptions of places which travellers are invited to see are altogether too meagre. Information exists in abundance and Mr. Crow would have been wiser had he spent a little more time in sifting and arranging his facts, and wiser still had he waited till he could have given us more first-hand information.

For example, Mukden is a city that many travellers are likely to visit. It is on the main line of travel from Europe: it has a history and characteristics of its own, and it is, as the author states, "the ancient seat of the Manchu dynasty and the largest city of Manchuria." Now what are we told about this place so full of interest for tourists? A ten-lined paragraph describes the three divisions of the city and the three walls. Its history under the Manchus and its places and points of interest are summed up in nineteen and a half lines and we are seriously told that "the Manchu Imperial clan have kept the Mukden palaces in repair," at which statement any one who knew Mukden ten years ago will smile. To the city itself three lines are given, six lines to its recent history, and five lines to its trade, and in these last lines travellers are told that furs—sable, ermine, and arctic-fox—can be secured at "exceptionally cheap prices." We once purchased a dog skin in Mukden and found afterwards that we could have got it cheaper in Shanghai!

Although city after city, and port after port are described, we have found only three references to missionary work. On page 99 the institutions and observatory at Siccawei are referred to; on page 168 six lines are given to the missionary institutions in Tsinanfu, and on page 192 mention is made of Robert Morrison's grave at Macau and of his translations of the Bible. Not a word is given to the great work of missions at any of the other places that are described for the benefit of the traveller. Yet one would have supposed that to some travellers at least, however interesting it might be to know that the trade of Mukden, for example, was "chiefly in beans," it might be of equal interest to other travellers to be told that flourishing Christian Missions existed in the city, and that the hospital, the medical college, the theological and the art schools would well repay a visit.

G. H. B.

THE INTERNATIONAL REVIEW OF MISSIONS. *October, 1913.* HENRY FROWDE. *London, E. C. 2/8.*

This, the fourth number of the Quarterly issued by the Continuation Committee of the World Missionary Conference of 1910, is well up to the high standard set in previous issues. China is represented by Dr. F. L. Hawks Pott who discusses "The Opportunity and Need for the Mission School in China". In the Review department four books dealing with "religion in China" are the basis of an able paper. The Bibliography is well done and is a most valuable contribution.

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Correspondence

PHONETICS—THE SOLUTION OF PRONUNCIATION DIFFICULTIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In coming to the Far East, for the first time, and yet on the business of directing language study into proper channels, it would seem that an apology, or an *apologia*, is in order. What can a man, who knows nothing of Chinese or Korean, hope to do toward helping missionaries master these languages? Is it not folly to send such a man, and madness for him to come, and foolishness and a waste of time to attend such classes? It is manifest, as I have been plainly told, that such a thing is "absurd, ridiculous, and preposterous." It looks like a huge joke. Probably the fact that

Dr. White is back of it, and considers it worth while to put money into it, indicates that there may be something in it, and his name may be allowed to give it a certain standing. It now remains for the man who is its exponent to make good the claim. What does he propose to do?

It is hoped that a course of a month, or less, in any given place, may be sufficient to give a good grasp of the modern science of Phonetics as it applies to the pronunciation difficulties of any given language; and at the same time, taking the local language as the means of illustration, it is hoped to show how the language itself, in all its difficulties of pronunciation, construction, and vocabulary may be mastered with the least waste of time and greatest result of efficiency.

That the method has done this in India, where it was first developed and applied, in an English-speaking mission field, is shown by this sentence taken from a letter written by one of the mission's language examiners: "I unhesitatingly affirm that those who follow the Phonetic Inductive Method begin efficient work two years sooner than we who followed the old method."

Let this paper set forth an explanation of what Phonetics is.

Phonetics is the science of the positions, tensions, and actions of the vocal organs in the production of speech sounds, and the art of producing those sounds, together with the training of the ear to a correct discrimination of the sounds.

The voice organ is a wonderful mechanism that God has put into our bodies and it works by mechanical laws. Almost all speech sounds are produced by the breath as it is made gradually to pass outward. The lungs are the bellows of this organ. The vocal chords, in the larynx or Adam's apple, form the "lips" of the windpipe, and give to the breath current a character which changes it into a "vocal current," a current from which, as the raw material, speech-sounds are produced.

If the reader will put his fingers on his throat and hiss-s-s-s and then buzz-z-z-z, he will notice a vibration in the z, which is lacking in the s. This is called "voice," and so denominates "z," and similar sounds as "voiced," or sonant, while the remaining sounds are called "voiceless," or surd. As this vocal current passes beyond the chords it comes into the oral passage, and may there be moulded, by the varying shapes of this passage into vowels, as a, e, i, o, u, all of which require a passage that is open and ordinarily in a fixed position. English vowels are of a peculiar character, as they all have a glide. This glide may be seen, if the reader will take a hand mirror and looking into it say o. He will note the rounded lips, which at the end of the o, come closer together. This closer movement gives a glide to the vowel. It is so for u, also. The vowels a, e, i (ah, ey, ee) also have glides, but they are inside the mouth and need closer observation. No other language, so far as I have observed, has these glides. If you are doubtful, try this sentence from the mouth of a raw native, "No, no, no, do go."

Consonants, as distinguished from vowels, are made by a partial or complete closing of the oral passage at one or more given points, as, when we say "up," the lips come close together, and when we say "off" the closure is only partial, and the sound may be continued for some time. Hence this latter class of sounds is called "continuants" and the former are called "stops."

Phonetics not only determines the positions of the organs in the formation of the speech-sounds of the various languages, but also determines their tensions and actions. From these arise the intonation of any given language. Intonation, rhythm, or language melody, is a more important part of the pronunciation of any language than the correct pronunciation of any given letter, or word. If a letter is missed, and the sentence rhythm is correctly given, the speaker is likely to be understood, but a faulty rhythm is sure to lead to unintelligibility. The "tune" of each language, with its cadences of rising and falling pitch and its regularity of beat, or the "tempo" of the syllabic utterance, is quite as important for speech, as time and pitch are for singing, though it has not been usually so recognized.

The "key" of a language is ordinarily called its "organic basis," or the *normal pose*, in which the organs are held during speech. This differs for every tongue, but it should be determined, if one desires to render the language according to its required melody. Owing to the ignorance of this "key" many missionaries speak Chinese, Korean, or Japanese in their own native "key," and are frequently informed at first that they are not understood. It is for this reason, moreover, that most of us can understand a fellow missionary much easier than a native, though our compatriot be using the native's language. Correct pronunciation, then, involves proper formation of individual sounds, the assumption of the true organic basis, and the idiomatic cadences and time of the colloquial. Phonetics will provide the clue to the solution of all these problems. A course of twenty hours is sufficient to explain and illustrate the principles and their application.

The more important part of the course is the illustration in Chinese of how one may go about to master his language to the point of freely using a 1,500 word vocabulary which is a half more than that of the Gospel of John, during his first six, or at most, twelve months.

THOMAS F. CUMMINGS.

[The Rev. Thomas F. Cummings, D. D., a member of the staff of the Bible Teachers' Training School, has been sent to the Far East under the auspices of the Bible School to introduce and explain the application of the Phonetic Inductive Method of Language Study to the solution of the language problems of these fields.]

LANGUAGE OF OUR HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a recent number of the RECORDER I read with interest a communication from Dr. Foster in reference to the need of improving the literary style of our hymns in Chinese. No doubt there is room for improvement.

A Chinese pastor remarked to me on the style of a hymn book that we were introducing: "The style is very bad." "Wen fah ting ch'eu." (文法頂醜). This was true of some of the hymns, and of some it was not true; and besides this the pastor, who knew not a word of English, had no comprehension of the wealth of thought and sentiment expressed in our hymns, the gathered fruitage of ages which we try to express. These hymns were not in the classical, which also has a rich store of elegant expressions. But even this is very inadequate to express all the depths of Christian sentiment and experience.

Some years ago at Foochow the American Board Mission was about to get out a new and enlarged edition of its Foochow Colloquial hymn book, and it was remarked to one of our ablest pastors: "This hymn book contains many phrases that are not good colloquial." He replied, "Yes; but we have become accustomed to them, and they had better not be changed." A portion of them were attempts to elevate and enrich the thought and sentiment of the hymns; and while not accomplishing all that the translator had hoped, they had accomplished something. That pastor did not, perhaps, realize just what it was that made him unwilling to part with them: but they had added something to his store of religious thought, sentiment, and expression. We have here a difficult problem to deal with; and some translators have dealt with it more successfully than others, possessing better judgment as to what to attempt and greater skill in accomplishing it.

But this is only one side of the matter; and elegant and dignified phrases are not the whole of Chinese poetry. I had been revising a book for local use with the help of a teacher who was above the average at such work. All through we had been letting the *hsia p'ing* rhyme with the *shang-p'ing;* but it grew on my ear that such a rhyme did not sound so well as one in which both words had the *shang-p'ing* or else both had the *hsia-p'ing;* and so I asked him, "Do not *hsia-p'ing* words make good rhymes with *shang-p'ing?*" He replied with an amused, condescending smile: "No, they do not!" Several years afterward I again approached him on the subject, and he said "In Chinese, *hsi* (詩) upper tone words are not rhymed with lower tone words; but your hymns from the English do not observe this distinction." Like many others of the Chinese about us who know only Chinese, they have no conception of a language in which the tone is not an essential part of the vowel sound of a word; and they suppose that the crudities of our rhyming are copied from the English.

Once when I was at work with a rather big-headed teacher translating a hymn, and said something about the original, he replied rather contemptuously: "I know all about your English poetry." I was then only a raw apprentice at the work; and he was judging of the original by what I was attempting to do with the Chinese. Yes, there is room for, and need of, improvement. But it is work for some one exceptionally well qualified—skilled to draw the nice balance between the innovations that enrich and those that only encumber and deface. It is a work not safely left to one man. I used to admire the method of Rev. Charles Hartwell of the Foochow American Board Mission. He was never willing to let any production of his own or any one else go into print till it had been thoroughly revised both by a brother missionary and a competent Chinese teacher.

Every word and every phrase in every language was once new, raw, and crude, and had to win its way and grow and ripen till it became a fixed and standard expression. Translating our hymns into Chinese is in a measure like putting new wine into old bottles; and sometimes the bottles burst and the wine is spilled. But, on the other hand, new hearts rejuvenate old bottles and make them expand to the larger mass of the new faith. Make haste slowly.

J. E. WALKER.

SHAOWU.

UNION REVIVAL WORK IN NINGPO.

To the Editor of

"THE CHNIESE RECORDER."

DEAR SIR: You will be interested to hear about the following items of news concerning the Lord's work in Ningpo and vicinity. Last March a Union Revival Meeting was held in Ningpo in which we had the help and leadership of Rev. J. C. Garritt, D.D., Dr. W. H. Yang, and Miss Dora Yü. The meetings were held in our Fu-Zin church, which has had a gallery added so as to seat fully a thousand people without crowding. This series of meetings was well attended and of much value in demonstrating the worth of united effort in a new way by the six Missions working here. To meet the expense of these meetings the Missions set aside $100.00 (Mex.), and the Chinese also contributed to the fund. After all expenses were paid there was a balance in the treasury of nearly $80.00 (Mex.).

Arrangements are now being made for another series of meetings to begin February 18th, 1913. Dr. Yang has already promised to help us, and we hope to have Miss Yü with us also. But in the coming meetings we are planning for some features that were not a part of the previous program. One is to be a special effort on the part of the ladies to reach the shut-in Chinese ladies of the so-called upper classes. Another feature will be the giving of the afternoons to evangelistic meetings in three or four centers with a strong force of Chinese pastors and evangelists at each center. A third feature is to be an effort to put Gospel portions and tracts into every shop and home in the city of Ningpo. This is a big contract; but with God's help and guidance it ought to be well done.

Last Tuesday evening, December 10th, thirty-five members of the Ningpo Missionary Association met in our home and had one of the best gatherings of this Association that I have ever attended. Bishop Molony read a splendid paper on "A Vision of Christian Unity in Chekiang." Copies of the paper had been circulated beforehand and a good number that took part in the discussion presented their remarks in writing. Although the usual time was extended half an hour there was not time to finish the discussion; so at the next regular meeting of the Association the subject will be continued. A resolution of thanks to Bishop Molony was adopted by a unanimous rising vote. Another resolution was unanimously adopted calling for a committee of one or two from each Mission to consider further steps in line with the idea of Christian Unity; and their report is to furnish further material for consideration at the next meeting of the Association. What the outcome will be as to any organic union of an ecclesiastical nature I am not able to predict. That God may guide us in all our work, and in all our efforts to unite Christian forces in China is my fervent prayer.

Very truly yours,
E. F. KNICKERBOCKER.

Missionary News

The Significance of the Y. M. C. A. Convention at Peking.

The Sixth National Convention of the Young Men's Christian Associations of China was held in Peking, December 12th-15th, 1912. It had been planned for the year previous in Shanghai, but the outbreak of the revolution necessitated its postponement. The radically different circumstances under which it was finally held in the capital of the New Republic at the close of its first year have given this Convention a significance for the Christian Movement which the other one could never have had. It has registered certain tendencies and has revealed facts of tremendous import to the missionary body. This will not be so much a report of the Convention as an attempt to interpret its significance to us missionaries.

(1.) *The Chinese Leadership.* This was perhaps the most obvious impression as one studied the Convention. The officers, the convention committees, and nearly all of the speakers were Chinese. And they displayed an administrative ability, an enthusiasm, a resourcefulness, as well as a platform power, which would have left no doubt about the competence of the Chinese to conduct a great convention. This gathering had all the evidences of the elaborate forethought, attention to detail, the skilful utilizing of all human means making for efficiency and effectiveness which have come to characterize the meetings of the Student Movement the world over. The foreign secretaries were the helpers. They *served* literally, and in a finely self-effacing spirit. Their policy of taking their Chinese associates completely into their confidence, and of giving them the responsibilities of leadership found abundant justification in this meeting. It is more than a policy. It is a vital principle. It is an attitude of mind and heart involving much courageous faith and a severe test of friendliness, and a very real sacrifice. But the results of such a policy as made so apparent in this convention contain a suggestive lesson of its value. In this connection it might be noted that the National Committee (the adoption of this name is itself significant), as elected at this convention, consists of 49 names, of whom only 7 are foreigners. Yet these men actually control the foreign secretaries, and the control is real.

(2.) *The Awakening of a National Christian Consciousness.* This was made apparent by frequent references to the necessity of having a Chinese Christian Church of national proportions. In fact, it was treated as axiomatic. Pastors, business and professional men, students, representing all sections and churches, assumed this in their speeches or assented to it as listeners, often with unrestrained applause. This convention was not only an index of this sentiment. It must have been itself a revelation of latent possibilities in the way of developing a unified nation-wide brotherhood in Christ. Imagine the feelings of the assembly when they saw delegates from Tokyo and Chentu, from Canton and Mukden, meeting in the same hall, devoted to the same ideals, impelled by a common motive. Add to this the strong nationalistic spirit largely developed since the revolution, nowhere more intelligent and intense than among Christian students. Both negatively and positively this drift is of thrilling, almost startling interest to us. In proportion as it is frankly recognized and sympathetically dealt with will we be able to associate ourselves with the Chinese Christians in the winning of the nation to Christ.

(3.) *Social Appeal.* Personally, the force of this tendency came with much more surprise than the two just mentioned. The convention accentuated the fact that the heart of the Christian message to the students of China must be an appeal to social service. Where arguments to believe in Christ and secure personal salvation failed to grip, a summons to follow Him for the sake of service to humanity won enthusiastic response. One speaker made an address the keynote of which he described as a plea for "socialized-Christianity."

(4.) *The Outlook for the Y.M.C.A.* This is one of unbounded opportunity. One evidence of this is the changed attitude of the officials. The reception given the delegates on the afternoon of the opening day by the President of the Republic, and his words of strong commendation, were in effect a formal recognition of Christianity by the new government. The moral influence of this incident on Chinese Christians will be no small asset in missionary effort. A reply setting forth very clearly the aims of the Association was made by Mr. C. T. Wang, himself until recently Vice and Acting Minister of Commerce and Labor, but now an Association secretary. Among those who addressed the meetings were the Premier of the Cabinet, the President and First Secretary of the Assembly—this latter himself an earnest Christian, led to Christ through the student work in Tokyo—and several others prominent in the Peking Government. The Provincial Assembly of Kirin sent a resolution asking the National Committee to establish associations in every *hsien* city in the province, and offering every assistance. In fact, the Committee was busy hearing from delegations each attempting to prove that its own city should be the next one for beginning work.

(5) The features mentioned thus far were so striking that one was in danger of failing to realize how *essentially Christian* the Convention was. There was a deep, if quiet, religious spirit which manifested its strength in many ways. One illustration may suffice: there was a stirring debate on whether the rule of the Association in all nations about "active" and

"associate" members should apply in China. The former must be members of some evangelical church. And they alone have voting privileges and can hold office. The argument was made that in China, where the latter class of members are at present so overwhelmingly in the majority, they be given the voting privilege (but not that of holding office). After a tense debate conducted entirely by Chinese it was settled by a sweeping vote to abide by the rule. Through all the sessions there was a reverent attitude, a spirit of prayer, a responsiveness to the more spiritual appeals, and an unmistakable loyalty to Jesus Christ which could leave no doubt in the mind of any one privileged to be present as to the vital relation of this organization to Christ and His Church.

(6) *The Student Volunteer Movement for the Ministry.* The Peking Convention unanimously adopted this title as giving most clearly the precise object of one of the most useful movements the Association has been fostering. It also approved resolutions looking toward greater efficiency in conserving and increasing the results of this movement. When we remember how intimately related the success of our work is to the securing of qualified young men for the ministry; when we frankly realize how discouraging and almost hopeless have been most of the efforts to lead the best type of students to enter this calling; and especially when we reflect upon the surpassing opportunities which are opening before us, the significance of this movement is immense. The action of the Peking Convention, in taking up the challenge and developing plans for solving this vitally important problem, not only illustrates its devotion to the Church, it is also a suggestive instance of the many ways in which the Y.M.C.A. and other phases of mission work can be of mutual advantage.

J. LEIGHTON STUART.
Nanking School of Theology.

The China Medical Missionary Conference.

January 13-17, 1913,

By Dr. ELLIOTT I. Osgood, A.M., M.D.

Among the five thousand missionaries in China something about five hundred are medical missionaries. There are between two and three hundred hospitals, and as many more dispensaries. Over 50,000 patients are treated annually in the hospitals and more than a million and a half come to the dispensaries. During the Revolution the work of this Association and its members became much more prominent in China. In the North the work of its various members in the fight against the plague which ravaged Manchuria, gave medical work prominent recognition. The organization of the Red Cross work in China is largely the work of the medical missionaries, although many others deserve recognition in this.

Those activities during the last three years served to give importance to the China Medical Missionary Conference just closed in Peking. Some eighty delegates from all parts of China were present. For the first time in its history the doctors gathered to the meeting place by means of railroads. It will be remembered by many, that the late

Emperor Kwang Hsu, when studying the means by which other nations had made such progress in the last century, gathered together in his palace a number of Western inventions that he might see with his own eyes their value. Among these was a minature railway which he had built in his palace in the West Park in Peking. This park the delegates were allowed to visit and one of the most interesting and, we might say, pathetic sights which were there, was the remains of that minature railway and the beautiful cars which still remain in the car barns.

On Wednesday afternoon, January 15th, the delegates were given a reception by President Yuan Shi-kai at his place of residence. They were met in the kindliest and most cordial way by the President's secretary, Tsai Ting-kan, a man educated in America. All gathered in the large reception hall and stood while the President met them. An address had been prepared by the officers of the Conference which was read to the President. He replied, much to the surprise and pleasure of the doctors, in pure Mandarin and in a most simple and unaffected manner. These two addresses bear so much upon the future plans and policy of the Association that we give them in full. The address of the delegates was prepared in English and translated into Chinese. The President gave an impromptu speech but had it taken down in shorthand and an official translation made into English which was later sent into the Conference. His secretary told the delegates that this was an entirely new departure on the part of the President, a thing to become historic.

The Conference address began with thanking the President for the courtesies which he was extending to the delegates. It continued :

> "Our Association is composed of medical missionaries of several nationalities working in nearly every province in China. Our sole object is the spiritual, moral, and physical welfare of your people, who are, according to our religion, our brothers and sisters.
>
> At our present conference we have been most concerned with the problem of how we might make our service more effective through coöperation with the Chinese physicians who have aims similar to our own. Especially do we deem coöperation mutually advantageous in medical schools, medical terminology, translation of medical books, and Red Cross work.
>
> Another of the main objects of the Conference is to discuss the work our members are continually doing to elucidate disease problems in China. There are some diseases such as tuberculosis, plague, cholera, and smallpox which ravage your country, and it is our constant endeavor to perfect our knowledge of these epidemics, by means of research investigation as to the best methods of treatment and prevention.
>
> It has been repeatedly declared in our Conference that we must consider ourselves as guests in China whose duty it is to aid in the teaching of the best in Western Medicine and Surgery until a time comes when there is a sufficient number of Chinese graduates to continue the work we have started. When this time comes we shall gladly turn over our task to our Chinese colleagues.
>
> We have endeavored, however imperfectly, to be of service to your people in times of special need ; as during the visitation of the plague in the north, and in connection with the Red Cross Society in times of war, and in the recent Revolution now happily ended.
>
> In all this work Your Excellency has always shown the greatest sympathy. We wish to assure you of our continued willingness to be of service to the extent of our ability.
>
> In closing, we express our gratification that China has at this time as her Chief Executive a man who has done so much in leading the country into

ways of progress. We have confidence that under Your Excellency's guidance the Republic will be firmly established."

In reply, President Yuan Shi-kai said extemporaneously :—

"It gives me great pleasure to receive here so many members of the China Medical Missionary Association who have gathered together in the capital from far distant provinces. I am really grateful to you for the charitable services you have rendered to the people, especially in the interior of the country where they do not know the importance of sanitary principles.

For a country to be strong and prosperous it is essential that its citizens should be healthy. Sanitation is therefore of the greatest importance. It is due to you who have directed them to study these principles, that sanitary knowledge and sanitary methods are now being widely spread. It is also due to your efforts that the poor, the destitute women and children in the land have been cared for and received the elements of enlightened education. Such are the valuable services you have rendered in this country.

The disastrous plague of two years ago in Manchuria at one time alarmed the whole world. Many of you were engaged in assisting the local authorities to devise means of prevention, and the checking of the extension of the pestilence was principally due to your efforts.

At the time of the Revolution when the North and South were at war many were killed and injured. Many of you, facing difficulties and running risks, were out in the field to relieve the large number of sufferers. I feel very deeply indebted to you and regretted that there was no opportunity for me to thank you in person. I am very glad that in receiving you to-day I am able to express my personal thanks.

I also entertain the hope that on your return to your several spheres of usefulness you will guide our fellow-countrymen with the same zeal that you have always exerted so that in time to come they will be trained both in physique and education. This will not only add glory to your already well-earned reputation but will increase the bonds of friendship between our respective countries, bonds which I earnestly hope will be strengthened every year."

This official copy and translation of the President's address does not altogether do it justice. Several times he referred to the Church and showed his appreciation of the work of Christian missions. He later sent another letter expressing his great pleasure in having the opportunity to receive the delegates.

The spirit of the Conference was revealed in the deeply spiritual morning devotional services which were entirely conducted by veterans in the service, men like Drs. Thomas Cochran, Christie, Neal, and Main. Dr. O. T. Logan, vice-President, was made chairman of the meetings in the absence of Dr. Cousland, President, who was detained in England on account of ill-health. It was undoubtedly due to the presiding genius of Dr. Logan that the Conference was pervaded with such a harmonious and united spirit.

Two things loomed up very large before the Conference, the questions of a medical policy and medical education. The Association is unequivocally committed to the establishing of *union* medical schools. They recognized that very few missionary societies are in a condition to establish alone medical colleges of a high standard with a sufficient staff of teachers and proper equipment. There are the beginnings of nine union medical colleges now in China, namely, Mukden, Peking, Chinanfu, Chentu, Hankow, Nanking, Hangchow, Foochow and Canton.

Resolutions were adopted recommending to the missionary societies that: No new colleges should be projected until these were properly staffed and equipped ; a staff of not less than ten men, qualified foreigners or

Chinese, giving full time to the work, should be considered a minimum staff of teachers; wherever possible these institutions should be coördinated with existing missionary educational institutions; in certain cases medical men of ability and experience should be called in from interior points to take part in the work of these medical colleges and the larger hospitals; poorly equipped hospitals should, whenever practicable, be united to form thoroughly equipped institutions; the amount of salary now given to best Chinese graduates will have to be increased; in hospitals connected with medical schools a foreign-trained nurse should be considered indispensable; we should coöperate with and assist the Government in medical education, so that a strong medical profession may be established in the land; the training of Christian young men and women to become thoroughly qualified medical missionaries should be carried out to insure the carrying on of the work we have begun.

The Conference considered the present time a critical one in the history of medical missions. Medical Missions are not to be regarded as a temporary expedient for opening the way and extending the influence of the Gospel, but as an integral, coördinate and permanent part of the missionary work of the Christian churches. The present problem is how best to leave the impress of Christianity upon the future medical profession of China. Within a generation China will be in a position to care for her own medical needs as Japan is to-day. At the present juncture we have the opportunity through our hospitals, medical colleges, translation of medical literature, Red Cross work, by public lectures and otherwise instructing the common people in sanitary principles, medical inspection of schools under our control, and other ways, to lay the foundations for a Christian medical profession in China.

The delegates greatly appreciated the delightful receptions given by Sir John and Lady Jordan, Minister and Mrs. Calhoun, as well as those given by the President of the Republic and Minister of Foreign Affairs. The Peking Reception Committee made every effort to give the visitors a happy and profitable time while in their city. Dr. D. D. Main of Hangchow was elected president, and Dr. H. H. Morris of Shanghai, secretary and treasurer. Dr. C. F. Johnson of Chinanfu was made vice-president. Drs. Beebe, Davenport, Venable, Cole and S. Cochran make up, with the above officers, the new Executive Committee of the Association.

A Call to Prayer

For the Meetings to be Held in China, under the Auspices of the Continuation Committee of the Edinburgh Conference.

OBJECTS FOR INTERCESSION

FOR THE MEMBERS OF THE CONTINUATION COMMITTEE

That the members, officers, and special committees of the Continuation Committee may have a realizing sense of the seriousness of the trust committed to them by the Edinburgh Conference, and the power of initiative and of patient continuance in constructive work necessary to accomplish their task.

FOR DR. MOTT AND THOSE WHO ARE MAKING PREPARATIONS FOR THE CONFERENCE

That all those in any way associated with the conduct of, or the preparations for, these Conferences may be shielded from physical and spiritual dangers and be controlled from the beginning to the close by the power of the living Christ.

FOR THE DELEGATES

That the minds of the delegates to the Conferences may be illumined afresh by the Spirit of God, and their hearts be knit together in the bonds of a closer fellowship. (Eph. 1: 15-23).

FOR THE CONFERENCES

That the spirit of Christian forbearance may mark every session, even in the discussion of those matters wherein wide differences of opinion may exist.

FOR THE OCCUPATION OF THE FIELD

That the study to be made at each of the Conferences of the occupation of the field may point the way to a more effective occupancy, and prove a stimulus to the Christian Church in China and abroad to put forth every effort to take advantage of the greater opportunities that are now presented.

FOR THE CHINESE CHURCH

That the delegates and all those to whom is entrusted the shaping of the form that Christianity shall take in the coming years in China may be bound together by a deepening mutual understanding and sympathy, may be ever sensitive to the guidance of God, and may be prepared to follow wherever He may lead.

FOR CHINESE CHRISTIAN LEADERS

That a large number of China's young men and women of ability may see in the service of Christ the best means of serving their fellowmen, and may consecrate their lives to Christian work; and that the evangelistic meetings for students that are to be conducted during February and March by Mr. Sherwood Eddy, and in some cities also by Dr. Mott, may lead many to Jesus Christ.

FOR THE MISSIONARY BODY

That God's rich blessing may rest upon all efforts which provide better facilities for the training of missionaries, and, amidst the increasing complexity of the work, for safeguarding the time of each for that service which he is best fitted to render.

FOR CHRISTIAN EDUCATION

That the direct Christian influence of missionary educational institutions in China may be increasingly great during the coming years, and that the efforts to adapt them to the new conditions of Government education may not be attended by any loss in religious power.

FOR CHRISTIAN LITERATURE

That the Christian literature of China may be greatly enriched during the next few years.

FOR THE FULFILLMENT OF CHRIST'S PRAYER FOR HIS DISCIPLES

That through the mighty working of God, we may all, both Chinese and foreigners, be one in Him, united in our allegiance to a common Lord and in our desire to see His Kingdom come, and that by our oneness all men may know that we are indeed His disciples and may believe in Him. (John 17: 21.)

DATES OF CONFERENCES

SECTIONAL CONFERENCES

Canton	January 29-February 5, 1913.
Shanghai	February 10-15.
Tsinanfu	February 18-25.
Peking	February 25-March 3.
Hankow	March 5-10.

NATIONAL CONFERENCE

Shanghai	March 13-16

Extracts from a Debate in the House of Commons *re* the Opium Agreement with China.

MR. TAYLOR: I state without hesitation that there is being produced in China to-day not 50 per cent. of the opium that there was five or six years ago. I believe that that is very much understated, my own conviction being that not 30 per cent. of the amount is being produced.........

There is a large amount of evidence to show, as one would have expected, that the Republican (reformed) Government in China is far more earnest in this matter than was the old Government. The head of the Government, the President, is a great force. I do not say that he is acting altogether from altruistic motives. He is acting from the point of view of making his country strong, and he was the great instigator of the anti-opium law. Many of the newspapers in the country are against the traffic; possibly the only paper in favour of it is an English newspaper. The Hon. Member who has just sat down has told us that the Indian tax-payer is losing. China is growing her opium, and the Chinese themselves are snapping their fingers. I will tell the Hon. Member how the Chinese are snapping their fingers. It is not a month since the Government of the Province of Hunan cut off the heads of five of its subjects for producing that very article which the Hon. Member wants us to keep on sending there. No wonder that the people in China are not able to understand why their own Government compels them to admit this article into their country and at the same time prevents their own citizens producing it. We have heard a good deal—and there is much to be said for the policy, but I am only using this by way of illustration—a great deal has been said in this and other countries—and many intelligent people believe it and are quite convinced that it is good national policy—to help the home producer by putting a duty on the article which comes into this country produced by the foreign producer so as to give a bias in favour of the home producer. That looks an unanswerable argument. Then I wonder what the Chinese think of the action of their own Government? What are the Chinese doing? Their Government is not encouraging the growth of opium; they are doing all they can to put it down. I say that without fear of contradiction.

They are not perhaps doing all they might to prevent their dealers buying this article, but they have certainly done all they can to protect their own dealers from buying the foreign article. What is the state of things in China? Let us put ourselves in the Chinaman's skin. What does this look like to him? Here he has his own Government cutting off the heads of their own people for producing an article. That is the way the home producer is protected! It may be that international agreement everywhere is a bad thing. Can we wonder that there has arisen a strong feeling in China? The American Anti-Opium Commission, in their Report in 1894, said there was a Chinese race, but no Chinese nation. There is a Chinese nation being born. Everybody who knows anything of the circumstances knows that this great Chinese nation, and the great power behind it, will have to be reckoned with some day. Are we treating it fairly or not? As the Right Hon. Gentleman rightly says, they have large stocks in Shanghai and also stocks in Hongkong. The greater portion of the stocks are in Shanghai, which is a British port. The drug has been sent there by Indo-Chinese speculators to be sold to the Chinese............

We have done a great wrong. True there is a bond, but it is of the same type as the bond Shylock held. It is a bond in name and not in justice. It is a wicked bargain, not made by us, and we are not directly responsible for enforcing it. If we want to help China in its struggle to be free, if we really care for our own good name abroad, and for our moral influence amongst the nations of the world, we should at once say, and I hope the Government will, if they do believe that the Chinese are endeavouring to free themselves, that the least we can do is to take our share in freeing her from this horrible bondage.

THE UNDER SECRETARY OF FOREIGN AFFAIRS (MR. ACLAND) :—I want to refer, before coming to such a statement as I can make about the present position in China, to one statement only in the speech of my Hon. Friend who has just spoken. He suggested that the feeling of the enlightened section of the Chinese people is strongly and bitterly against us because we still try to send into China large quantities of Indian opium. I rejoice with him at the growth and development of that enlightened public opinion, but I am bound to say that if such feeling exists, I feel certain that they will understand the true position in regard to it. Surely the outstanding fact is not properly stated if you say that we are sending in large quantities of opium unless you add—and this is the leading feature of the position—that our sending opium at all, if opium is to be stamped out in China, must come to an end automatically in 1917, and that it can be brought to an end automatically at any time before that if the Chinese Government promises to see that it is not being cultivated in their own country. I feel sure that educated Chinese opinion does understand the position in that way and realizes that we have made a very definite step, and have a definite Treaty under which the large importations of opium into China in a short period of years will cease, and I think that that ought to be kept in mind as one of the leading aspects in the matter ....

Therefore, to consider the position now, what we must realize and know about is this, not that the fields of China were ablaze with opium some months ago, before the crops sold by the revolutionary party was gathered in, but what has been done during the last few weeks of October and November of this year, when the new crop would be planted, and if planting is now going on. We could regard the new Government as responsible for that, and by the result of our inquiries as to new planting that is attempted we must judge our policy in the future. In reply to the points made by the Hon. Member for Nottingham, I am bound to state that the attempt to sell opium to China now must be regarded as more than the speculative business he seemed to suggest it was. We cannot possibly accept any obligation to force opium into China to secure profitable markets for Indian opium growers. There is no obligation of that kind at all. In the first place, the Chinese are able to act under the Treaty and as soon as they can show that any or all of their provinces are clear, we are bound to stop importation into those provinces, or rather they are entitled to refuse importation. If by moral or by physical persuasion over their own people, they can secure the cessation of opium smoking, and consequently a cessation of the demand for opium, then also there would be no sale for what is produced in India, and in either of those cases the Government could do nothing to secure to those merchants a successful market for what they want to

陳重民先生在上海也是園國學西漸大演說
民國元年十二月十五日攝影

Gathering of Chinese at Shanghai addressed by Mr. Ch'ên Kuo Ch'üan, Member of the Nationalist party of China

send in. The speculative aspect of this sale must have been clear to those merchants as soon as the agreement of 1911 was entered into, and one cannot therefore regard their trade as being a trade for which the British Government is bound to secure a profitable sale.

I am not now able to make a full statement of the policy of the British Government on the question of opium or of the measures which will be taken to secure that the opium now being held up at Shanghai shall be taken by China. It all depends on the result of the inquiries now being made. If we find that as much planting is going on this autumn as last autumn; if we find that there has been a great deal of consumption of native opium, and a real and consistent obstruction to the sale of opium, not only by the provincial Governments but by the central Government, then the position will be an extremely serious one, because it would be clear that the central Government are not carrying out their side of the Treaty. If we find that there is no doubt that strong measures have been taken to suppress planting and the purchase and consumption of native opium, and if we find that the obstructive measures of the provincial authorities have been checked, then clearly we should not feel bound to secure for these merchants who have these stocks that favourable market and that right and profitable market which the Hon. Member suggested we ought to secure. In any case, I can undertake to make a statement as to the facts as soon as we have had a reasonable time to carry these investigations out, and I can only add that the facts, so far as we have any indication of them, show that real endeavours are being made, and have been made, by the central Government and public opinion all over China to enormously restrict the growth, consumption, and trade in this extremely harmful drug.

The Regulations of the Association of Chinese Socialists.

(See Editorial Comment.)

DEFINITION:

The "Association of Chinese Socialists" is the body organized in China by the Socialists.

GENERAL OBJECTS OF THE ASSOCIATION:

To promote the common weal;
To do away with Racial Differences;
To reform the laws, respecting the Rights of the Individual;
To abolish the hereditary system in regard to estate;
To organize a general system of education among the common people;
To promote directly productive labour and encourage the labouring classes;
To levy land-taxes only, abolishing all other taxes;
To limit armaments, and concentrate energy on competition in other matters.

BUSINESS:

To issue Socialistic Magazines and Newspapers, handbills, and pamphlets:
To open Lecturing Associations, with fixed and unfixed dates;
To organize Public Maternity Classes, Hospitals, Kindergartens, Elementary and Middle Schools, etc., in order to abolish the Family System;
To establish Socialist Banks and plan methods of appropriating inherited estates for public uses;
To set apart land in the interests of the Agricultural, Industrial, and Commercial classes as places for our members' practical experiments; in addition, such objects, as communicating with the Socialists in different countries, approaching Assemblies and other organizations, in order to produce

a large body of public opinion, etc.

Members may organize any kind of small body with a particular aim *within the scope of the objects of this society*.

Members may act freely on their individual initiative *within the scope of the objects of this society.*

MEMBERS:

Qualifications are as follows:—

Intending members must be 16 years of age or over and free from nervous ailments; must have been through a course of Elementary Education; and must be capable of Self-support.

Intending members must sign the adjuration personally at the local association.

Members, male or female, have the same duties and privileges, without regard to their country, race, and religion.

Members, when removing, may transfer to the local association.

Any member accused by any other member of opposing the objects of this society, and proved on examination to be doing so, will be declared expelled.

Those who, as yet unqualified, wish to enter this Association should be allowed to be "Expectant Members" with their duties and privileges defined according to circumstances.

FUNDS:

There is no fixed amount for the members' entrance-fee.

There is no fixed amount for the monthly subscription, but members are expected to contribute about 5 per cent. of their income.

The funds of this association are controlled by all the office-bearers, and apportioned and paid out by the Presidents, and the accounts inspected by all the members.

OFFICE-BEARERS:

One President and one Vice-President in the Chief Association, One President and one Vice-President in each Branch Association; other office-bearers no fixed numbers.

LOCALITY:

The headquarters of the Association are to be in Shanghai, and a Branch Association may be established at any place where the members are not less than 50 in number.

TIMES OF MEETING:

The General Convention to be held once a year at the Chief Association, to which Branch Associations should send representatives. The Ordinary Meetings to be held monthly, and the Meetings of Committee at unfixed dates each at its own meeting-place.

SUPPLEMENTARY REGULATIONS:

The Amendment of any article in these regulations, except that setting forth the Objects of the Association, may, if necessary, be proposed, discussed, voted on, and passed at the General Convention.

C. M. CH'ÊN.

The Month

THE LOAN.

Negotiations for a loan of twenty-five million pounds by the Sextuple Group have been going on all the month. The general terms of this loan are as follows:—

The interest is to be five per cent. The payment is to begin after the seventh year, and to be completed within forty-one years. A large number of foreign advisors are to be employed, of whose advice China is to remain independent. The general purpose of the loan is, first, to repay all loans already due; second, to repay all provincial loans; third, to repay all loans which will fall due shortly; fourth, to disband troops; fifth, to redeem military notes and provincial paper money; sixth, to defray administrative expenses, and seventh, to reform the Salt Gabelle.

Mr. Crisp, for having withdrawn from his contract, is to receive one hundred and fifty thousand pounds. Apparently, agreement was finally reached, but the situation in Europe affected the money market, so that not only was final payment deferred, but it was also intimated that in the event of the Balkan War being resumed, it would be impossible at present to raise the money in Europe.

EDUCATION.

The Ministry of Education has been quite active during the month. In addition to the preparation of reforms of the Higher Schools, plans are on foot to establish Universities at Nanking, Wuchang, and Canton. The Peking University is also to be reorganized and reopened in 1914. It is planned to teach different subjects as follows:—

Medicine in German;

Technical Science in English and German;

Law, Commerce, and Philosophy in English;

Agriculture and other Sciences in English, German, or French.

English, German, and French are to be taught in the provincial High Schools. Each student is expected to select two of them. In the Middle Schools there will only be two foreign languages taught; each pupil having to select one of them. It is also planned in 1914 to open six Higher Normal Schools and thirty Normal Schools. For the time being compulsory education is to be abandoned.

It is planned to hold an Agricultural Conference in Peking, on February 2nd, for the study of tea cultivation.

MONGOLIA AND THIBET.

The situation between Russia and China is not yet settled, though it is much more favourable. It seems likely, however, that Russia will urge that the present political status in Outer Mongolia be maintained. It is stated that Chinese officials and leaders have very largely left Thibet. China desires to negotiate with Great Britain for the purpose of regaining her former position therein. In the meantime, Thibet is talking of declaring herself independent, and of an alliance with Mongolia.

THE OPIUM QUESTION.

The representation to the Chinese Government *re* enforcement of the opium treaty resulted in a half-hearted pronouncement to the provinces to observe it. Tremendous stocks of opium have accumulated in Shanghai. The Government of India has decided to suspend the sale of opium until the situation in Shanghai is relieved. Bombay merchants are feeling the situation acutely.

The suit by the opium merchants against *The China Republican* in Shanghai was settled by the court refusing the injunction asked, but warning the paper to be more careful in its way of agitating against such matters.

One report from Szechuen speaks of a fight between officials and an armed band of about one thousand organized to protect opium cultivation; another reports that opium cultivation is very much decreased in Szechuen. For refusing to give up the use of opium a woman was shot at Changsha.

FOREIGNERS IN CHINA.

The death sentence was passed upon the murderer of Rev. Frederick Day of the Anglican Mission. In the west a number of Canadian missionaries were attacked by robbers, and a child of one of the missionaries was shot and killed. The local Ministers of Foreign Affairs in the interior in Szechuen have issued a joint proclamation forbidding the sale of property to foreigners under penalty of severe punishment. They declare that any such agreements are to be considered void.

Missionary Journal

BIRTHS.

IN England, December 10th, to Mr. and Mrs. C. FREEMAN DAVIES, C. I. M., a daughter (Isabel Ruth).

AT Tungchowfu, December 13th, to Mr. and Mrs. L. H. E. LINDER, C. I. M., a son (Lennart Hugo).

AT Tsinchow, December 14th, to Mr. and Mrs. D. A. G. HARDING, C. I. M., a daughter.

AT Hengchowfu, December 20th, to Mr. and Mrs. EMIL BRETON, C. I. M., a son (Martin Friedrich Johannes).

AT Chuchow, December 22th, to Mr. and Mrs. R. RÖHM, C. I. M., a son (Johannes Wilhelm).

AT Fatshan, December 27th, to Rev. and Mrs. ELLISON, W. M. S., a son (Robert Louis).

AT Akasaka, Tokyo, Japan, January 4th, to Rev. and Mrs. W. B. ALBERTSON, C. M. M., a daughter, (Mary Elanor).

AT Nanchang, January 10th, to Rev. and Mrs. W. R. JOHNSON, M. E. M., a son.

AT Kaiyüan, Manchuria, January 11th, to Rev. and Mrs. A. R. MACKENZIE, U. F. C. S., a daughter (Elizabeth Isabel Johnstone).

AT Hankow, January 18th, to Mr. and Mrs. H. E. STUBBS, C. I. M., a daughter (Margaret Emily).

MARRIAGES.

AT Suitingfu, December 7th, Mr. H. W. THOMASSON, C. I. M., to Miss L. G. OGDEN, C. I. M.

AT Suitingfu, December 14th, Mr. R. B. PORTER, C. I. M., to Miss A. HEWETT, C. I. M.

AT Wanhsien, December 18th, Mr. C. BROMBY, C. I. M., to Miss E. J. HARVEY, C. I. M.

AT Yochow City, January 15th, Prof. HORACE ROBINSON SEQUIEAR, China Mission of the Reformed Church in the U. S., to Miss EMMA MARTHA KROEGER.

DEATHS.

AT Oakmont, Pittsburg, Pa., December 18th, of pneumonia, Mrs. SARAH MOORE SITES, wife of the late Dr. Nathan Sites, and mother of Dr. C. M. L. Sites of Foochow and Mrs. F. G. Raven of Shanghai.

AT Hanyang, December 27th, Rev. JOSEPH S. ADAMS, A. B. F. M.

AT Hongkong, December 22nd, ANGUS, infant son of Mr. and Mrs. J. L. MCPHERSON, Y. M. C. A.

AT Chefoo, December 29th, Mrs. OWEN STEVENSON, C. I. M., from cancer.

AT Yungting, LEA, daughter of Mr. and Mrs. S. COLLAN, Finnish Missionary Society, aged 1 year.

AT Pingtingchow, January 12th, Rev. B. F. HECKMAN, Church of the Brethren Mission, of smallpox.

AT Chungking, Mrs. HIBBARD, Canadian Methodist Mission, of smallpox.

ARRIVALS.

December 23rd, Mr. and Mrs. LEWIS JONES (ret.), Miss M. J. WILLIAMS (ret.), and Dr. LILIAN E. WATNEY from England. Miss J. J. OVERSETH and Miss K. FREDRIKSEN from Norway. All C. I. M. Miss HUGHES-HALLETT, C. M. S.

December 26th, Rev. and Mrs. J. M. WILSON, A. P. M., South; Miss WINIFRED STOUT (ret.), Miss GERTRUDE GILMAN (ret.), Miss EDITH YOUTSEY. All M. E. M.

December 29th, Mr. and Mrs. D. TORNVALL and 4 children (ret.), Miss O. OLSEN (ret.), and Mrs. J. E. THOR, Miss J. C. JOHNSON, Miss K. MOLL, and Mr. H. SWENSON from North America. All C. I. M.

December 31st, Miss A. L. CROWL A. B. F. M. S. (ret.).

January 7th, Miss A. C. RUSSELL, A. P. M., Rev. and Mrs. R. F. EDWARDS and family, A. P. M. (ret.), Rev. J. J. COLE, S. Chihli Mission (ret.), G. E. FÜRER, Y. M. C. A., W. M. CARGIN, Y. M. C. A., Peking.

January 14th, Rev. and Mrs. T. E. NORTH, Wesleyan Mission Society (ret.), Miss B. WEBSTER, C. I. M., (ret.).

January 15th, Miss L. L. PHELPS, Miss M. R. OGDEN. Both A. C. M.

January 17th, Mr. and Mrs. I. PAGE, and Mr. and Mrs. W. E. ENTWISTLE and two children. All C. I. M. Mr. and Mrs. ARTHUR P. SMITH for the Postal Telegraph Christian Association.

DEPARTURES.

November 28th, Miss E. A. POWELL, C. I. M., for Australia.

December 19th, Mr. and Mrs. J. C. PLATT and 4 children, C. I. M. for Australia.

December 29th, Miss F. COOPER, Church of England Zenana Mission, for England.

January 15th, Miss LOUISA HOWIE, U. F. C. S., for Scotland, via Siberia.

January 20th, Rev. and Mrs. E. L. FORD and two children, M. E. M. for U. S. A.

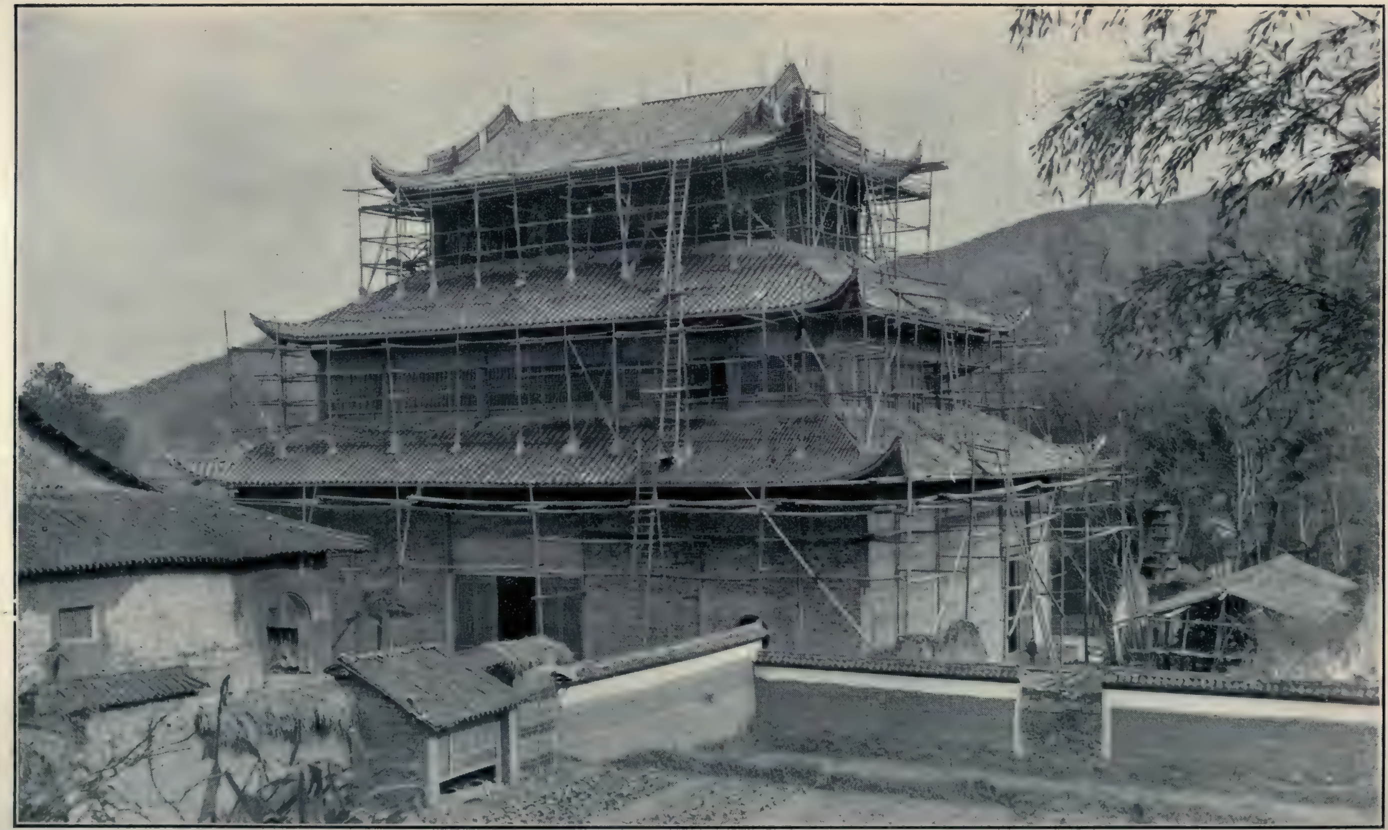

Photo by R. F. Fitch.

LIN YIN MONASTERY, HANGCHOW, Destroyed by the Taiping Rebels; now being rebuilt at an expense of Tls. 500,000. Over 100 feet high. Timbers brought from Oregon; some of them 100 feet long and three feet in diameter.

THE CHINESE RECORDER

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VOL. XLIV MARCH, 1913 NO. 3

Editorial

Continuation Committee Conferences.

THE two reports of the Continuation Committee Conferences in India published in this issue of the RECORDER will give a fair idea of the program and scope of the conferences now being conducted in China by Dr. Mott. Of the general results of these conferences we hope later to publish a comprehensive report. We wish now to mention a few impressions that have already come to us. These conferences mark a rising tide of Christian brotherhood which, as never before, is expressing itself with regard to our common problems. One result of the free play of this vital principle is that the Chinese section of the Christian enterprise in China has had a chance to express itself freely and fully. It is interesting to note that the proportionate representation of Chinese leaders increased as the conferences took place further north. All sections of the Christian army are realizing the unity of the problem before us; and with it is coming a deeper realization of the need of a measure of uniformity in attacking the problem. Above all, these conferences are furnishing the workers on the field a real opportunity to think together with the workers at the Home Base. It is sometimes said that the Christian forces on mission fields will lead the Home Churches into a closer relationship and a more comprehensive outlook on the problem of world evangelization. The final report of these series of conferences will, in our judgement, mark positions far in advance of any yet occupied.

Wanted—Missionary Perspective.

HAVING listened to a great many discussions on mission work, there has grown upon us the feeling that as a body we lack perspective. There are those who advocate that the Boards should make final gifts to specific fields and then with the exception of supporting missionaries and maintaining institutions already established, leave the problem until it is assumed by the Chinese Church. This method overlooks the need of tremendous development intensively. Others, possibly more numerous, think and talk as though the task of the Foreign Mission Boards and the missions is of indefinite duration. Listening to them, one gets the impression that it is our task to provide a sufficient number of foreign missionary evangelists to convert China: and that we must establish an educational system that shall meet the needs of the whole of China. Should we not be truer in our thinking if we kept in mind the fact that we are here to plant Christianity; to establish a nucleus that shall determine the type without attempting to carry the whole burden? We need a certain number of churches built with Western money; we need a complete educational system in connection with our Christian work; we need medical and philanthropical work to illustrate the spirit of Christianity, but each denomination does not need itself to maintain a complete educational system, and with the growing Chinese Church we should no longer assume that the providing of a sufficiency of evangelistic workers rests alone upon us. Our task of intensive development is far from finished, but more and more the problem of an extensive development should be allowed to fall upon the Chinese Church. What we contribute to the planting of Christianity must be the best, but it is not our task to try to give all that is needed in any line of Christian activity. To look at it from this point of view does not for the present lighten our responsibility—indeed, much more is yet needed in the way of help—but it should enable us to see where we can wisely lay the emphasis. We trust that the series of conferences now being held will, among other things, give us a true perspective.

* * *

The Progress of Unity.

WE wish to draw special attention to the letter from the Executive of the Shanghai Committee on Federation, published in "Correspondence." The movement towards federation is growing, and we welcome the thought of linking together in some way the various contingencies of our Christian forces. There is a strong feeling that there is need of a central organization which shall do for China what the Continuation Committee is attempting to do for the various organizations at home. There is undoubtedly needed some method of organization through which could be expressed the consensus of opinion of the missionary body on some of the vital questions that are constantly rising. Whether or not the National Federation Council would meet this need, it is too soon to say, but it appears quite likely that the movement to link up the various Provincial Councils, together with the tendencies that will find expression in the National Conference of the Continuation Committee, will result in some form of organization that will at least put us where Japan already is. In this connection we should like to advise careful reading of Dr. Shailer Matthews' article in "The Biblical World" for January on "The Beginnings of a New Catholic Unity", in which among other things he strikes this note—"The new catholicism of Protestantism is aggressively evangelical. But it is the evangelicalism of Jesus rather than of the metaphysician."

* * *

Promoters of Unity.

THE cause of unity has been greatly helped in the visits of several friends of more than national and denominational note. First of these is Dr. Mott, to whom we have already referred in connection with the Continuation Committee Conferences. The spirit and phraseology of his first address, with its emphasis on the Church's duty and responsibility to the non-Christian world, and its reiteration of such expressions as "oneness and wholeness of duty and task," showed that he was keenly desirous that the influence of the Edinburgh Conference through the Continuation Committee should be both permanent and productive, and that the beginnings of co-ordination and co-operation, of which the World Conference was an expression, should be continued and developed. Then the passing and too brief visit of Mr. Fred B. Smith and Rev. Raymond E. Robins, in connection with the "Men and Religion Forward Movement," was a stimulus and inspiration. As Mr. Robins showed the inevitable relation of Christianity to the problems of the city and the laboring classes, and emphasized the fact that social control is taking the place of the old individualistic control, it was obvious that only a united Church could undertake the formidable task. Mr. Fred B. Smith spoke from a different standpoint with equal urgency, even more direct, on the necessity for greater union. We trust that as he comes into contact with Christians all over the world, he will remove those obstacles to union which come from inheritance, environment, and individuality.

* * *

Denominational Preferences.

BISHOP BASHFORD, in a recent address before the missionaries of Shanghai, gave expression to some very wise remarks in regard to union and federation. While insisting on the need of greater combination of forces and a proper distribution of the field, as well as union even in many respects not hitherto attempted, he yet believed that we should not be in too much haste to relinquish our denominational preferences, at least as foreign missionaries. The Chinese, of course, are lacking much of the love for one's own peculiar sect which characterizes nearly all the foreigners who come to labor among them, but it is not necessary that the foreigner should try to impress upon those who come under his own immediate survey the same fondness for his "ism" which has come to characterize nearly all Westerners. This will require great wisdom and not a little grace. One cannot regard lightly the denominational tenets under which he has grown up, nor can he come at once, or without more or less of a strain, to regard the other denominations as just as good as his own. But with the Chinese it is different. He cares very little for the distinction between Methodist and Presbyterian, or Baptist and Independent, or High and Low. Rather, he sees a body of workers having a common aim and for the most part using like methods. Why should he not unite with his brother in the cause of their common Master and Lord, and ignore the distinctions which have so widely separated many in our homelands? He has no wish for a denominational shibboleth, and is quite ready to regard his fellow Christian of another denomination as just as good as himself, and consider him in *all respects* a brother. And it will be difficult for us to explain to him why he should not.

* * *

Chinese Belief in Prayer.

WE publish this month the first of a series of three articles on "The Chinese Belief in Prayer" by Joshua Vale of the China Inland Mission. It is very evident from a perusal of these articles that Mr. Vale has made a conscientious and exhaustive study of Chinese sources. These three articles, giving us, as they do, an insight into Chinese ideas, will, we hope, be followed by others of similiar nature. There is much talk among the missionaries of the need of a Christian apologetic for China. We venture to say that a *sine qua non* of a fair statement of the Christian position is articles of like nature as Mr. Vale's. We cannot successfully present Christianity to thinking Chinese, unless we are able to point out to them where our faith has a right to supersede their beliefs. It is very evident, for instance, that the idea of prayer, that is, appeals to a superior being, permeates the thought of the Chinese. They have the attitude of prayer, and do not need to be told so much that they ought to pray, as to be told to whom they ought to pray, and to be rightly directed in the use of some of their ideas in this direction. We bespeak for these three articles a careful and thorough study.

* * *

Missionaries and Reverent Critical Bible Study.

THE article by Dean Bosworth on "The Attitude of Missionaries toward the Historical Criticism of the Bible" is one to which all missionaries who desire to give a reason for the faith that is in them should give careful attention. We should like to advise the reading, in connection with this article, of another article by the same author in the January number of "The Biblical World," on "The Central Idea of Christian Theology." There are, as was pointed out in the Continuation Committee's Conferences at Shanghai, certain "established" results of science and critical study of which we cannot afford to be ignorant. The Christian apologetic for China must not only be influenced by the religious ideas that Chinese have, but must also take cognizance of the changes of emphasis in theological thinking that are now prevalent at home. We must at least know something about them, if to do nothing else than to seek to correct the radical and extreme ideas which are finding their way into China. We need also to recognize that a different viewpoint on some knotty theological question does not imply a lack of piety, or of real love for Jesus Christ. There is something to be said for Professor James Denney's position in his book on "Jesus and the Gospel" which is as follows:—"The Church must bind its members to the Christian attitude to

Christ, but it has no right to bind them to anything besides." Suffice it to say that Dean Bosworth is well known as a Christian thinker who "without being radical is sympathetically modern." No one will lose by carefully considering his point of view.

* * *

Opium Cases. WE are indebted to Mr. S. K. Hornbeck for a very lucid account of "The Present Issue" between the opium traders and the Chinese Government. He reminds us that one of the principal difficulties in all reform is that of breaking the hold of those who, through a desire for profit, desire to continue trading in some injurious material. While we would not seek to minimise the difficulties in China of eradicating this evil, yet it is only just to point out two things. First, it is quite evident that the present situation is to a large extent due to the spirit of speculation; with that, whether it concerns opium or rubber, we have no sympathy, and we think that those concerned should at least recognize the risks involved. Again, we do not take the pessimistic view of some of our contemporaries toward the Chinese Government. It is true that all the Chinese are not yet converted to the abolishment of opium, but the significant fact remains that while some of the methods employed are questionable, China is endeavouring to throw off this incubus. Judging by the tenor of the speeches made in the House of Commons, we note that apparently the spirit of speculation involved in the present issue is not backed up by the British Government. We would note, too, the liberal attitude taken by the British Government towards China's appeal for increase in the number of provinces where the importation of foreign opium is to be prohibited. We can only wish that Great Britain or the United States would get up a movement against the use of intoxicants which would create as much real stir as is now being created in China by opium reform.

* * *

The "Ming Yu Bao". A friend has sent us a letter containing a list—twelve items—of the alleged heresies of "Pastor" Russell, and calling attention to the fact that large numbers of sample copies of the "Ming Yu Bao," the organ of Pastor Russell in Chinese, are being circulated among the Chinese Christians, accompanied by the statement that the paper will be sent free to any one sending his address to the publishers. It is not necessary to give the list furnished by our correspondent, but we should like to warn our readers everywhere of the pernicious teachings which are being promulgated in these papers and the very insidious manner in which truth is mixed with error so as easily to deceive the unwary and unsuspecting Chinese. The results can but be disastrous. Pastor Russell has been exposed by the *Missionary Review* of New York, and by the *Continent* of Chicago, as well as by other papers, but he still goes on his way. We are doubly sorry that he has thought fit to try and sow discord in the ranks of Christian workers in China by the establishment of an agency for the circulation of his literature in this country. It is well that all should be on the lookout.

* * *

Mission Business Matters.

SHORTLY before the meeting of the Continuation Committee's Conference in Shanghai there was convened a meeting of mission treasurers and those interested in the administration of mission business affairs. Considerable time was spent on the problem of economizing time and money in the handling of mission matters. There was unity of opinion in regard to the wastefulness of the present system. It was felt that what has been accomplished by the China Inland Mission in centralizing the work of its administrative department in Shanghai, so as to serve their entire missionary force that is certainly as widely scattered as that of any other mission, could be profitably imitated by other missions. Two or three other missions are already working along the line of centralization in their business department, and it was felt that in respect to the work of mission treasurerships much economy would result from the location of a central treasurer in Shanghai who would not only be where he could better handle the funds to be disbursed, but could also take from the shoulders of the active missionary much that now consumes unnecessarily a great deal of time and energy. The mission enterprise has become so complicated that the time is here when the business side of it should be run on strictly business principles. We have not attempted to give all the findings of this committee of treasurers—they will come later—but we felt that this matter was of such importance that attention ought to be called to it as quickly as possible.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

PRAY

That the conferences with Dr. Mott may be the means of a fuller understanding of the work to be done and of the best means to do it, and that a Christian people both at home and on the mission field may increasingly grow in grace and devotion until they shall be able adequately to fulfill their duty.

That the Continuation Committee may be really successful in its attempt to present the Church of Christ with an unprecedented opportunity for coöperation, advance, and victory. (P. 137.)

And that it may do much to help in the improvement of the efficiency of the human means, and also in making the larger discovery and appreciation of superhuman resources. (P. 137.)

That the spirit of "many prayers" offered by the Chinese may be directed to the offering of the one continuous prayer both of word and deed said and done in the Name of the Savior of the world. (P. 146.)

That you may have a fuller knowledge of the prayers offered by the Chinese and so a better understanding of how to direct their prayer-spirit into truer channels. (P. 147 ff.)

That in order to secure a larger efficiency as a leader in religious thought and life you may not fail to know the true aspect of the historical criticism of the Bible. (P. 156.)

That "what actually happened" may be revealed to you by God so that you may know the better now what actually to do. (P. 156.)

That the Chinese students abroad who are and must inevitably be brought into contact with this criticism may see it correctly, as an effort to obtain only a deeper and a fuller understanding of the Word of God. (P. 158.)

That you may have a tolerant and sympathetic attitude towards this historical criticism and the devout, earnest men who strive always to make it constructive. (P. 159.)

For God's direct guidance of those seekers for truth in this work; that He will prevent assumptions being taken for axioms; and for His help that in this work there may be manifested no arbitrariness of spirit. (P. 159.)

That the logical result of historical criticism—to sharpen the appeal to men to make the great experiment of faith in Jesus Christ—may be the immediate as well as the final outcome of this branch of Christian work. (P. 159.)

That Christianity may indeed make evangelistic conquest of the modern world—and soon. (P. 163.)

GIVE THANKS

That the spirit of, and the desire for, unity continue to grow, and that since the Edinburgh Conference they have shown decided advance. (P. 145.)

That the spirit of historical criticism has been and still is a passion for truth, a profound scientific belief in the divinity of facts, and a determination to find out as far as possible "what actually happened." (P. 159.)

That though slowly yet none the less truly emphasis has been transferred from the book to the experience reported in the book. (P. 161.)

For any and every movement that frees the Bible from misinterpretations put upon it, in any way. (P. 162.)

For that certainty of the Truth that has made Christianity fearless in subjecting its sacred literature to searching investigation. (P. 162.)

THE KULING CHURCH.

Contributed Articles

Indian Missionary Conferences of the Continuation Committee

REV. HERBERT ANDERSON OF CALCUTTA,

Secretary for India and Ceylon of the Baptist Missionary Society of London.

TUESDAY, June 21st, 1910, was one of the great days in the missionary history of the world. Upon that date, in the city of Edinburgh, by the unanimous vote of the delegates to the World Missionary Conference, the resolution proposed by Commission VIII, for the appointment of a Continuation Committee, was joyously carried. The influence of that act of unity, faith, and prophetic vision now begins to permeate Christendom and the non-Christian countries of all continents. The visit of Dr. Mott to the Indian empire, and the series of conferences over which he has presided are one of its definite results. The Edinburgh Continuation Committee has set itself to face the facts of a world-situation, acknowledged to be critical, presenting the Church of Christ with an unprecedented opportunity for coöperation, advance, and victory.

THE LINK WITH EDINBURGH.

The object of the committee in the main is, as Dr. Mott has told us, to perpetuate the spirit of Edinburgh and to extend its atmosphere, understanding, and activities. Its functions are purely consultative and advisory in character; its object—the evolution of a science of the foreign missionary enterprise in all lands; the assembling of all the facts; the massing of convictions and experience; the improvement of the efficiency of the human means with the direct intent of the larger discovery and appropriation of superhuman resources. There can be no missionary working for Christ and his Kingdom anywhere who can fail to grasp the striking significance of this world-view of the great mission fields. It is not surprising, therefore, that one outcome of the Indian conferences has been that, to missionaries

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

themselves, visions have come of their fellow-workers in other lands facing similar overwhelming tasks, similar pressing obligations, similar complicated problems, and similar unprecedented opportunities. Is it possible to link up experiences? In sending this brief account of our Indian conferences to China, the writer is animated with the one desire to make the experiences of one empire available in another. If the missions of the Chinese empire unite to make Dr. Mott's conferences as representative, powerful, practical, and inspiring as those we have held in this empire, it is not too much to say that a new era in the history of her missions will be ushered in.

DR. MOTT'S PROGRAMME.

The chairman of the Edinburgh Continuation Committee succeeds because he plans. His missionary experience of past years, his world-wide travels on behalf of the Student Movement, his acquaintance with most of the leaders of Christendom in East and West, made his choice inevitable, when the Continuation Committee decided to take steps to establish closer relations with the Christian forces on the mission fields with a view to rendering more helpful service. He was asked to undertake this responsible task. Twelve months and more were given to preliminary preparation. Asia has been divided into some twenty areas, in which it has been arranged for sectional gatherings to take place. Where it is possible, and the geographical connection of sectional areas permits, a national meeting follows the sectional or provincial deliberations. Edinburgh methods are followed. In any sectional area, the men and women best fitted to represent the missionary activities of that region are called together. Experts in various spheres are asked to write papers which are published in time to receive beforehand the careful consideration of all who are to meet in conference. The conference gathers knowing what it has to discuss, as by the help of these papers and a published list of questions prepared by the Edinburgh Continuation Committee on each topic, deliberations are wisely restricted to themes of paramount importance. At the first session of each conference a Business Committee is appointed, and down to every detail there is a thoroughness of arrangement that can alone secure results worthy of the object in hand. Before the conference separates, a series of findings is prepared, discussed, and, after any necessary amendments, eventually approved, and through them the rich heritage of the gathering can be given to every worker in the field and all who are interested in the enterprise. These were the plans carried through as Dr. Mott passed rapidly from Ceylon to Madras, Bombay, Jubbulpore, Allahabad, Lahore, and Calcutta.

THE INDIAN PROVINCIAL CONFERENCES.

As the writer was present at two only of the six Provincial Conferences, it will be enough to summarize a few of their remarkable characteristics. Representatives of all Christian bodies took part, with the exception of the Roman Catholics who, as in Edinburgh so in India, "held themselves precluded from entering any agreement, or taking part in any practical effort, with other Christians." The union of those who came together was that of brotherhood in Christ, "not," in the words of the Archbishop of York, "a compromise for the sake of peace, but comprehension for the sake of truth." All the discussions were on matters of vital and growing import. As one glances over the findings, these are headings that rivet immediate attention: The Occupation of the Field; The Indian Church; Christian Literature; Education; Coöperation; Indian Christian Leadership; The Training of Missionaries; Medical Work; Women's Work; Mass Movements; The European and Domiciled Community.

The necessity recognized for a larger knowledge of each other and for a wiser coöperation in effort, was evinced in the appointment in each provincial area of a committee or council to deal with the findings that had been reached; to organize a scientific survey of the field; to keep in touch with the Edinburgh Continuation Committee, and especially to facilitate coöperation in missionary policy and activity in each area.

A spirit of buoyant optimism pervaded each Provincial Conference. Men and women seemed to be able to place themselves at Christ's point of view, whose eternal purpose includes for this generation all the 315 million people in India. They saw and felt that concerted planning and wise coöperation might indeed, as was stated in Edinburgh, double the present efficiency of the forces, and for the triumphs of the Cross that were clearly before us, they perceived anew the latent resources in believing prayer. It was instructive to note the impression the Provincial Conferences made on Dr. Mott as evidenced in his opening address at the All-India Conference: "As I have moved among you during these past busy weeks; as I have sat at your feet in this most impressive series of conferences, and as there have passed in review before my eyes and imagination the battlefields on which you have been fighting; the great opportunities which you have been confronting; and the wondrous experiences through which you have been passing; my soul has been moved as at no time in my life. I have heard God calling to very large plans that will be adequate to include this very vast complex Indian situation in all its wondrous unity as Christ sees it."

THE ALL-INDIA CONFERENCE.

The Provincial Conferences have proved themselves as useful in showing weaknesses as in denoting strength. No one can face the facts of the situation in each area without realizing that the various missionary societies of the empire are facing their conflict with scattered forces and divided ranks, that no clear concerted policy dominates their operations, that no adequate and helpful combination increases their efficiency, and that the enterprise, with reference to unity of action and grand objective, lacks generalship. It was a natural sequence, therefore, to gather together for a final and wider view of the Indian missionary situation, a few representatives from each of the provincial areas in which conferences had been held. Calcutta was the chosen spot for this remarkable gathering; December 18th-21st, its date. Its sittings were around the council table of the Royal Asiatic Society of Bengal, beneath the portraits of men who had been foremost in scientific and literary circles during the past one hundred and fifty years. Nothing but the power of prayer and the Spirit of God could have made such a gathering possible.

ITS PERSONNEL.

The surprising and strong personnel of the conference may be viewed from several standpoints. Two of the three great Christian communities of the Church of Christ in India—the Protestant and the Syrian—were there; these leaders of Indian missions included Britishers, Americans, Canadians, Germans, Danes, Swiss, with Indians of half a dozen races. Women had their representatives. One glanced round that circle of sixty and saw famous writers, famous educationists, famous doctors, famous ecclesiasts, and famous laymen who had taken a leading part during the last 20 years or more in Christian missionary effort in India.

ITS INTERDENOMINATIONAL CHARACTER.

But more remarkable than this, was the interdenominational character of that gathering of distinguished men and women, one in a visible fellowship in Christ. Continental missions, so splendidly thorough in their work, were there in those who spoke for the German Evangelical Lutheran (Gossner's) Mission, the Basel German Evangelical Mission, the Leipzig Evangelical Lutheran Mission, the Danish Lutheran Missionary Society, and the Evangelical National Missionary Society of Stockholm; Anglican missions and all sections of the Anglican Church were worthily represented in the Bishop of Lahore, the recently appointed Metropolitan of India, the Bishops of Madras and Chota Nagpur, the first Indian Bishop designate, since consecrated, and two or three other well-known clergymen or laymen. The Methodist Episcopal Church had two of its Bishops present, and Congregationalists, Baptists, Presbyterians, Friends, Wesleyans, Disciples, American Lutherans, and others, all strongly represented, gathered in a fellowship of prayer and discussion that indicated a unity deeper than the limitations that divide.

THE INDIAN REPRESENTATION.

The Indian representation was a powerful and delightful addition. No one could listen to their part in discussion without thanking God for the evidence it gave of Christian leadership, culture, character, and ability of the highest order. Medical missions had among their representatives an Indian lady doctor showing that Indian women, as well as men, are coming into the front rank of the missionary forces. The more one quietly thinks over that particular group of missionaries and their fellow-workers who came, at great cost of time, to view together the present wondrous situation and to plan for the marvellous events of the coming years, the more one can see God's hand behind all that transpired in "those crowded hours of glorious life."

THE ACHIEVEMENTS OF THE ALL-INDIA CONFERENCE.

Many historic gatherings have achieved but little. What has this gathering achieved? By their fruits ye shall judge them. There are some things that cannot be summed up: the spiritual inspiration of seasons of intercession; the value of friendships formed through social intercourse; the faith increased; the hope made bright in the strength of wider knowledge; and a clear grasp of all that God is doing in different portions of the Indian field. If the leaders of Indian missions needed heartening, the conference did it for them.

THE ALL-INDIA REPRESENTATIVE MISSIONARY COUNCIL.

But something practical was accomplished with reference to the administrative need of unifying provincial areas under an All-India Representative Council. Powerful in the extreme will be a conviction that carries behind it the missionary forces of the empire, and it will be possible in the near future to voice the sentiment of the greater portion of the missionaries of India as a whole. Preliminary steps have already been taken to form the All-India Missionary Council. In our diversity of races and complexity of problems, in the responsibility for the strong to bear the infirmities of the weak, and in many other directions, the Central Organization suggested will be of immense value, and to the Churches of the West a blessing will flow in that they will receive through such a Council a view of the field, its needs, opportunities, resources, and victories, that will link up effort with still wider areas and make possible the world-view of the enterprise so necessary for the whole Church of Christ to have.

A MISSIONARY SURVEY OF THE INDIAN FIELD.

But the conference was dominated by a spirit of research. It wanted to know things; to get a complete and accurate account of what the situation really is. The great subject of occupation and survey was threshed out in committee, and when its findings were presented, the unanimous decision was reached that a thorough, complete, and scientific examination of each area must be made forthwith. The appointment of a paid secretary was decided upon, and in the course of a few weeks the initial steps will have been taken to get at things as they are, and to review the suggested solution of many of our greatest problems in the light of an accurate missionary survey of the whole Indian field.

A FORWARD POLICY IN PRINCIPLES AND METHODS.

There were achievements in other departments of the conference's activities. The important place and character of the Indian Church in the coming years, the new emphasis that must be put upon Indian leadership, and the preparations that must be made at once for larger accessions to the Church of Christ than past years have shown ; the marvellous possibilities in the field of coöperative effort—whether educational, medical, literary, industrial, or even directly evangelistic ; the increased need for the special training of missionaries—men and women—both before they arrive and after they have reached their field of service ; in all these matters, principles of missionary policy were laid down, some of them far in advance of the findings of the last Decennial Conference of Indian missionaries held ten years ago. Thus it will be realized that the All-India Conference has marked a distinct advance on all past Indian missionary history.

THE CRISIS OF THE HOUR IN THE ORIENT.

One does not need to have been in China to know the trend of the new century and the stupendous movements that suggest the throes of a great transition. Despite many and great distinctions, the Orient is one in seeking a new place and power in the world's life, in working out its own political emancipation, in developing its commercial resources, and in dealing with the thorny problems of social reform. India and China are one also in their present dissatisfaction with the religious basis of their national life. These external conditions are observable side by side with the growth of a free spirit of inquiry, an enlarged and more spiritual conception of deity, and a growing reverence for the mystery of human personality. The challenge of the hour in this remarkable and critical condition is to the Church of Christ and her leaders. Is Tennyson's prophecy correct?

> "The East and West, without a breath
> Mix their dim light, like life and death
> To broaden into boundless day."

The answer lies with the Christian forces of the Orient, and in no small measure, with the missionary leaders of China and India. That the conferences Dr. Mott has planned and which, in the providence of God, he will attend in a few weeks' time, may do for the Chinese empire what his Indian conferences have done for this empire, is our expectation and prayer.

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Some Impressions of the Continuation Committee Conferences in India

THE RIGHT REVEREND THE LORD BISHOP OF MADRAS.

THE series of conferences held in November and December last throughout India and Ceylon, under the presidency of Dr. Mott, mark a notable stage in the development of missionary work in India. Conferences of missionaries of different denominations are no novelty. They are held at different centres every year, and in many cities every month. The All-India Decennial Conference is now a well-established institution. But these conferences held by Dr. Mott have been unique in the forethought with which they have been planned and organized, in the thoroughness of their work, in the completeness of the arrangements made for eliciting and focussing the best thought and experience of the Indian field, and in the wise provision of an adequate machinery for making the findings of the conference effective in the future. Enquiries were first made from the missionaries on the field as to the main questions which ought to be discussed. The agenda paper of each Provincial Conference was carefully drawn up on the basis of the suggestions made. Then the findings of the various Provincial Conferences formed in turn the basis of the work of the All-India Conference. At this final conference the arrangements for securing the maximum of work and efficiency were admirable. The mere fact that the delegates were all entertained and lived together at the Grand Hotel was a great advantage. It immensely facilitated the work of committees and, more important still, it promoted friendly intercourse. Many of us met as strangers and parted friends. Then in the conferences themselves we had Dr. Mott as chairman. That alone was a great asset. He is an ideal chairman, and has raised interdenominational conferences to the level of a fine art. His management of the business throughout was masterly and largely accounted for the success of the conferences as a whole.

The findings then of the All-India Conference are of peculiar value. They sum up in the briefest possible space the deliberate opinion of the leading missionaries and native workers of India and Ceylon as to the points that need emphasis, the methods that should be adopted, the directions in which we ought to advance, the weak spots that need strengthening. They will be a stirring manifesto to the supporters of missions in the home base and an invaluable guide both to committees at home and to the missionaries on the field.

The outstanding feature of the conferences as a whole was undoubtedly the spirit of unity and brotherhood which pervaded them. This was especially manifest in the final All-India Conference. It would, I think, have been difficult for any outsider, who might have come into the conference without knowing its composition, to have guessed that it brought together the representatives of different denominations supposed to be antagonistic. Throughout all our work and discussions there was the deep underlying sense of a great common cause that united us all in the bonds of brotherhood. There was no effort needed to sink our differences. They did not emerge on the surface. I was not able to be present at the great conference in Edinburgh in 1910, but some of those who took part in it as well as in our Indian conferences told me that the spirit of unity in the latter was, if anything, intensified and raised to a higher level. And judging from the account of the debate at Edinburgh on the promotion of unity given by Mr. Gairdner in his book "Edinburgh 1910," I think that this is true. In Edinburgh there was evidently a strain and tension, which was markedly absent in India. The spirit of unity at Edinburgh was still struggling for recognition. In India it was accepted without question. One noticeable feature in our Indian Conferences was the large number of Anglican bishops, as well as missionaries of both the S. P. G. and C. M. S., who took part in them. At Colombo, Madras, Bombay, Jubbulpore, Allahabad, Lahore, and Calcutta, the Provincial Conference was in each case attended by the Bishop of the diocese, while at the National Conference the Bishop of Lahore (soon to be Metropolitan of India), the Bishops of Madras and Chota Nagpur and the Reverend V. S. Azariah, subsequently consecrated as the first Indian bishop of the Anglican Church, were all present and took an active and prominent part in the work of the conference. This is a distinct advance upon Edinburgh, where the Anglican bishops were few in number and felt constrained to adopt an attitude of apology and self-defence. In India no apology or self-defence was needed.

Chinese Belief in Prayer

I. Deities to Whom Prayer is Offered

JOSHUA VALE, CHINA INLAND MISSION.

A WRITER in "The Popular Dictionary of Literature and Science" says: "In nearly all ages of the world, and among all professors of any form of religion, prayer or direct appeals to the Supreme Being for special objects have been nearly universal." There is abundant evidence that this is true in regard to the Chinese, even to the least observant traveller in this land, but few, perhaps, are aware of the vast amount of evidence to be found in the literature of this people.

After a careful study of every form of prayer I have been able to procure, both from Chinese and foreign sources, I have come to the conclusion that the Chinese, considering their vast numbers and the long ages of their past history, must have offered as many prayers as the Tibetans who pray by windmills and water-wheels.

Prayers, like sacrifices and acts of worship, can be traced back to the very earliest days of the nation and have been continued without intermission throughout all subsequent history.

I have endeavoured to collect specimens of all kinds of prayers, dealing with every conceivable condition of life amongst all classes.

Many specimens have been taken from the "Priest's Handbook" (雅宜集)—a book with scores of forms of prayers already prepared for use. These forms may be filled in by any person desiring to offer prayer and then burnt before the gods.

I have arranged my material under three heads, viz:—

1. Deities to whom prayer is offered.
2. Objects for which prayer is offered.
3. Occasions when prayer is offered.

Under "Final Remarks" I have endeavored to point out some of the "outstanding features" and "things lacking." Readers will judge for themselves whether these are to the point or otherwise.

I. DEITIES TO WHOM PRAYER IS OFFERED.

The common saying that there are "thousands and tens of thousands of gods" (千萬神) may or may not be literally true.

In the "Deification of the Gods" (封神記) we are told that Tsiang-tsï-ju (姜子牙), "the father of the gods," deified 365 principal gods to preside over the various departments of the lower regions and control the elements of the visible world.

Again, in the "Divine Panorama" (玉歷傳) we get at least one god for each day of the year. Many of these are, of course, the same as those given in the "Deification."

Apart from these "principal" gods or Spirits who "preside over the elements" or the "lower regions," there are innumerable spirits of the hills, lakes, rivers, seas, wells, etc., etc., to which prayer may be offered.

The deities to whom prayers may be offered are truly legion, but the following may be taken as fairly representative.

1. The Supreme Being—Heaven and Earth. "It appears," says Dr. Legge, "as though in the earliest times all men believed themselves entitled to draw near to God by sacrifice, otherwise there would have been no need for a king in B.C. 2513 to forbid others to offer sacrifice, thus making this sacrifice henceforth a royal prerogative, yet up to the present the common people, when in hopeless distress, go out to the open and, looking upwards, cry for help to the "Lord of Heaven."

The following prayers are good specimens of this class:—

(*a.*) An official who was suffering from defamation of character prayed to Heaven because the proud rejoice and the troubled are in sorrow. "O azure Heaven! O azure Heaven! look on those proud men and pity the troubled."—"Religions of China." (Ross, pp. 96-97.)

(*b.*) A widow whose friends were compelling her to remarry cried out in protest to her mother and Heaven. (Ross, p. 120.) "In the Ritual," says Dr. Ross, "it is stated that sacrifices, being a fixed custom handed down from past ages and to be carried out in definite forms, should not be accompanied by prayer or offered in the expectation of deriving any private benefit therefrom. This statement is quoted with approval by Confucius."

"We find, however," continues Dr. Ross, "the spirit of the 'History' and the express statements of the 'Odes' clearly opposed to such a statement."

"All sacrifice," says the same writer, "implies throughout the 'Odes' prayer for future peace and prosperity. Occasionally the language of petition is used." (p. 96.)

Among the many duties of the Hanlin, one was to prepare the prayers and sacrificial addresses: "Prayers and sacrifices for several occasions shall be drawn up by the Hanlin and submitted to the Emperor for his approval. The occasions are 'At the Altar of Heaven; the Ancestral Temple; Imperial Cemeteries; the Altar of Agriculture, etc., etc.'"

"On the first day of the first moon the Emperor prays before God (Shangti) for a good year" (Ross, p. 286).

The great occasion of all the year is when the Emperor in person offers sacrifice and prayer at the Altar of Heaven. The following is a description of the ceremony on that occasion:— "The official in charge of the written prayer approaches the prayer-table. Kneeling before it, he makes three kowtows. He remains in a kneeling posture before the table and the music ceases. The Emperor kneels and all the officials kneel while the 'reciter' is reading, and remain in this posture till he concludes. When the reading is concluded the reciter goes in front of the altar to God (Shangti) and lays the prayer on the table.

The prayer, which is a long one, is a written acknowledgment of the goodness of God (Shangti) throughout the past year in bestowing favorable weather and fruitful seasons. The prayer and the whole ceremony is one of thankfulness to the Supreme Being (Shangti)."

Dr. Legge (249) speaking of this ceremony says: "In the Solstitial prayers, recorded in the Ritual and the Statutes, we find the fullest expression of a belief in God. . . . but these prayers are not intended for popular reading, moreover, the prayers occupy but a small portion of those great collections, and, if not specially sought for, are likely to be overlooked. Here and there a scholar may have made himself acquainted with them, but to the masses of the people they are as if they were not. They have not been taught them at school, and it is improbable that their attention was called to them after they left."

The privilege of offering sacrifice to Shangti was jealously guarded as a royal prerogative and for any prince or subject to abuse this right was regarded as an act of rebellion. In the "History of the Three Kingdoms" (Chap. 14 回 p. 15. 下) we have an instance of such abuse:

"The Duke of Lu having heard that the Duke of Ch'ai had usurped the Imperial powers of sacrificing to God sent his chief minister, Rang, to the ruler of the Chow (周) dynasty, asking for permission to offer this sacrifice. The ruler of Chow having refused permission, the Duke of Lu said, "my ancestor the Duke of Cheo rendered great service to the reigning family. The canons of 'Rites' and 'Music' were also arranged by my ancestors, what harm then is there in their descendants offering this sacrifice? Moreover, the king could not prevent the Duke of Ch'iu from offering it, how then can he forbid me that privilege?" He then offered this sacrifice, using a ceremonial the exact copy of that of the Imperial house.

The following incident serves to show, however, that to usurp this privilege was considered an act of sacrilege and was sure to be punished by the Supreme Being (Shangti):

The King of Ch'iu having ordered the destruction of the house of Cheo (周), commanded one of his generals, named Ing-liao, to destroy the ancestral temple of Cheo and transfer the sacrificial vessels and the "nine tripods," the emblems of Imperial power, to his own capital of Hanyang. . . . The day before the tripods were to be moved the people heard a voice as of one weeping, proceeding from one of the tripods. The troops in charge of the tripods having arrived at the river Sz, one of the tripods, as if it had wings, suddenly rose from the boat conveying it across the river, and fell into the water. The general in charge ordered soldiers to descend into the river and recover the tripod, but they were unable to do so as it was guarded at the bottom of the river by a dragon who caused a great storm to arise. The night following, General Ing-liao dreamt that he saw King Wu, the founder of the Chow dynasty, sitting in his ancestral temple and beckoning him into his presence. The general having obeyed the summons the King reprimanded him saying: "How dare you remove my sacrificial vessels and destroy my temple?" The king then ordered his attendants to beat the general three hundred blows on the back. When the general awoke he discovered that a boil had developed on his back. Notwithstanding his great pain, he, however, returned to Hanyang with the remaining eight tripods and reported the loss of the ninth to his prince, the King of Ch'iu. The missing tripod belonged to the Ü division of the Empire. The king, on hearing this, said: "The land of Ü has already become mine; then why should the tripod refuse to submit to me?"

The king, wishing to send other troops to recover the lost tripod, General Ing-liao remonstrated with him saying: "This tripod must be a supernatural thing with spiritual powers; you will therefore not be able to regain it." The king, hearing this, decided not to send the troops. General Ing-liao, however, died from the effects of the boil.

The king, having placed the eight tripods and the sacrificial vessels in his ancestral temple, offered sacrifices to God (Shangti) and ordered all the states to bring in their tribute and offer their congratulations to the new dynasty. It would be quite possible to show that all down through the ages from the earliest days, the rulers of China have, with but few breaks, continued the sacrifices to the Supreme Being. The question whether Shangti equals the Supreme Being or when the change took place from Shangti to Heaven and Earth are points that I need not deal with in this article: I simply pass on the bare facts as gathered from the historical records.

2. Departed Ancestors, Kings, and Sages. Next in order of importance are the ancestors, kings, and sages.

Strictly speaking, perhaps we ought not to regard these as deities to whom prayer may be made, but the form of prayer and the sacrifices offered are so much like those offered to other beings we do not hesitate to designate "spirits" or "gods," that we cannot very well draw any distinction.

From the "History of the Eastern Chow" (東周記) we have the following :—

"Formerly, when the father of the great Ü (the founder of the Hsia dynasty, B.C. 2205—1766) who was called Kuen, was unable to regulate the floods, King Shuen, who was co-ruler with King Iao, banished him to the Ü hill region near the eastern sea. Kuen having been deprived of his feet, these feet were transformed into a yellow dragon and took up its abode in the deep ravine at Ü hill. When the great Ü, his son, came to the throne of the Empire he offered sacrifices to this spirit at the borders of his kingdom. During the "Three Dynasties" period (B.C. 2205-255) this sacrifice was continued without intermission.

"Now," continues the narrator of this story, "when the house of Chow (周) is on the decline and the government of the country is in the hands of the feudal lords, we should assist the King in sacrificing to all the spirits. It is possible that our prince has omitted to offer the sacrifice to the feet of Kuen." These words being reported to the Duke P'ing he ordered the great officer, Han Ch'i, to present offerings to the feet of Kuen, using the same ceremony as at the sacrifices to Shangti. King Cheng also prayed to his deceased father, who had exhibited a filial spirit all his days, and he also kept his grandfather always before his mind. He prayed to be enabled to follow the example of his forefathers in procuring peace for the people. He prayed his deceased father to protect his person and enlighten his mind" (Ross, p. 170).

In the Chow ritual we get several instances of kings and rulers praying to their Imperial ancestors, but we have no space to give these but pass on to a later period, viz., the Three Kingdom period (A.D. 25-229).

King Suen-ts'eh said: "Last night I dreamt that Kuang Wu called me into his presence, therefore I must go and offer prayer to him." One of his officers replied: "You should not do this, because you know that Sing Lan is the stronghold of your enemy, Liu Yao. Suppose he should have troops lying in ambush, what then?" Suen Ts'eh replied: "If the gods and men protect me why should I be afraid?" Coming down to the Ming dynasty period (A.D. 1368-1644), we get the following prayer of one of the emperors of that dynasty:—

"I think of you, my sovereign ancestors, whose glorious souls are in heaven. As from an overflowing fountain run the happy streams, such is the connection between you and your descendants. I, a distant descendant, having received the appointment (from Heaven), look back and offer this bright sacrifice to you, the honored ones from age to age for hundred of thousands and myriads of years." (Legge's Religions, p. 82).

Again:

"Now brightly manifested, now mysteriously hid, the movements of the spirits are without trace; in their Imperial chariots they wander about, tranquil wherever they go. Their souls are in heaven; their tablets are in the rear apartment.

Their sons and grandsons remember them with filial thoughts." (p. 82.)

As many people think that no prayers are offered to the dead at the graveside, I give the following from the Middle Kingdom :—

"I, Lui Kuang, the second son of the third generation, presume to come before the grave of my ancestor, Lui Kong. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate I pray that you will grant to your posterity that they may be prosperous and illustrious. At this season of genial showers and gentle breezes I desire to recompense the root of my existence.

"I exert myself sincerely—always grant your safe protection—my trust is in your divine spirit.

"Reverently I present the fivefold sacrifice of a pig, a fowl, a duck, a goose, and a fish ; also an offering of five plates of fruit, with libations of spirituous liquors, earnestly intreating that you will come and view them.

"With the most attentive respect is this annunciation presented on high."

The following is a prayer offered to Confucius : "On this month of this year, I, the Emperor, offer sacrifice to the Philosopher K'ong, the Ancient Teacher, the Perfect Sage, and say : 'O Teacher, in virtue equal to heaven and earth, whose doctrines embrace the time past and the present, thou didst digest and transmit the six Classics and didst hand down lessons for all generations. Now in this second month of spring (or autumn) in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I offer sacrifice to thee.

"'With thee are associated the Philosopher Ien, continuator of thee ; the Philosopher Tseng, exhibitor of the fundamental principles ; the Philosopher Tsï Sï, transmitter of thee ; and the Philosopher Meng, second of thee—mayest thou enjoy the offerings.' " (Legge, p. 148).

Dr. Legge, in speaking of the worship of ancestors, says : "The first prayer is 'to meet or welcome the coming of the spirit.' The last 'To escort the spirit on its departure.' "

3. Spirits of the hills, rivers, fountains, etc.

Prayers and sacrifices offered to the hills, rivers, etc., are so closely connected with those offered to the Supreme Being or

Heaven and Earth which have already been mentioned, that I shall only give one or two instances.

From the Chow Ritual we learn that the Emperor in the second month of winter ordered his officers to pray and offer sacrifices to the four seas, the great rivers, the famous fountains, the deep marshes, and the bubbling wells. In the third month of winter was the season to sacrifice to all the hills and streams, the great statesmen and the spirits of heaven and earth.

In the midsummer month, the Emperor ordered the officers to pray and offer sacrifices, on behalf of the people, to the hills, streams, and the hundred fountains.

In the Ming dynasty we get the following :—

"To the heavenly spirits, the spirits of the cloud-master, the rain-master, the lord of the winds and thunder-master. It is your office, O spirits, to superintend the clouds and the rain and to raise and send abroad the winds, as ministers assisting God (Shangti). All people enjoy the benefits of your service."

4. Favorite Deities.

Among the "thousands and tens of thousands of gods" there are some who are universal favorites. I shall select a few of these, viz :—

(*a*) The Goddess of Mercy.

Dr. Richard in his New Testament Buddhism gives a long list of objects for which prayer may be offered to this goddess :—

"World honorable one, why is Kuan Yui called the hearer of the world's prayers?" God answered him: "Good man, if miserable beings are suffering all kinds of troubles, and with all their heart call on Kuan Yui, Kuan Yui immediately listens and delivers them."

Whoever lays hold of this name even if they enter a great fire it will not burn them. If floating on a great flood they call on this name, they will reach a shallow place.

If a world full of demons are about to attack men.........

If men are led too much by their passions.........

If men are too hot tempered.........

If men are stupid and foolish.........

In all these and many other cases Kuan Yui undertakes, so the speaker says, to deliver from all danger and give those things they have requested.

(*b*) Buddha.

"Invocations with the name of Amida Buddha are repeated thousands and myriads of times. A plate in one Buddhist work contains five thousand and forty-eight open dots, arranged in the shape of a pear, each dot to be filled up when the name of Buddha has been repeated a hundred or a thousand times; and then the paper to be burned to pass into the other world to the credit of the devotee." (Middle Kingdom.)

In the first court of Purgatory there is a place set apart for priests who have falsely reported the number of times they have repeated the name. A dispensation, however, from Buddha may be obtained on the first day of each month.

(*c*) God of Literature.

A student anxious to obtain his B.A. degree offered the following prayer :—

"Having studied for some years without succeeding in obtaining my degree; and my aged parents being desirous that I should succeed and further obtain some official position, I therefore beseech you graciously to pity me as I offer my petition.

"If I obtain your gracious help I vow to perform so many thousand 'good deeds' and also have my own days shortened, if I may thus add gladness to my white-haired parents.

"I present this with pure sincerity, trepidation and trembling."

(*d*) Kitchen God.

"I,—, a resident of the county of——in the prefecture of——in the province of——having set up an altar of incense on this day with all my family assembled, present my petition :—

"I, who am a disgrace to the human race, by the help of the spirits have prepared my offerings of food and drink and now look up for your gracious acceptance and favor.

"It is by your endless goodness and exhaustless favor that our family is enabled to continue to this day.

"As we pass through this world, however, it is possible that both old and young have transgressed in innumerable ways as we have passed in and out of the kitchen : through lack of proper attention to dress we too may have given offence to you or insulted the spirits of heaven and earth.

"We now having prepared our poor gifts, with candles and incense, respectfully present these with this petition before the tablets of yourself and Lady Ü. We hope that these may be acceptable and be received by you.

"We humbly desire that grace like a flood may flow into our home and that the gentle breezes of your kindness may spread to all around. May kindly dews descend and all evil influences cease!

May our family enjoy the blessings of peace!"

(*e*) God of War.

"It was believed that if sacrifices were offered in a sincere spirit before going to war, a blessing would be secured. Confucius objected to the principle of selfishness underlying this belief, declaring that with sacrifice there should be no prayer, which would imply a desire for personal advantage." (Ross, p. 252).

Notwithstanding the views of Confucius on this point, sacrifices and prayers seem to have been offered, either to the ancestors of the reigning family, or in later times to the god of war whenever the state was about to wage war with a neighbouring people or a foreign nation.

When King Wu, the founder of the Chow (周) state, was about to attack King Cheo of the Imperial house of Shang (商) he offered a prayer to Imperial Heaven and Sovereign Earth saying: "I, Fah, a man of uprightness, your great-grandson and King of Chao (state) have in hand a great expedition against the reigning house of Shang. Now this Cheo, the ruler of Shang, is a man without right principles; he recklessly destroys the gifts of God (Shangti), injures and oppresses the people, causing them to hide like fishes in the deep or beasts on the prairie.

"I, your small child, having secured a man of true virtue, dare presume to reverently receive the decree of God in order to check this fierce disorder. Of the empire and the wild tribes of the south, there are none but follow and agree with me in this expedition.

"You who are now spirits, are able to assist me to save these millions and thus manifest that you are worthy to bear the names of spirits."

It would seem from the following incident taken from the "History of the Eastern Cheo" that the practice of praying before going into battle was a common one:—

"The King of Ts'u (the modern Hupeh and Hunan), having ascended the turret of his war chariot, called a country yokel to his side and asked: 'Why are troops of Chiu hurrying first to the left and then to the right?' 'They are assembling their officers,' replied the yokel. 'Now,' said the king, 'they are collecting together in their camp.' 'They are considering their plan of attack,' was the reply. The king, continuing his observations, next said: 'They have now suddenly spread out their tents, why is this?' 'They are about to pray to their ancestors,' replied the yokel. 'Now,' said the king, 'they have removed their tents.' 'They are about to issue their orders,' said the man. Once again the king asked: 'Why this hubbub in their camp?' The yokel replied: 'They have destroyed their earthen cooking ranges in order to prepare a proper field for battle.' 'They are now horsing up and their officers are mounting their chariots,' said the king. 'They are about to join battle,' was the reply. 'Now,' continued the king, 'they are dismounting from their chariots and horses, why is this?' 'They are about to pray before going into battle,' was the reply.

(*To be continued.*)

What Should be the Attitude of Missionaries toward the Historical Criticism of the Bible?

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THE question I have been asked to answer might equally well read: What attitude toward the historical criticism of the Bible should be taken by all who find themselves in positions where they must be leaders in religious thought and life?

Before attempting a brief answer to this question, it would seem proper to discuss for a moment the meaning of the term historical criticism and the relation of historical criticism to other forms of scientific investigation.

There is one simple question which has revolutionized many departments of modern knowledge. That question is: *What actually happened?* The tip end of the plant is half an inch from the place where it was thirty-six hours ago. What actually happened? The effort to examine the tissue and answer this question regarding the phenomenon of growth has called into existence laboratories, new methods of instruction, new scientific conceptions.

What actually happened when the great battle was fought? Who made the plans of battle? What political ambitions in cabinet deliberations prompted it? What business interests influenced the cabinet to declare war? What were its immediate and remote consequences? All the past history of the world is being gone over with this insistent little question which goes deep down below the surface for an explanation of what is on the surface. Both natural science and history are no longer concerned chiefly with the description of patent phenomena, but with the more obscure causes of the phenomena and with the history of their development.

This question has been operating in the sphere of Biblical study for one hundred and fifty years, always asking important questions about the origin and antecedents of the Christian Scriptures. What actually happened when the Gospel of Mark was written? Who was Mark? Where did he get his information? Did other men help him write his Gospel? Had anyone tried to write a Gospel before him? If anyone had, did Mark use this Gospel? Did the Christian preachers who were preaching the Gospel all about him influence him in Gospel making? Did he try to put his report of Jesus' deeds and words in such a way as to make it edifying to the Christians of his own day? Did he at all modify the actual teaching of Jesus in his effort to do this? That is, what actually happened when the Gospel of Mark was produced?

What actually happened at the time when it is said that the finger of God wrote on tables of stone on Mt. Sinai?

The effort to find out what actually happened when the various parts of the Bible were produced and the actual nature of the events described in the Bible has been the task of the so-called "historical criticism," or "higher criticism" as distinguished from the lower criticism which is concerned simply with the task of ascertaining the text of the original manuscripts.

What then should be the attitude of missionaries and other religious leaders to historical criticism so defined?

1. In the first place, it would seem that they should be familiar with the chief results of historical criticism. Historical criticism has been carried on now for a century and a half and certain results have been slowly wrought out by painstaking

processes. Not all investigators have reached the same conclusions in the field of Biblical criticism any more than in other fields. There have been results commonly distinguished as "conservative" and "radical," but both conservative and radical investigators have tended toward agreement on certain points and have passed on to the consideration of others. Religious teachers and leaders need to be familiar with the principal positions of both radicals and conservatives. This is perhaps particularly necessary for missionaries in countries like Japan and China where new learning is rapidly coming into the country from university centers in other parts of the world. Large numbers of Japanese and Chinese students are, and will be, studying in the universities of Germany, England, America, and France. In these universities they hear more or less about the results of historical Biblical criticism, particularly of the more radical type. In their minds its spirit is closely related to the spirit of historical criticism with prevails in all other departments of university learning. If when they return home they find that the missionaries, who are specialists in the Christian religion, know nothing of the current discussions in the field of Biblical research, the missionaries are somewhat discredited in their eyes. Their estimate of the missionaries, which unfortunately does not take account of qualifications more important than familiarity with Biblical criticism, spreads easily to large numbers of intelligent people who look up to these students with undue respect for their opinions. This is certain to be the case in the future more than in the past.

Many of us have not time to keep up with all the details of historical criticism, but it is possible by the careful expenditure of a small amount of money on books and periodicals to know the main trends of current investigation. For instance, in the historical criticism of the New Testament, Moffatt's "Introduction to the New Testament" (630 pp., Scribner's, 1911) can be bought for $2.50, or if this book be too technical, especially for such as do not know Greek, Peake's "Critical Introduction to the New Testament" (242 pp., Scribner's, 1910, 75 cents) presents in a popular and scholarly way both radical and conservative views regarding many of the main questions of New Testament criticism.

Familiarity with the results of critical scholarship is important, not simply as a means of winning from intelligent Chinese and Japanese confidence in the missionary's ability to present Christianity, but, as will be shown later, because Biblical criticism more and more really presses back into fundamental questions vital in all religion.

2. The attitude of religious leaders and teachers toward historical criticism should be tolerant and sympathetic. Doubtless there have occasionally been recklessly destructive scholars, but it is now possible to look back over more than a century of work and see that the vast majority of workers—both conservative and radical—have been devout, earnest men. The very genius of historical criticism has been a passion for truth, a profound scientific belief in the divinity of facts, a determination to find out as far as possible what actually happened. With this spirit which has now clearly shown itself to be the animating spirit of historical criticism, missionaries are naturally in sympathy. They will, of course, study the results of historical criticism with discrimination. They will themselves apply the spirit of historical criticism to the results of historical criticism. There are scholars among both conservative and radical critics who seem to be defective in their ability to weigh evidence. Certain assumptions in both conservative and radical scholarship sometimes gain the dignity of axioms without deserving it. Arbitrariness of spirit is found here and there in both classes of workers. Many religious leaders will class themselves with neither conservatives nor radicals. They will be eclectic. But they will be sympathetic with the general aim and spirit of historical criticism.

3. Religious leaders will discover and utilize the evangelistic value of historical criticism. The logical result of historical criticism is to sharpen the Christian appeal to men to make the great experiment of faith in Jesus Christ. This may not at first be evident, but a little consideration will show that it is so.

The chief result of historical criticism has not been some new view regarding the composition and authorship of this or that book of the Bible, but it has rather been a somewhat changed view of the nature and function of the Bible as a whole. The Bible is seen to have sprung out of the religious experience of men with God. It reports an original experience of men with God, and this experience, which lies back of the Scriptures and which is brought to light by the processes of historical criticism, makes an evangelistic appeal of unsurpassed power. Sometimes it is the wonderful experience of some individual and again it is the experience of many men that lies behind the written word.

Back of some of the books of the Bible, particularly the historical books of the Old Testament, the Synoptic Gospels and the Acts in the New Testament, it seems possible by the processes of historical criticism to discern other books or documents used by those who put the books into their present form. The collection of logia, or utterances of Jesus, which have been incorporated into our first and third Gospels, may be not the exclusive remembrance of some one man, but the precious treasure of the primitive Palestinian Christians gathered under the influence of apostolic leadership and confirmed by the triumphant experience of many believers. These priceless collections were intimately knit up with the life of many Christians living in fellowship with the Spirit of their risen Lord. They came not simply as the untested words of the historical Jesus, but as the message of the living Lord working in the experience of many believers. The Gospels seem to have been produced as are many other of God's greatest works, by a more democratic process than we have sometimes imagined. In other cases the New Testament writings spring out of the deep religious experience of single individuals, though here, too, the religious experience of many others has made more or less direct contribution to the result. The Letter of Paul to the Galatian Churches with its vivid alternation of intensely indignant reproach and tender appeal, with its presentation of arguments that had grown into their present form through years of use on synagogue platforms, comes chiefly from Paul's own profound religious experience. As has been said, the most significant function of historicial criticism has been to push back of the present literary form of the Scriptures and in process of ascertaining "what actually happened" to penetrate into the religious life which expressed itself in the Scriptures. Such a process brings us back to an ultimate and elemental experience, the experience of souls of men in fellowship with God. It takes the emphasis off from a book and places it upon a vital experience of human hearts with God. We look between the lines of the printed page to inspired experience, to human hearts throbbing with the life of God, to "men being moved by the Holy Spirit." We come back to God Himself in action.

There was a time in the history of the Church when the Bible as a book became the ultimate object of attention, and few scholars thought of going back of it to a life experience out of which the book sprang. Such an expression as "the religious experience of Jesus" or "the spiritual development of Paul" occasioned a distinct shock. To have slowly transferred emphasis from the book to the experience reported in the book has been an inestimable service rendered by historical criticism. This was, of course, not a wholly new thing beginning with the rise of historical criticism, for no great movement in any sphere of life or knowledge is wholly new, wholly without related antecedents, but the achievement is nevertheless mainly to be credited to historical criticism.

When this great result of historical criticism has had time to establish itself in the Christian consciousness of the Church, unembarassed by the heart of controversy over various minor points, it will be seen to constitute a great asset for evangelism. The appeal of evangelism is an appeal to reach out in spiritual action for fellowship with God in Christ. It assumes a risen, ever-present Lord, Jesus Christ, and calls upon men to bow their souls before him as the Lord of their lives. It calls upon them to seek for experience through spiritual experiment, to make in action the scientific venture of faith. The great inducement to this is the spiritual contagion of example. The sight of another man who has made the venturous experiment and secured an increasingly satisfactory experience constitutes a great inducement to faith. When the Bible is regarded as a matchless report of experience with God, in its culminating portions as a report of an experience with God in Christ, it gains new evangelistic power. It is a challenge issued by men filled with enthusiasm over their experience with God, calling upon other men to seek the same experience. This is the Bible's view of itself. The note which sounds through it all is that of the Psalmist: "This poor man cried and Jehovah heard him and delivered him out of all his troubles." "Oh taste and see that the Lord is good." (Ps. 34:6,8). The men back of the New Testament are all witnesses speaking out of a personal experience with Jesus Christ which they urge other men to seek. "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled—declare we unto you that ye also may have fellowship with us; yea and our fellowship is with the Father and with his Son Jesus Christ.'' (I John 1: 1-3). It is the experience back of the Scriptures on which the Scriptures themselves lay emphasis and to which they appeal in the evangelistic effort to secure the reproduction of this experience in their readers.

It is sometimes said that China profoundly reverences its ancient literature and it might therefore seem that to lay prime emphasis on something else than the Christian sacred book would be a disadvantage to Christian teachers. But the scientific spirit is entering China and will do so in rapidly enlarging measure, and China like the Western world is certain to put chief emphasis on the phenomena of life. Then it will be a distinct advantage to Christianity to be recognized as a religion which goes back of its book and places supreme emphasis on the life that gave birth to the book rather than on the book itself.

The study of the Bible in the spirit of historical criticism which has gone on now for one hundred and fifty years, enlisting increasing numbers of devout, patient scholars, and penetrating more and more deeply into the life of the rank and file of the Church, would seem surely to be one of the great forward movements of the Church intended by the providence of God to contribute to the evangelization of the world. It is freeing the Bible from the misinterpretations sometimes put upon it by dogmatic theology. The primitive oriental Asiatic Christianity which is in this way being brought to light may prove more intelligible to the modern Asiatic oriental mind than the more complicated theological Christianity which was developed in Europe during the post-apostolic and Middle Ages. This European theological development of Christianity was doubtless a necessary adjustment of Christianity to existing ideas and habits of thought. It was the way in which Christianity was made vital to those ages. But the Christian religion is far greater than its theology and its true greatness becomes evident only when the simple elements of the life that gave birth to its sacred literature are re-discovered, re-emphasized, reproduced in modern experience and carried to every remote corner of the world. It is a significant thing that Christianity is the first of the great religions of the world to subject its sacred literature to a most searching investigation with the spirit and method of modern scientific inquiry, and that this great work has been done, not by hostile outsiders, but by Christian men themselves.

This means that Christianity, under the providence of God, has been doing what no other religion has yet done: it has been slowly and thoroughly getting ready to make evangelistic conquest of the modern world.

Opium Cases: The Present Issue

S. K. HORNBECK.

"WHEN the Government of China publishes to the world its policy, to forbid the use or sale of opium in China, and issues edicts and commands to render its policy effectual, by what authority can a citizen of China be arrested and arraigned in court for loyally supporting the declared policy of his Government?" The words are from one of the speeches for the defence in the widely-watched "Ma Soo Case."

Seldom has a more peculiarly conceived action or one less calculated to advantage the plaintiffs been brought before a court. The editor of the *China Republican*—in his conduct of a vigorous campaign which he styled "the war on opium"—had published words highly derogatory to a class whom he grouped as "opium merchants." Representatives of eleven firms which deal in Indian opium chose to consider themselves "personally attacked." They, through their solicitors, informed that editor that he must withdraw his words or stand prosecution for libel. The editor did not withdraw, and the big firms brought joint suit—*but not for libel.* They asked the Mixed Court at Shanghai for an *injunction* forbidding the editor in question to repeat or reproduce such attacks as they alleged to have been made upon the characters of the members of the firms who subscribed to the complaint.

The attorneys for the prosecution labored at length to show that opium is not a harmful drug, that the trade in it is not injurious to China or to the Chinese, and that, therefore, attacks on "opium merchants" constituted libels on their clients and should be prohibited. The sequence is not logical; the plea is hard to classify; the whole case would be, were it not for a vital principle at stake, of the nature of a farce. It serves, however, to show something of the lengths to which the opium business has felt itself driven to resort.

Weeks have passed since that pointless prosecution had its hearing. In the meantime, the opium *impasse* has developed a crisis which bids fair to force for decision a real and vital case. The large financial and commercial interests which are involved and which are threatened by the attitude of China toward the opium question render it almost inevitable that the problem of the present and the future status of Indian opium in China shall be dealt with soon and decisively by the British and the Chinese Governments. These Governments are confronted by a crucial issue—of immense importance. As the editor of the *China Press* has strikingly declared: "How this issue is handled by both Governments will affect the whole future of the [opium] question, may assure minimization of the evil, or may renew indefinitely its lease of life. . . . The world will scrutinize the course of both . . . Governments. . . . A vital moral principle is at issue, and it will be adjudicated ultimately before the bar of world opinion. . . . Humanity's stake in the solution of this question is too great for it to be adjudicated except in conformity with the highest standards of morality and justice."

The question at issue is: Are the opium merchants going to be supported in their contention that China has not—and will not have, before 1917,—the right, unless she shall have put an absolute end to opium cultivation within her borders, to prohibit her subjects from consuming *Indian opium?*

A year ago the authorities in certain of the provinces began the inauguration of measures to put an end immediately to any and all consumption of opium. The example then set has been followed in the course of the year in nearly all the provinces. This movement has been most disastrous to the Indian opium business. By June there were in the hands of the foreign importers some 20,000 chests of opium, a stock which those importers valued at £8,000,000. For this there was practically no market. Still, during the ensuing six months, the importers brought in a further 10,000 chests, valued at £4,000,000. The suppression measures on the part of the Chinese have gone on apace and have become more stringent. The merchants, and the banks behind them, have been protesting vigorously against these measures—in so far as they affect Indian opium.

The merchants claim that, under the agreement made between the British and the Chinese Governments in 1911, they have an absolute right to an unimpeded market for Indian opium. They support their claim on what they declare to be the "spirit of the treaty" and on the wording of a clause which appears in Article VII of the agreement: ". . . China will at once cause to be withrawn all restrictions placed by the provincial authorities on the wholesale trade in Indian opium . . . and no such restrictions shall again be imposed." They claim that freedom for the wholesale trade necessarily implies freedom for the retail trade.

The Chinese answer that the agreement did not, and that no agreement could, take from them the right, an inherent right of sovereignty, to regulate, and, if they wish, to suppress the use of a commodity which not only they but the legislatures of practically all civilized countries have come to look upon as one highly injurious to the public welfare. In support of their contention that the agreement of 1911 does not deprive them of this right, they cite the repeated declarations which that agreement contains that it is the wish and intention of the British Government to "give every assistance" to China in the latter's efforts to suppress opium; and they call to witness the clear and express provisions laid down in clause 4 of Article VII: ". . . the foregoing restrictions shall not derogate in any manner from the force of laws already published or hereafter to be published by the Chinese Government to suppress the smoking of opium and to regulate the retail trade in the drug in general."

The agreement imposes obligations upon both sides, and it would not do to suppose that it was made for the exclusive benefit of either party. The obligations of China are, in particular: to go on with the movement for the suppression of native opium cultivation—inaugurated in 1906, and carried out with striking success up to the time of the making of the 1911 Agreement; and not to interfere with the consumption of Indian opium where and while not prohibiting consumption of native-grown opium. The obligations of the British Government are to keep the exportation of opium from India within the limits of an annually decreasing maximum—provided China lives up to her promise to reduce the cultivation of native opium *pari passu;* and to "render every possible assistance" to China in the latter's efforts to suppress native production and consumption.

The Indian Government is free to sell such quantities of opium as it chooses, within the annual maximum; merchants choosing to do so have the right to import such quantity of this opium as they see fit into China; and those who choose are free to finance the importations—up to 1917—unless before that time cultivation of opium in China shall have been brought to an end. But it is quite another thing to find in the agreement, or in anything connected with it, ground for the assumption that either the British Government or the Chinese Government or both have guaranteed a market—i.e. a retail, consuming market—for Indian opium during that period; or that the Chinese Government has pledged itself not to put hindrances in the way of those of its citizens who feel disposed to constitute themselves consumers.

That assumption, however, is exactly what the present claims of the opium dealers and the banks of Shanghai and Hongkong imply. These interests are demanding that the British Government interfere, on the basis of treaty rights, so as to reopen the market in China to Indian opium; or, that, failing such interference, the British Government undertake to guarantee or to secure a guarantee that losses which have accrued and are accruing shall be made good. They represent that they are already involved to the extent of £12,000,000, and that, as there is no market for the opium which that valuation represents, they are in serious financial straits. It is interesting to notice the manner in which they have become thus involved.

When the Chinese anti-opium edicts of 1906 and following and the British-Chinese Agreement of 1907 first began to have effect, the Indian opium merchants saw a chance—of which they at once began to take advantage—to establish a monopoly. Certain dealers formed a "ring" and undertook to bid in all the opium offered from time to time by the Indian Government at the auctions. Having established a "corner," they were able, by reason of China's prohibition of native cultivation, to establish a monopoly price on the Chinese market. The price was steadily raised. Whereas, in 1906, opium had sold at about $1,000 per chest, the Shanghai merchants valued their stocks of opium in 1911 at over $4,000 per chest. Having accumulated these stocks at enhanced prices, it has been necessary for them to *continue* to buy in order to prevent intending competitors from buying at lower prices and thus reducing the value of their holdings. It is thus that the importers have continued their purchases, adding 10,000 chests during the past six months to their already swollen stocks; and it is thus that the banks, having financed the earlier transactions, have continued to advance money on the new purchases. But the banks have exacted a higher rate of interest on the new stocks than that which was required before. The transaction has been, increasingly, a big speculation.

Now, having on hand opium which they value at £12,000,000, the importers and the banks are asking that either China be compelled to allow her subjects to purchase and consume this and further stocks, or that the losses with which they are variously threatened be made good.

If the contention of the opium interests be supported it will mean that so long as there is known to be any opium growing in China, Indian opium shall continue to be allowed a market.

Supporters of this contention are declaring to the world in general and to the British Government in particular that China is both insincere and unsuccessful in her prohibition policy. They have made much of the recrudesence of opium cultivation and the resumption of smoking in China during the past year.

Residents in China, and others to whom information is available, are at liberty to form their own conclusions as to the accuracy and the validity of these claims. Only time will prove conclusively the whether or no of China's sincerity. But on the point of success up to date, the extensive data available point to the conclusion that actual suppression of poppy-growing had been effected widely before the revolution, and that, subsequent to the restoration of order, the suppression policy has, in most regions, been vigorously followed up. The officials, both of the Central Government and of most of the Provincial Governments have issued repeated and stringent orders for the prevention of poppy cultivation. Reports from many quarters, although showing that poppy is still being grown in numerous districts, nevertheless testify in the majority of cases to strenuous efforts on the part of the officials to prohibit the cultivation, and to the fact that in many places these efforts have been thoroughly successful.

To suppress opium growing and the use of opium *completely* throughout the whole of China will be an enormous task. "Only if all Europe were suddenly to decide to suppress the use of alcohol would we have an adequate comparison to the struggle which China is now waging." If China is to be compelled to allow Indian opium a market while denying to her own subjects the right to engage in this now-ten-times-profitable business, the difficulty of the task will be increased enormously. A free market for Indian opium will encourage the Chinese farmer to go to any lengths to violate the prohibition laws and to defy the officials who endeavor to enforce them; will keep alive the taste for the drug, and will discourage the creation of that public opinion upon which alone, in the long run, depends the hope of success for the reform movement.

Is a treaty ostensively framed to "help China" now to be interpreted in such a way as to make of it one of the greatest, if not the greatest, of the obstacles in the way of the successful prosecution of the reform which it was to favor? Suppose, even, that the makers of the 1911 Agreement *did* look upon that instrument as calculated to insure the continuance of India's opium trade with China until 1917—or later; they nevertheless wrote into that Agreement that its provisions should "not derogate in any manner from the force of laws . . . published by the Chinese Government to suppress the smoking of opium." No strong Government would tolerate the infringement of its right to make and enforce such laws. There is nothing in the treaties to indicate that China has surrendered that right. The Chinese officials, both central and provincial, have acted on the assumption of the existence of that right. The Central Government has issued laws, orders, and commands for the suppression of cultivation and for the prevention of smoking of opium. The leaders of thought among the Chinese people, the representatives—minority though they be, so far as numbers go—of "public opinion," are in favor of the reform.

Are these factors to be weighed against the anticipated speculative profits of a comparatively small group of merchants and financiers and a few million pounds of revenue to the Indian Govermment, and the scale be forced down in favor of the latter?

Is the British Government to be expected to declare, or the British and the Chinese Governments to agree and to declare jointly that the Provincial Governments in China are wrong, that the Central Government has been wrong, that the leaders who insist on immediate reform are wrong, and that the backbone of official opposition to the opium business must here and now be broken, if not the whole movement relegated to a final and uneasy resting place?

The opium merchants, the banks, India, and China are not the only parties with interests in this suit. Humanity has its stake in the matter, as real though not as tangible, as substantial though not as concrete, as the pounds and pence of the immediate plaintiffs and the laws and lives of the immediate defendants.

Our Book Table

A CHINESE-ENGLISH DICTIONARY, FASCICULES VI. AND VII. *By* HERBERT
A. GILES, HON. M.A., CANTAB., HON. LL.D., ABERDEEN, ETC., ETC.
Kelly and Walsh, Shanghai : Bernard Quaritch, London.

With the appearance of these fascicules, Professor Giles has completed the second edition of his monumental dictionary. The seventh fascicule is occupied with preface, tables, index, and other matters necessary to complete the dictionary. Our previous reviews of this work were necessarily fragmentary. Now that we have the whole dictionary before us, together with the author's preface, we are able to take a conjunct view of the whole, and more clearly appreciate the magnitude of his labours, and the extent and variety of the changes made in this new edition. The author tells us that he successfully resisted the temptation to stereotype the first edition, and a lucky thing it was, for it took twenty-one years to sell out the first edition, by which time a revised edition was certainly overdue. Dr. Giles would emulate the example of the late Archbishop Trench, who steadfastly refused to stereotype his fascinating books on the Study of Words for the reason that he was always revising and correcting them, and wished to give his readers the benefit in succeeding editions. Trench's books had a much more rapid sale than the Chinese dictionary. Of two of his books in our library, one is the 16th and the other the 22nd edition, and the temptation to stereotype must have been very great.

The first edition of the dictionary took two years to print in Shanghai, but as Dr. Giles has been many years at home he secured continental printers, Brill & Co., of Leyden, and the printing occupied four years. The RECORDER has several times hinted that the next Chinese dictionary must be the work of a large syndicate of editors, and we are pleased to see that the present author has had the assistance of two stalwart sons in bringing out the second edition.

From the Tables in the preface, we see at a glance the progress in Chinese dictionary-making from Morrison to Giles, 1912. Take the word 'Tao' (道), doctrine,

Morrison	in	1819	gives	11	entries,
Medhurst	,,	1843	,,	13	,,
Williams	,,	1874	,,	33	,,
Giles	,,	1892	,,	246	,,
Giles	,,	1912	,,	261	,,

Few are aware that Morrison gave no aspirates. Williams was the first to give the aspirates correctly and mark the five theoretical tones, and also the Peking tones, but it was left to his successors to add greatly to his illustrative phrases, and by the aid of Legge to improve the renderings of classical phrases.

Dr. Giles gives full credit to the many other laborers in the same field, though it seems that a certain well known sinologue, whose contributions to the defunct *China Review* on the dictionary were perhaps more caustic than helpful, has not assisted in the production of this edition. At least the author does not tell us that he did.

Sixty-seven new characters have been added, bringing the total up to 10,926 in all. But the old numbering is retained and the new characters are indicated by a,b,c, etc. An unexpected advantage of this arrangement is that various other dictionaries and syllabaries, which have printed the number of Giles' characters opposite their own with a view to helping the student to further information, will still be useful with Giles' second edition.

A feature of the dictionary which was entirely new is the attention paid to the rhymes, but we fancy the number of students who found this particularly useful is very small. A valuable feature of the larger edition are the references to the 2,579 lives of famous Chinese, found in Giles' Biographical Dictionary.

The type used for the illustrative phrases is larger and clearer than that used for the first edition, a fact for which allowance should be made when we learn that the dictionary proper in the present edition exceeds the former one by 356 pages. Still the difference shows in a general way that very large additions have been made to the second edition.

Dr. Giles names a number of his contemporaries who have done him good service by noting "weak points, careless slips, and downright blunders" and calling his attention to them, and expresses the wish that more students would follow their example.

As noted in previous reviews, the dictionary has few, if any, traces of the new phrases and terms which since 1898 have been coming into the land in ever-increasing volume. The Revolution has given a great impetus to this new tendency, but the dictionary was almost finished before the Revolution, and the only trace of it is found at the end of the errata on the last page, where there is a list of the new names of the Government Boards. Doubtless, the third edition will contain a vast number of such terms as have obtained general acceptance.

Where so much has been supplied, it seems ungracious to ask for more. Some students would have liked to see the sources of quotations indicated, in some cases at least, especially from the Classics, as has been done in the new Commercial Press dictionary by the use of a single character for each book. This would take up very little space. We read in the preface to the first edition that the authors of sentences to be incorporated in the work were carefully searched out. But if no record was kept it would be an exceedingly laborious thing to ascertain the names of the particular books and add them now to the dictionary. Recent works of this kind employ a large number of contractions for the names of books from which quotations are frequently made, and it may be that plan could be applied to Chinese in some succeeding dictionary.

There is another feature of the Commercial Press dictionary which is this: they have separated the rarer characters from the others, putting them all at the end of the dictionary. If this plan were adopted in Giles the book might be bound in two volumes, the one containing the rarer characters being scarcely ever handled by the student. But it may be the needs of the foreign student differ from those of the Chinese student and the plan might not be best.

The price of the present work is such that there will always be room for smaller and cheaper dictionaries, but all students of Chinese owe an extraordinary debt of gratitude to Dr. Giles and all who have contributed to the production of this handsome dictionary and it is not likely that the next few decades will see any serious competitor in the field.

D. McG.

"THINKING BLACK." *By* D. CRAWFORD, F. R. G. S., *Morgan & Scott, Ltd. 12 Paternoster Buildings, E.C. London. 1912. 7/6 net.*

This is a book of 484 pages, somewhat unusual in style, with a number of excellent photos and four striking pictures in color, mounted on heavy black paper; a map showing the districts mentioned and the roads travelled is inserted inside the front and back covers. In essence the book is an account by a missionary of twenty-two years, without a break, spent in the heart of Africa. In style it reminds one of Borrow's "The Bible in Spain," and Lafcadio Hearn's "Japan—An Interpretation." While the author is a missionary, yet little is said about his relation with the Homeland, and actual mission work is referred to somewhat incidentally. In spite of the author's long exile from home, and life among a totally illiterate people, yet the book contains many fine literary phrases, and gives frequent evidence of a wide range of careful reading. For instance, in connection with the slave question we are reminded that Cicero remarked, "Atticus! . . . . the stupidest and ugliest slaves come from Britain." The book is, in fact, a vivid account of three stages in a sojourn in scarcely known districts, and among practically unknown people, which begins with the entry into Africa on the west, and ends with an exit from the east. During most of this time the author is, as he puts it, "boring" through grass that is like a forest, and experiences unsurpassed in romance.

Analysis is conspicuous by its absence in the book; indeed it seems to be in the main a compilation of experiences recorded in a diary which follows in a general way the progress of the author. Often in reading, one asks, "Just where are we now?" as dates are rarely mentioned, and the exact geographical location of an event is often lost in its mysterious nature. It is the record of a living experience, exceptionally full of strange and striking adventures (we use this word "adventure" after careful thought). Fearlessly the author records his opinion of the slave trade; sympathetically tells us the African's idea of God and the after life, giving evidence that even here "God has not left himself without witness." He does not minimize the terrible sadness of the African's state, which he speaks of as "going through the stages of black, blacker, blackest." We are interested to note that even in Africa the "suffragettes" are at times active. As one reads they grieve with the author over the "unblushing sin" which causes children to name only their mother, because, alas, too often the father is unknown. We shudder with him over the weird idea connected with cannibalism which causes it to be spoken of as a more polite form of interment. As one reads they feel as though the ties which hold them to the known have been cut, and that they are moving in a strange world, yet among people who think, have common sense, but are also held in the most terrible bonds of ignorance, superstition and fear. In many places it approaches the thrilling nature of Conan Doyle's "Lost World." One feels the throb of a terrible pathos as he realizes with the author that though the interior Africans are people who know no conventions beyond those of Eden, and have fallen terribly from the innocence which marked that state, yet they are living, sentient beings who can be touched by the Master hand of the one Saviour, and can learn to strive as truly towards the light as those of lighter skin. The account of the old elephant hunter who became an evangelist is, we think, almost unique in evangelistic annals. The introduction, the heading of the chapters, and the contents are striking, both from a literary and a narrative point of view. We can get through this book a glimpse into the heart of Africa which will strike upon our own hearts with tremendous force.

But we must desist. In conclusion, we wish to give two reasons why this book should be read by missionaries in China. First, it will afford an excellent opportunity to change the thought-current of minds that may be jaded by familiar problems. Second, it will serve to forcibly remind us that China is by no means the worst place in which to do missionary work; indeed, one needs to read a book like this to understand that after all the Chinese people have some claim to be considered within the circle of civilized nations.

F. R.

FARMERS OF FORTY CENTURIES OR PERMANENT AGRICULTURE IN CHINA, KOREA & JAPAN. *By* F. H. KING D. SC. *Formerly Professor of Agricultural Physics in the University of Wisconsin and Chief of Division of Soil Management, U. S. Department of Agriculture, etc.—Madison. Wis. Mrs. King. 1911.*

Turning over the pages of this book (which may be obtained through the P. M. Press, Shanghai) we gathered that the late Professor King spent only five months in the Far East, and in that short time visited various parts of Japan, China, and Korea and studied the conditions, methods, and results of agriculture in each country. Naturally we were prejudiced against the book, and at once classed the writer with the all too numerous authors who rush from place to place, pick up scraps of information here and there, borrow freely from any book that comes in their way, and then dish up the result as a new solution of the problems of the Orient or a fresh description of its countries and peoples.

We are bound to say, however, that further reading not only corrected this first impression, but showed us that Professor King was an observer of rare ability and that his book is a contribution of real value and unique interest. We read chapter after chapter with growing wonder at the mass of information that had been collected, at the accurate descriptions of China and the Chinese and at the originality of the writer's observations on the practices and customs of the agricultural population. To many who have lived long in China this book will be little short of a revelation; to the latest arrival it will be a safe and delightful guide to the everyday life of the multitudes who live on the soil.

The book is profusely illustrated and the pictures are of scenes, operations, and objects which the text describes.

We should like to quote many passages, but the following sentences will give a fair idea of Professor King's style and point of view:—

> "Almost every day we were instructed, surprised, and amazed at the conditions and practices which confronted us whichever way we turned; instructed in the ways and extent to which these nations for centuries have been and are conserving and utilizing their natural resources, surprised at the magnitude of the returns they are getting from their fields, and amazed at the amount of efficient human labour cheerfully given." (p. 2).
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> "In selecting rice as their staple crop; in developing and maintaining their systems of combined irrigation and drainage . . . in their systems of multiple cropping; in their extensive and persistent use of legumes; in their rotations for green manure to maintain the humus of their soils and for composting; and in the almost religious fidelity with which they have returned to their fields every form of waste which can replace plant food removed by the crops, these nations have demonstrated a grasp of essentials and of fundamental principles which may well cause Western nations to pause and reflect." (p. 276).
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> "When visiting the Boone Road and Nanking Road markets in Shanghai, we had our first surprise regarding the extent to which vegetables enter into the daily life of the Chinese. . . . The markets are thronged with people making their purchases in the early mornings, and the congested condition, with the great variety of vegetables, makes it almost as impressive a sight as Billingsgate fish market in London."

Professor King gives a list of no less than fifty-seven vegetables which he saw there and adds their selling prices. How many of these vegetables could we enumerate or recognize?

G. H. B.

THE ARRESTED REFORMATION. *By* WILLIAM MUIR. *London: Morgan & Scott, Ltd. 5/-.*

This ably written book might be summarised as a history, an argument, and an appeal. It is polemical from cover to cover, but the tone is admirable, and if any of our readers want a statement of the case against Rome we cordially recommend this volume.

Mr. Muir sets himself the task of answering the questions: How can the work of the reformation be completed? How can Rome be won for the Evangel? First and foremost he deals faithfully with the incompleteness of the reformation under Luther, and he does not hesitate to point out the mixed motives that influenced Protestant leaders, their lack of unity, the taint of sacerdotalism that clings to their creeds and practices, their equivocal position with regard to social reform, and their indifference to foreign missions. Then three most readable chapters are given to reformation origins and principles. These are followed by an admirable historical survey of the course of the reformation movement amongst English-speaking peoples and on the continent, of the counter-reformation, and of the more recent aggressive developments and the doctrinal difficulties of the Romish Church. The four concluding chapters deal with the possibility of Rome being won to the Reformed Faith. There are many telling pages and not a little plain speaking to both sides. Here, for example, are some truths which any of us inclined to controversy may well take to heart:—

> "The true Church cannot live in the past, even the past of the Reformation, although the past may live through it to ever fairer issues and ever fuller revelation and satisfaction. The only effective defence is attack; and the attack must primarily be along the lines which were so fruitful in the great days of old, and are fruitful yet where they are loyally followed. The Church of Christ can only flourish, and only deserves to flourish, where it is true to the truth, which is still good news for the weary and sinning and empty-hearted. Mere controversy about doctrines is easy, but it may have as litttle religion in it as controversy about fiscal reform.
>
> The first line [of attack], the line ever in evidence, must be the positive message with which the Gospel comes, and all experience goes to show that it is along these lines the great consummation can alone come when all men everywhere shall serve the One Lord. All who love their Lord and long for the coming of His Kingdom should set themselves to make their faith as attractive as they can, and while entering into no compromise with sin should set what is positive in the forefront. To well informed people the great name of Protestant has never suggested an undue emphasis of the merely negative side, since nothing can thrive on negations alone. But neither must it be allowed to suggest any undue emphasis on mere doctrines, no matter how correct they are; for of all things it grew out of a personal experience of God, and must continue to do so if it is to be vital and progressive. Nor must it be taken as suggesting that any one period or episode is to be stereotyped. Our God is the God of the living and not of the dead, and we cannot walk in borrowed or reflected light. God must be as near us as he was to the Apostles and Reformers."

G. H. B.

SUGGESTIONS FOR THE RECONSTRUCTION OF CHINA, *By* J. LOWE. *Printed at the Commercial Press, Shanghai, 1912.*

To this book of sixty-seven pages Dr. Timothy Richard contributes a preface and Dr. Duncan Main a foreword.

The author is a Chinese doctor of medicine and well known for his high Christian character and his professional skill. A keen patriot and an enthusiastic reformer, he yet finds much to criticise in the present government and condition of affairs. Some of his strictures are pretty severe and some of his descriptions not a little exaggerated. He deprecates party strife and exhorts all Chinese with one mind "to work for one common aim, the glorification of our united Republic" (p. 47). Many reforms are advocated, but most of them are included, we believe, in the programme of every party; e. g., only men of uprightness and honour should be appointed to office; new laws should be introduced; the army should be disbanded; the police system reorganized; foreign advisers should be employed; industrial and commercial education should be promoted, and so on. An admirable programme. But how does the writer propose to carry it out? "The only way", he writes, "to save the country now is to give the President a free hand and greater power and to exhort all the patriots to cöoperate for the good of the country until the government is solidly and firmly established and recognized by the foreign powers" (p. 44). Again, "the heart must be changed if the country is to be changed for the better" (p. 51). Most excellent! But a power greater than the President's is needed to bring about these ideals.

The hope for China lies not so much in programmes, as in the fact that there are Chinese, like Dr. Lowe, who are not afraid to expose their country's deficiencies and to proclaim that righteousness alone can exalt her as a nation.

MODERN CONSTITUTIONS. *A collection of the Fundamental Laws of Twenty-two of the Most Important Countries of the World, with Historical and Bibliographical Notes. By* WALTER FAIRLEIGH DODD. *The University of Chicago Press, Chicago, Ill. 2 Vols. Gold $5.00*

"It is the purpose of this collection to furnish constitutional texts for use in courses of study on the subject of comparative constitutional law......."

"Each text here printed has, after careful translation, been submitted to a competent person for careful revision.....The attempt has been made to give the constitutions in force at the end of the year 1906."

These two sentences from the preface give a fair idea of the scope of these volumes.

Professor Dodd has given us a massive work, and to students of constitutional history, of whom there must be many in China at the present time, it should be invaluable. The constitutions, which are printed in full, include those of Germany, France, and the United States. A brief historical note and a select bibliography precedes each text, whilst foot-notes are added here and there to supplement or explain special points.

It would be interesting to compare some of these constitutions and see how much they have in common and what progress has been made in recognizing rights and liberties. But space forbids, and the student will gain the greatest good by digging in this mine for himself.

It only remains to add that the Methodist Publishing House, Shanghai, are the authorized agents of the University of Chicago Press in China, and that the book may be obtained from them.

CALENDRIER ANNUAIRE, pour 1913. *Shanghai: Tousawei Catholic Mission Press and Kelly & Walsh. $1:50.*

With its usual punctuality the Annual Calendar of the Siccawei Observatory has made its appearance and we take pleasure in commending this most useful volume to all teachers and librarians. It should be on the reading-room table or in the library of every educational institution in China, for it is packed full of information—astronomical, meteorological, historical, statistical, and scientific—and it is clearly printed.

To readers of the RECORDER some of the figures given in the tables devoted to the Missions of the R. C. Church in China will be of interest, especially as a résumé for the past ten years is given :—

	1903	*1912*	*Increase.*
Missions			
Priests (including bishops)	42	48	6
European	1,075	1,469	394
Chinese	499	729	230
Christians	811,140	1,431,302	620,162

THE CHRISTIAN EDUCATION OF WOMEN IN THE EAST. *Student Christian Movement. London, 29 Chancery Lane, W. C.*

A conference of university women was held at Oxford last September and the papers contained in this volume are those read at that gathering. The addresses are all of a high order, and are full of wise counsel and valuable information. They appeal, however, more to students at home than to workers on the field. Only one paper, by Miss Lambert, C.M.S., Foochow, deals with educational problems in China. Miss Lambert thinks that "the whole education of Chinese women might now be shaped by the Christian Church."

THE CHINA MEDICAL JOURNAL, NOVEMBER 1912.—*Published by the Medica Missionary Association of China, Shanghai: Presbyterian Mission Press.*

An indispensable magazine for the medical missionary in China and a valuable record for comparative purposes. There are seven original and well illustrated articles in this number, besides the usual reports, reviews, and editorials.

JOURNAL OF THE NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIET. *Vol. xliii, 1912.—Shanghai: Kelly & Walsh.*

We offer our hearty congratulations to the editor and publishers on the excellence of this volume. The printing and illustrations show a marked improvement, whilst no recent volume has had a more readable or instructive list of papers. The Rev. A. C. Moule's article on T'ai Shan is characterized by the scholarship and thoroughness for which the author has accustomed us to look in everything he writes. The other papers are by Professor Du Bois-Reymond, Rev. G. G. Warren, Dr. Arthur Stanley, Rev. Lewis Hodous and Mr. Frederick McCormick. The Literary Notes and Notes and Queries and the list of articles contributed to the *Journal* since the first number are valuable additions.

MISSIONARY RETRENCHMENT: A PLAIN MAN'S SOLILOQUY,—*By* "TWENTY YEARS ABROAD." *London: Samuel E. Roberts. 3d.*

The booklet is a criticism of missionary expenditure and missionary modes of living, and a plea for more self-denial; but it is neither a fair statement nor a solution of the problem.

讀馬可福音識字法 SIMPLE LESSONS FOR THE STUDY OF MARK'S GOSPEL (SHANGHAI COLLOQUIAL). *By* MRS. MARY M. FITCH AND MR. WANG HANG T'ONG. *Shanghai, Presbyterian Mission Press.*

Whilst the book before us has been prepared mainly for the benefit of Shanghai Christians, and incidentally to render help to the missionary student of the colloquial, it is worthy of a wider notice as it presents a pattern that might be followed with great advantage in many others parts of China. The book contains 115 lessons of 1,123 characters, and whilst the sentences in the lessons are confined to the characters in Mark's Gospel they are remarkably serviceable. With the addition of the text at intervals, the use of special verses to put a stamp upon each chapter, and the addition of a short catechism at the end of the book, the study of the Gospel is made very complete. We understand that, in the hope that these lessons will induce many to learn to read, and to read with a desire to teach others, the price of the book has been put at the small sum of ten cents.

G. M.

R. T. S. PUBLICATIONS. Shanghai, *Chinese Tract Society.*

THE OLD TESTAMENT IN RELATION TO SCIENCE 格致指迷.
Translated by A. J. H. MOULE, B.A.

A SPIRITUAL AWAKENING, BEING LIFE AND LECTURES OF CHARLES G. FINNEY 斐尼奮興史.
Translated by D. MACGILLIVRAY, D.D.

A BIRD'S-EYE VIEW OF DISCOVERIES ILLUSTRATING AND CONFIRMING THE OLD TESTAMENT 古蹟闡微.
Translated by A. J. H. MOULE, B.A.

WHAT THINK YE OF CHRIST? 豫言基督.
Translated by J. DARROCH, LITT. D.

These booklets have been printed in London by the Religious Tract Society, and are one of the many evidences of greater interest in China which is now so pleasingly manifested by societies at home.

The books are small, but typical. The standpoint is strongly orthodox. There is no sympathy with modern critical views. Some of them bristle with foreign names, but, notwithstanding this, great pains have been taken to make the material intelligible to educated Chinese.

The book on Dr. Finney was originally published by the Christian Literature Society, who gave its consent to the Religious Tract Society to republish. In the book we find the answer to the question: "What is the secret of a mighty work of God?" which recently engaged the attention of Dr. Mott's conference. At least one answer is, God raises up the man. This is the answer of Church History.

CALENDAR FOR 1913 IN CHINESE.—This striking and beautifully coloured sheet marks a distinct advance in our calendars. We congratulate the R. T. S. and Dr. Darroch on its design and illustrations and we are sure that it only requires to be known to become *the* calendar for every Chinese Christian home.

BOOKS RECEIVED.

From Morgan & Scott, London: *Handbook of the Atonement*, by G. E. Morgan. 1/- net.

From Gospel Publishing House, New York: *A Doubter's Doubt about Service and Religion*, by Sir Robert Anderson.

From Presbyterian Board of Publication, St. Louis, Mo.: "*God Spake all these Words*," by James H. Brookes.

From the Religious Tract Society, London: Three new Tracts in the "Penny Series": *A Spiritual Awakening*, by C. G. Finney; *The Old Testament in Relation to Science*, by Rev. G. T. Manley; *A Bird's-eye View of Discoveries Illustrating and Confirming the Old Testament*, by Rev. Canon R. B. Girdlestone.

MACMILLAN'S PUBLICATIONS.

The following books have been received: *Continents, Cities, Homes; A New French Reading Book and Aid to Composition for Higher Forms in Schools* by C. C. Perry and André Turquet; *Introduction to Mineralogy for Chinese Students* by Dr. A. Willoughby Henzell, F. C. S., of the Provincial College, Tsinanfu, with preface in Chinese by Li Yuen Pi, Esq., sometime Director of the Provincial College, Tsinanfu; *Tanglewood Tales* by Nathaniel Hawthorne, Part, II. Edited by T. H. Fowler; *Reform Arithmetic*, Books V and III, by Pollard Wilkinson and F. W. Cook.

BOOKS IN PREPARATION BY THE C. L. S.*

Statesmen of India.
Life of Stephen Grellet.
Life of the First Parsee Convert.
In the Beginning.
Speer's Principles of Jesus.
Methods of Bible Study, New Edition.
Mazzini's Essays.
The Incarnate Saviour, by Sir Wm. Robertson Nicoll.
Classical Utterances on Peace.
American Journalism.
Home University Library. (Various.)
Illustrated New Testament.
Story of the Door of Hope.
Norman Angell's Great Illusion.
Poor Boys Who Have Risen.
J. Russell Wallace's World of Life.
China Mission Year Book for 1913.
China Mission Atlas. Supplement to the Year Book by Dr. T. Cochrane.

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* The editor would be glad to receive notices of other books in preparation.

SOME NOTES ON NEW BOOKS.

Rev. HARLAN P. BEACH, D.D.

Religion in China. Universism: A Key to the Study of Taoism and Confucianism. J. J. M. de Groot, Ph. D. LL. D. 342 pp. New York: G. P. Putnam's Sons. $1.50 net. 1912.

An exposition of the primitive elements of Chinese Religion, constituting the American Lectures on the History of Religions for 1911. Over emphasis of an important element in the study of Sinitic beliefs and superstitions.

Anson Burlingame and the First Chinese Mission to Foreign Powers. Frederic Wells Williams. 370 pp. New York: Charles Scribners' Sons. $2.00 net. 1912.

A valuable monograph interpreting one of the early political sponsors of China to those who have misunderstood or undervalued his great mission. Written by a son of S. Wells Williams, who is Professor of Oriental History in Yale University.

New China: A Traveler's Impressions. Henri Borel (translated from the Dutch by C. Thieme). Illustrated. 282 pp. New York: Dodd, Mead & Co. $3.50 net. 1912.

Useful mainly for those who wish impressions of Peking and its environs just prior to the new régime. Finely illustrated with 48 half-tones.

China in Transformation. Archibald R. Colquhoun. Maps. 298 pp. New York: Harper & Brothers. $1.50 net. 1912.

A well-known book revised and considerably enlarged by adding many new chapters.

MISSIONARY GLEANINGS FROM THE MAGAZINES *by* G. G. WARREN, *Changsha.*

The most interesting article that I have seen in the magazines for the last quarter is one in the Hibbert Journal entitled: "A Native Fijian on the Decline of His Race." It has formed the text of a characteristic "Spectator" article and has been commented on in several English papers. The editor provides the readers of the Hibbert Journal with a synopsis that enables them to catch the main drift of any article before reading it. The synopsis of this article runs: 'A Fijian convert to Christianity ascribes the decline of his race to the abandonment of the native deities, for whom he thinks there is room in the Christian scheme, as he understands it.' (I would suggest that 'a descendant of a Fijian convert' would be a more accurate description of the writer, who, of course, was never himself a worshipper in the cannibal days so happily passed away.)

The document is translated from Fijian by Mr. A. M. Hocart, who (says an editorial note) was a member of the Percy Sladen Trust expedition which went to the Solomon Islands in 1908. Since then he has been in charge of the Government school at Lakemba in eastern Fiji, where he has gained an intimate acquaintance with the Fijian language and with Fijian modes of thought.

Mr. Hocart tells us he thought the essay worth publishing for theoretic and practical reasons. For theoretic, because it shows the interaction of Fijian and European cultures—the native religion being moulded by social organization so that 'British rule is shaping the spiritual world into a colonial government.' For practical, because it shows how an intelligent Fijian may conceive Christianity. That is a point we need to know badly, for most missionaries see the bare surface. It also contains hints how the best intentions of a government may be misconstrued, and suspicion engendered on one side, impatience and reproaches of ingratitude on the other, which a more intimate knowledge of native thought might remove.

The essay states its own argument thus: 'The decline of native population is due to our abandoning the native deities who are God's deputies in earthly matters. God is concerned only with matters spiritual and will not hearken to our prayers for earthly benefits. A return to our native deities is our only salvation.' The point of great interest is that the writer imagines such a return not only not opposed to retaining his belief in Jehovah—but actually as being in accordance with the will and actions of Jehovah, these old deities being Jehovah's own deputies for the favoured land of Fiji.

This decline in native population has been preying on our author's mind so that for three full months his soul has been tossed about, and the night through he ponders the matter on his bed. It cannot be right to follow one single path year after year. The right course is to try some other methods. He will make a beginning at the creation of the world. What kind of god is Jehovah ? A god of the spirit or a god of the flesh ? The author does not at first answer his question, but bids each one think over the proper term.

Then the author touches on the old, old unanswerable question we have all in our childhood asked, why evil was not bound fast once for all in the days of Adam. He suggests that though it would have been easy for God to have done so if He had not handed the administration over to the *Vu* god, yet 'since Jehovah has confined Himself to matters of the spirit, it is hard for His will to extend as far as the body, since there exists a sovereign of the flesh whom He has already appointed.'

After this, our author discusses whether the missionaries were right when they brought in Christianity to 'proceed to call everything devil-work.' The translator appends a note with which I shall deal presently. The Fijian writer says: 'It seems to me as though the introducers were slightly wrong in so far as they have turned into devils the *Vu* gods of the various parts of Fiji ; and since the *Vu* gods have been suddenly abandoned in Fiji, it is as though we changed the decision of the Great God, Jehovah, since that very *Vu* god is a great leader of the Fijians. That is why it seems to me a possible cause of the decline of the population lies in the rule of the Church henceforth to treat altogether as devil work the ghosts, [here again we have a note from the translator about "ghosts" and "devils ;" see below] and the manner of worshipping the *Vu* gods of the Fijians, who are the leaders in the life of the flesh, whom the Great God gave and chose and sent hither to be man's leader.'

The *Vu* gods finding themselves set aside resent it and so 'crush our little children and women with child.' Especially this seems to be the case when young couples marry against their parents' wish. The *Vu* sees the parents' anger and crushes the child ere it is born. Again we have a note from the translator : 'Fijian religion is therefore not amoral, but, on the contrary, is closely interwoven with the moral code. Native religions should be removed with far more caution and science than has hitherto been usual.' Returning to our Fijian author we find him quoting Scripture itself to prove that it is God's will that there shall be in Fiji more gods than one: 'The word of the Spirit God in the Bible says: "Whosever rejecteth the Lord, rejecteth the elect of God." From this I conclude that Fiji erred when he who is our *Vu* god was set aside, to whom Jehovah granted to be our head; now in so far as worship of the *Vu* (gods of the flesh) is set aside, the will of Jehovah is opposed.'

Then follows an interesting bit of reading. Our author is not at all sure that other lands are like Fiji. Fiji has *Vu* gods; it may well be that other lands have not. It is quite evident that England is amongst these Gentile and less favoured lands --'weak and destitute lands.' By the introducers of Christianity 'Fiji has been placed on the same level as various foreign lands,' as he says a little later 'certain big countries, how wretched and weak they are whose medicines are constantly being imported and brought here in bottles.'

The prayer meetings in Fiji are pathetically described and the unanswered prayers for an increase of population referred to. 'If only the *Vu* god who has been granted to us Fijians had been placed at our head and we paid homage to the God of Spirit together . . . then would the answer to our prayer on behalf of the earthly life in the flesh come from the Great House from the God of Spirit in Heaven in less than a twinkling of an eye.' He admits that prayers for spiritual matters are answered: 'the proof thereof goes on every Sunday, the conversions of the people when the Holy Ghost of the Spirit God is hot in their souls.' He protests against his reasoning being set aside on the ground that in other lands Jehovah hears prayer on behalf of the "flesh"; other lands 'have no *Vu* gods. But for Fiji, it is a small land which Jehovah loves exceedingly; the proof of this is that when our respective districts in Fiji were created, they were created each with its own *Vu*.'

Most noteworthy is the fact that throughout the paper there is absolutely no mention of, or reference to, the Lord Jesus. "Christianity" occurs; but not "Christ." The effect of this fact will largely influence one's judgment on the writer of the paper. I presume most of us would think the writer almost if not quite as far from being a Christian as he is from the Fijian religion of his ancestors.

I should like to add something as to the translator. First of all, he deserves our thanks for giving the paper to the world. But the anti-missionary—or, perhaps, I ought to say the supra-missionary– attitude he assumes is noteworthy. One of the notes to which I referred above runs: 'How the early missionaries translated *kalou* god instead of ghost, and branded spirits and ghosts as devils *(tevoro)*, and some evil consequences thereof are set forth in a paper "On the meaning of the Word *kalou*, and the origin of Fijian Temples," to be shortly published in the *Journal of the Royal Anthropological Institute*.'

The "evil consequences" of the action of the early missionaries, detailed by a gentleman whose position is entirely due to the work of those same missionaries! But for the early missionaries, Mr. Hocart's investigations into matters Fijian might have had a sorry ending. It is easy for a man nowadays to pick up an essay and in translating it to note with a "therefore" as to whether "Fijian religion" is "amoral" or "moral." As a Methodist, Fiji has, of course, had a peculiar attraction to me. One of my earliest memories is of the little booklet given to the Sunday scholars nearly fifty years ago about "the children of Fiji." Next to my relations with Mr. D. Hill, I treasure most amongst my personal recollections an acquaintance with Mr. Calvert, the friend and correspondent of J. Hunt, to whom Mr. Hunt wrote the letters that form one of the devotional classics of Methodism on "Entire Sanctification." I learnt from Mr. Calvert himself some of the ways that the early Methodists dealt with Fijian customs and religions. It may not be known to all the readers of these lines that Fijian cannibalism was strictly confined to Fijian religions. Human flesh was never allowed to be eaten apart from the temples and the gods to whom all human victims were first offered, and at whose altars they were sacrificed. The horrible meal was a sacramental meal. It would have been sacrilege to have partaken of or even prepared the ghastly dish away from the temple. One wonders what "evil consequences" can possibly have come from calling such gods "devils." Even if devils be only the imaginings of old-fashioned men, one would need the idea and the name to properly describe such wild imaginings as those of the Fijian gods of old.

I never heard the methods of the early missionaries called "scientific." Let me tell of one of those methods as I heard Mr. Calvert describe it. When Messrs. Hunt and Calvert reached Fiji in 1838, one of the chieftains was "King" Tanoa. At his death, his son Thakombau, in accordance with custom, was proceeding to kill all the widows left by his polygamous father. Mr. Calvert went and pleaded for them. In those days, when a Fijian wanted to show that he was really in earnest in any plea that he made, he cut off his little finger and presented it to the chief. Mr. Calvert held out his hand to the new "king" and offered him his little finger, if only he would abandon the idea of killing the widows of the late "king." A little later, when Mr. Calvert and his companion, Mr. Lyth (who was the uncle of the Rev. David Hill), were away, the monotonous death drum was telling all that a cannibal feast was being prepared. The two wives of the absent missionaries hurried unbidden, and against all "custom," right into the king's presence and so begged that after that there were no more cannibal feasts in that temple.

One would like to hear a sequel to the finding and translating of this essay: What has this modern day critic of the older men done for the writer? One knows what Mr. Calvert or Mr. Hunt would have done. They would have pointed the writer to his unnamed Lord. What is the "scientific" way of removing this newfangled notion? And with what success has Mr. Hocart met in his use of the method? No man disputes the success of the old missionaries in Fiji as regards the removal of cannibalism. Let Mr. Hocart back up his paper for the Anthropological Institute by removing all "evil consequences" still left in Fiji.

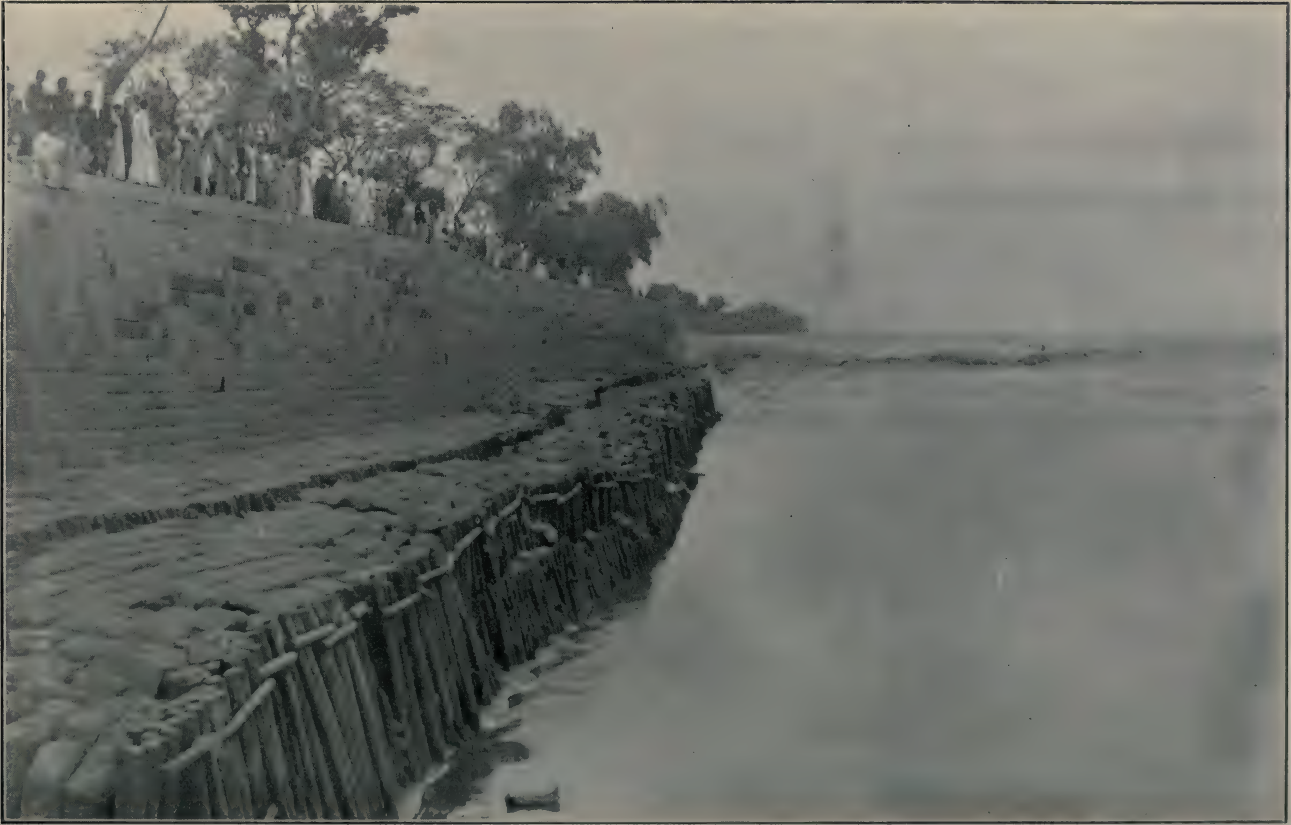

Photo by R. F. Fitch.

THE HANGCHOW RIVER BORE.

Correspondence

IMPOSTOR.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I ask a small space in the RECORDER to issue a word of warning to my missionary brethren in the Chihli and Honan provinces against a man named 劉清廉. He has been a Kuanhua teacher and, having letters of recommendation from those whom he has taught, raises money on various pretences. If any one who sees this letter could take from him these letters, his depredations would probably cease.

He is a native of North Honan.

Yours sincerely,
S. EVANS MEECH.

PEKING,

RHYMING WORDS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the February number of the RECORDER there is a letter by Mr. Walker on the language of our hymns; in it he quotes his teacher as saying: "In Chinese, upper tone words are not rhymed with lower tone words." The rhyming dictionary which I possess is in four volumes; the first is said to contain upper tone words, but it is about equally divided into upper and lower level tone words which are allowed to rhyme together, while the second volume, though nominally for lower toned words, has an equal number of upper toned ones. Thus 天 is rhymed with 田, and 東 with 同. When teachers speak of not rhyming words of upper and lower tones together they are thinking of words said to be in these tones in the rhyming dictionary 詩韻集成, according to which classification verses (詩) should be composed in Chinese. In no case can a level toned word be rhymed with a deflected one.

Yours truly,
AMY FOSTER.

WUCHANG.

CHARACTERS FOR "SUNDAY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I notice a tendency in Christian Calendars to adopt 星期 in place of 禮拜 (or 主日) for Sunday. It is argued that 星期 is generally recognized while the other terms are distinctively Christian and not so well known. And it is further said that our English names, Sunday, Monday, Tuesday, etc., are non-Christian and even heathen in their origin.

In reply to the latter point, I would just remark that there is no reason why we in China should be so ready to fall into Western mistakes; it is by no means unlikely that the adopting of such terms tended to make the Churches in Western lands more conformed to the world. And in reply to the former point: since we are here to spread Christian truth, should we not do everything to encourage the use of Christian terms? Furthermore, is it correct to suppose that 禮拜 is not a well-known term? Our one local daily paper (黔風)

uses 星期 *and* 禮拜, while a date-block for this year just issued by a local *non-Christian* printing house gives 禮拜 *and not* 星期!

I am afraid there is a danger of our distinctive Christian testimony being marred by an over-readiness to fall in line with others.

Yours sincerely,
G. CECIL SMITH.

KWEIYANG.

A NATIONAL COUNCIL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We would be glad through your columns to inform all interested in the progress of the Christian Church in China that it is hoped it may be possible to arrange for a National Meeting of the Federated Councils in the spring of 1914.

A strong feeling exists that a National Council should be called, and a permanent national organization of the Protestant Christian Church established.

Our fellow-workers in Japan have for some years had the benefit of a National Federation and last year they held the 11th Conference of Federated Missions in Japan. We are glad to report that most of the provinces in China have either already organized Councils or are likely to do so in the near future.

Dr. Cochrane, at the request of the Shanghai Conference Committee on Federation, has, the last few months, during his extensive travels in many parts of the country, been furthering the work of federation in the various provinces and preparing the way for a National Conference and a permanent organization.

The Rev. Chêng Ching-yi (Rev. C. Y. Chêng), the representative of the Chinese Churches on the Edinburgh Continuation Committee, who has been appointed Chinese Secretary of the Shanghai Conference Committee on Federation has also been actively engaged in furthering the interests of provincial and national federation amongst Chinese Christian workers. It is hoped that the National Conference will follow on the lines already laid down in most of the Provincial Federations, and will be representative of both Chinese and foreign workers.

In an early number of the RECORDER an article will, it is hoped, appear, prepared by Dr. Cochrane, giving information about existing Councils. One of the chief subjects for discussion at the National Council, as this article will point out, will be the question of efficient occupation, and an aggressive missionary campaign throughout the country.

In view of such a National Conference being held it would be helpful if each provincial council would give attention to the preparation of maps, a statement of present work, and outlines of plans for the future. One of the great benefits of the National Council will be the comparison of plans which will eliminate the wasteful and bring the economical and efficient into prominence.

It would be extremely useful if the various Provincial Federation Councils in their meetings this year would discuss the questions which ought to come before the National Council, and would also make suggestions as to the composition of the Council.

Commending these proposals to the prayerful consideration of all Christian workers in China,

We remain, etc.,

J. W. STEVENSON, *Chairman*
ERNEST BOX, *Secretary*
of the Executive of the Shanghai Conference Committee on Federation.

SHANGHAI.

JE-HO-HUA, OR THE DIVINE NAME IN CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your last issue a suggestion has been made to the committees on Old Testament revision to change the Divine Name "*Jehovah*," rendered as Je-ho-hua (耶 和 華) in Chinese, into the more accurate sound of "*Jahwè*."

Mr. F. L. Norris, in proposing such a change, puts the committees to whom the revision of the Old Testament has been intrusted, as well as every individual missionary who watches with prayerful interest the development of Bible translations in China, on a ground which is most sacred; a ground on which no one should step without realizing the tremendous bearing of the words: "Loose thy shoe from off thy foot, for the place whereon thou standest is holy."—These words inspire us with that spirit of holy awe and reverence which should guide us when discussing the above subject.

Mr. Norris points out that the name Je-ho-hua (Jehovah) is wrong, or at least inaccurate. We all—I feel sure—share with him the same opinion. The only difficulty which arises is the question which still confronts our modern theologians: Which is the right term? Is it "*Jahveh*" or "*Jah*", or which is it? A careful examination of the etymology in the "*Jehovist*" scriptures, reveals the fact that neither of the sounds is accurate.

The Jews looked upon the special revelation of God's name to them as the chosen nation with such reverence that they never actually dared to pronounce the word Jehovah.

Hence the expression "The Name" (Lev. XXIV.) the incommunicable name, the name of four letters, etc. The only time—thus some old historians tell us—it was actually pronounced, was by the High Priest in the Holy of Holies on the Day of Atonement. It is historically proved that as far down as the third century before Christ the name was never pronounced again by the Jews, the sound "*Adonai*" having been substituted. Later on, the vowels of the same word were put under the consonants of the term "*Jhoh*" and since then the actual pronounciation of the name has been lost. Such being the case, it seems—at least to me—not only wrong, but also highly insincere to make a change in this name. It really means to substitute for an unwilful mistake (for unwilfully certainly our revered fathers committed it) a *wilful* error. Moreover, the term Je-ho-hua (Jehovah) has been in use in the Chinese Church since the very earliest beginnings of Christianity entering China. It was written over the Jewish Synagoges in Kaifengfu; it was cut into the memorial Nestorian Tablet at Sian; the Roman Fathers use it; the Holy Catholic Church of all Christian denominations all over China (中華基督教聖公會) have now for over a hundred years freely taught it. Several generations have already passed away with this sacred name on their lips. The young ones have grown familiar with this eternal name of Him "who was and is, and is to come." Is a change now justified? We admit that there is sufficient liberty for the theological teacher to freely use any term in accordance with his special subject, yet for the Church and family as a whole there can be no drifting about with regard to the name used for the One who is the Lord of hosts. A nation may change old names and titles for new and perhaps more correct ones (as we see it at present in China, whose strength appears to be in the change of names) but the names for God—which have been handed down to us as a sacred revelation from one generation to another—cannot be changed *ad libitum.* We all once in our alma mater did, and in our private studies still do, freely use the term *Jahwè* or *Jah—*, yet in our devotional exercises, in the dispensation of God's household, we shall never give up the name which our father and mother endeared to us, the name so full of beauty and power: Jehovah. Jehovah-Jireh: Jehovah will see; Jehovah-Nissi: Jehovah my banner; Jehovah-shalom: Jehovah is peace; Jehovah-Tsidkenu: Jehovah our righteousness. Let us all be inspired by the Jewish reverence for this sacred name of our God. His name shall be called Wonderful; Jehovah indeed is a wonderful name! Whether it is pronounced as *Jehovah* or *Jehwèh* or perhaps even the more accurate sound, *Jah*—it remains a *wonderful* name, less for its accurate pronounciation—for neither is correct—but for its eternal voice which it conveys to us in this world of changes and passings away, pointing us to the One who changeth not, who only hath immortality, who alone really exists, the "I am that I am—to whom be honour and power eternal."

Yours very sincerely,

CH. W. KASTLER.

PEKING.

Missionary News

Union Bible Training School for Women.

The Board of Directors of the Woman's Union Bible Training School recently met and thoroughly organized the School, which is now firmly launched, with Miss Ella C. Shaw, Principal, and Mrs. P. F. Price, Associate Principal. Property will be rented and a school opened in separate quarters at the beginning of the spring term. The ladies' Board of Directors took up their work in true businesslike style, and the prospects are that a strong and well-equipped school will be in operation before very long.

NANKING.

Statistics for 1911 and 1912.

The Editor of the Missionary "Review of the World" writes as follows:—

We are enclosing a copy of the Statistical Tables which appear in the January number of "The Missionary Review of the World." I am sure that you will be interested in these and will recognize their unique value, They have been prepared with great care and at considerable expense, and are, we believe, the most complete, up-to-date tables in existence. The figures used have been taken from latest reports or from direct correspondence with the missionary secretaries. Since the basis of the work is a little different from that of previous years we have not called special attention to the similar figures for last year and ten years ago, but you will be interested to know that in the United States the figures show an increase in the income of foreign missionary societies of over $3,000,000, and for the world the following increases:

	1911	1912
The Home Income of foreign missionary societies	$25,297,074	$30,404,401
Income from the fields	5,519,174	7,902,256
Total number of Protestant missionaries in the field	22,058	24,092
Total number of native workers	88,309	111,982
Number of communicants	2,304,318	2,644,170
Total adherents, including communicants	4,876,454	6,055,425
Added last year, adults and children (incomplete)	152,216	212,635

This shows a very healthful and encouraging increase, although it may be partly due to the more careful and thorough gathering of statistics.

In Memoriam of Mrs. J. P. Mooney.

Whereas: It has pleased the all-wise and loving Heavenly Father to call to Himself Mrs. J. P. Mooney: and

Whereas: The Soochow Missionary and Literary Association has suffered a great loss in the removal of this faithful member,

Be it resolved, First: That we as a body hereby express our great sorrow in the death of our friend and fellow-member;

Second: That we extend our sincere and heartfelt sympathy to the bereaved husband and loved ones;

Third: That these resolutions be recorded in the minutes of the Soochow Missionary and Literary Association, be published in the Chinese RECORDER and Missionary Journal, and a copy be sent to her family.

Signed: MADGE HENDRY.
LETTIE SPAINHOUR.
PALMER CLISBY DUBOSE.

Kwangtung Christian Council.

The first session of the Federation Council for the Province of Kwangtung was held at Canton, January 26th-29th. It was at first intended that this Federation should include Kwangsi, but it was decided that it would be better if the provincial divisions were recognized and Kwangsi advised to constitute her own Council. Steps are being taken to do this.

A mass meeting of Canton Christians welcomed the delegates in the Second Presbyterian Church on Sunday 26th. Addresses were delivered by Rev. T. W. Pearce of Hongkong and Hon. W. K. Chung, Director of Education for the Province. Mr. Pearce took as his text "What can separate us?" the motto of the P. and O. S. S. Co, which they in turn had borrowed from St. Paul. This was applied to our union for the purpose of establishing Christ's Kingdom in South China. Mr. Chung brought before our eyes the map of China with a cross on its face—railways running from north to south and west to east intersecting at Hankow. This thought had led him to dream of the day when the churches throughout all China would unite in one common centre. He remonstrated against the lack of united plan and consequent reduplication of effort in Kwangtung.

The business sessions of Council held on Monday, Tuesday, and Wednesday were attended by 110 delegates representing sixteen different churches (all in the Province) and other organizations. The proportion of Chinese to foreign delegates was about two to one.

Rev. Tse Yan Tuk (Y. M. C. A. secretary) was elected President of Council.

The discussion of the "Occupation of the Field" was made most interesting through the display of a number of maps which were being prepared for the Conference with Dr. Mott. It was shown that mission forces are somewhat unevenly distributed in the Province, quite a number of districts being practically unoccupied. A permanent committee was set up to collect church and mission statistics, reports, maps, etc. and prepare therefrom our annual report which should be presented to the Council and disseminated among the missions and churches. This committee was also asked to turn to the neglected fields in the Province the attention of those missions which because of geographical proximity or other reasons could best occupy the same. It is also to advise where exchange of territory or coöperation in occupying territory is necessary. All societies contemplating extensions of work into new fields, or any new society beginning operations are requested to consult with this committee.

The chief topic was the Chinese Church, discussed under the following heads: Uniform Standard of Church Membership; Exchange of Membership; Evangelistic Work; Self-support; Relation to the Government; Relation to the Missions. It was emphasized that the line of advance is in the transfer of control from foreign to Chinese hands. Several missions, such as the English Presbyterian at Swatow and the Baptist Missions, reported most satisfactory results from such a policy. A great divergence in the matter of self-support was evident in different parts of the field. Some churches were bearing about sixty per cent. of the total cost of evangelization while in other parts this was almost wholly a charge on foreign mission funds. A strong desire for independence was shown in the speeches of Chinese delegates, although it was made plain that the Chinese Church felt the partnership of foreign missionaries to be absolutely indispensable in the meantime. Self-government must not only accompany but is essential to self-support.

Several Chinese delegates felt that the foreign treaties, under which China is still obliged to suffer Christianity in the Republic, were a real hindrance. Until they were abrogated the official and scholarly classes would continue to think of Christianity as a foreign religion and its propagation a matter of political import.

The general impression left by the Conference was that the Chinese Church was fast coming to its own and that it will be quite able before long to bear its own burden. It is evident that the Church will be, in a sense we have not yet realized in the West, a unit. Many of the historic distinctions which divide us there, and have done so here, are meaningless to them. And the Church in China will be Chinese, emphasizing those truths in the many-sided Divine revelation which appeal most to their mind and using such forms as best express their own interpretation of Church life.

Another thought left in the minds of the foreign delegates was that our work is altogether too urgent, too important, too costly to be done in anything but the most efficient way, and that to secure efficiency we simply *must* plan and work in closer harmony.

G. H. McNeur.

Professor Henderson in China.

By J. T. Proctor.

Shanghai, Peking, and a few other cities have recently enjoyed a visit from Professor Charles Richmond Henderson, Ph. D., Barrows Lecturer to India, from the University of Chicago. Few, if any, visitors to Shanghai in recent years, from either Europe or America, have reached and appealed to so many people, of so many classes, with such a fresh and inspiring message as has Professor Henderson. He was in Shanghai less than two weeks, including brief visits to Hangchow, Soochow, and Nanking. During this time he delivered two addresses before Chinese audiences under the auspices of the Chinese Young Men's Christian Association, spoke to Chinese and foreigners at the International Institute, preached at the Union Church, lectured under the auspices of the Union Church Guild, spoke to the American University Club, also to the Chinese World's Students' Federation Club, and delivered Commencement addresses at the Baptist College and at St. John's University, besides other smaller engagements, and, in addition, had from two to five interviews per day with persons specially interested or informed along the lines of his special investigations. In the intervals he visited Hangchow, where he spoke to the students of the Hangchow College and of Wayland Academy, addressed a Chinese audience under the auspices of the Y. M. C. A., said to be composed of a thousand hearers, and had a lengthy interview with the Governor and his Secretary of Foreign Affairs, and carefully looked over the modern prison there with a view to writing of it to modern journals in the West, interested in prison reforms; also, he visited Soochow, spoke to two audiences there at the Soochow University, and was shown through their old régime prisons; and, lastly, in this section, he spoke to two large audiences in Nanking, in the new Y. M. C. A., preached to foreigners at the union services, and interviewed the Governor and other prominent Chinese citizens.

Professor Henderson was one of the first teachers collected for the faculty of the new University of Chicago which opened October 1st, 1892. He was called from the pastorate where he had spent fifteen years in remarkably successful pastoral work. In all his many activities along many lines he has never lost that "pastoral approach" to men and to questions which he learned in his early life as pastor of a church. He has always been preëminently interested in the spiritual welfare of those whom he strives to serve in so many ways. From the beginning of the University he has been its chaplain; a position which has given this ex-pastor a commanding influence in directing the religious activities and life of the student body—now numbering nearly 7,000 students—and has given him unusual experience in helping to solve the difficulties in personal life and belief of not a few of the students and professors of that wide-awake Western university.

Professor Henderson came to the East as Barrows Lecturer to India. Three men preceded him under that foundation, Dr. J. H. Barrows, Dr. Gregory, and Dr. Chas. Cuthbert Hall. All three of these men approached the Indian mind from the philosophical standpoint. The writer was in conversation with President Harry Pratt Judson, of the University of Chicago, last summer and was told by him that those responsible for directing the lectureship under the Haskel Foundation deliberately decided that the time had come when they should approach the Oriental mind with the Social Gospel in some of its most practical applications. Having decided to make this approach, of all the men available, among leaders of American thought, Dr. Henderson was considered the man most fitted to make this presentation of Occidental Christian thought to the Orient.

Professor Henderson lectured in more than a half dozen student centers in India on the general theme, "Social Programs in the West." The titles of his six lectures will give some hint as to his interpretation of the Social Gospel as it should be presented to the Indian mind. These titles follow in order: "Foundations of Social Programs in Economic Facts and in Social Ideals;" "Public and Private Relief of Dependent and Abnormal Persons;" "Policies of the Western World in Relation to the Anti-Social;" "Public Health, Education, and Morals;" "Movements to Improve the Economic and Cultural Situation of the Wage Earners;" and, "Providing for Progress of Nation and Humanity."

All these facts regarding Dr. Henderson and his work in general and the themes of his lectures in India will indicate the general nature of his addresses in Shanghai and vicinity. Before the Union Church Guild, he spoke on the "Relief of the Poor"; before the American University Club, on "Socializing Education"; and before the Chinese audiences at the Y. M. C. A. he spoke on "Public Health, Education, and Morals," and "Providing for Progress of Nation and Humanity." The main divisions of his address on Public Health were: (1) The Infant Welfare Movement. (2) Dwellings; (3) School Hygiene; (4) Urban Hygiene; (5) Industrial Hygiene; (6) Rural Hygiene, and, (7) The Steps and Direction of Progress.

His message will be long remembered, but the attractiveness of his cultured, spiritual personality will never be forgotten by many who came to admire him during his all too brief stay in this vicinity. We are sure that we represent very many in China in expressing sincere appreciation of the action of the University of Chicago in making this visit of Professor Henderson's possible, and in expression of gratitude to the Professor for his unselfish service in our midst.

C. I. M. News.

Mr. Gladstone Porteous, writing from Sa-p'u-shan, Yunnan, on December 13th, says:—

"In addition to the Miao, Lesu, and Laka, we are now inundated by the Kop'u clamouring to be taught. Hundreds of families have accepted Christianity, and renounced their old superstitions, and are looking to us for instruction. Several young men from the Miao are working among these people as teachers and evangelists, but a foreign missionary of experience is really necessary. Mr. Metcalf finds his hands very full with the Lesu people, who claim all his time and attention: he is away just now, and is not likely to return until next April. The Laka, also, are greatly in need of a resident missionary. There are between forty and fifty villages that claim to be Christian, and others who would come on if the oppression of their landlords could be overcome. On my recent trip I spent nearly two months among the Laka, visiting about forty villages, in all of which, with one exception, we were welcomed by the people, and held worship with them. I took with me the Gospel of Mark, which has recently been printed in their language, and disposed of about 600 copies. The people have had a bad year on account of a poor harvest and depredations of robbers, so that money was very scarce: otherwise, I ought to have sold over a thousand copies.

Hitherto, we have only been able to pay one or two visits a year to the Laka, so that many of them have not become established in the Truth: consequently, I found that some villages had not wholly put away, or else had returned to demonolatry. We showed them the sin of demon-worship, pointing out that God and demons could not be worshipped at the same time, and calling upon them to choose between Christianity and the old customs. In almost every case the individual and the community chose the former, and in our presence destroyed the symbols of their demon-worship. Throughout the entire journey we only discovered one idol. The Laka say that they destroyed all their idols several years ago when they first accepted the Gospel, and the one we found was burnt in the sight of the whole village. We trust that, with the putting away of the things of darkness, room may be made for the glorious light of Gospel Truth to shine in."

Mr. G. E. Metcalf writes from Sa-p'u-shan, Yunnan, on December 5th, as follows:—

"In September last we received from the British and Foreign Bible Society the first Lesu and Laka Gospels, Matthew in Lesu and Mark in Laka, and we at once went to the several districts to introduce the books to the people. Ten Lesu men came in from the neighbourhood of Fang-cheo in order to carry back the Gospels, and I accompanied them on their return journey. I was away ten weeks, visiting thirty-odd Lesu villages, and selling, teaching, and explaining the new Gospels, as well as taking services among the people. The work among the Lesu and Laka is not like that among the Miao. Nearly all the Miao in this district either believe or profess to believe the Gospel, so that in some matters they are dealt with more collectively than is possible with the other tribes. The Lesu and Laka are more divided : some profess to believe and others do not : but even among the former there are many who live inconsistent lives. It is difficult to separate them, and we have no experienced native helper upon whom we can rely.

"We have just concluded our Harvest Festival meetings. The Miao were in for three days, and on Sunday, November 24th, about a thousand were crowded into the chapel. A week later the King-i, Laka, and Lesu arrived for united meetings. Several other tribes were represented, but not in large numbers. The contributions in grain and cash amounted to about 120,000 cash, or nearly a hundred dollars, the greater part being given by the Miao. Most of the people have now returned to their homes, but a few Lesu are staying over, and I shall be accompanying some of them on their return journey."

The Month

Near the end of the last month it appeared as though the agreement with the Sextuple Group for a large loan had been settled; indeed, the contract was reported as already printed. The Balkan situation caused some delay, and later France protested against the appointment to the directorship of the Audit Department; as a result, negotiations were held up. Attempts to float a loan through the Crisp Group failed, though an advance by Mr. Crisp helped the Government tide over the New Year. The Government is said to be considering the offer of an American Group of a loan $35,000,000 gold in return for a general concession for oil mining throughout China.

The Government has been quite active having put forth four important Bills:

(1) The National Tax Bill. The powers of the National Tax Bureau to raise taxes are as follows :—

The National Taxes are to be those on land, salt, the Maritime and Native Customs, transit-dues, likin, mining, title-deeds, brokers, guilds, pawnbrokers, tobacco, wine, tea, sugar and fish. The local taxes are to consist of additional taxes on land and commerce and taxes on cattle, rice, opium, and oil ; also the following, which are called contributions : licences on boats, sundry-goods, shops, houses, theatres, carts, tea-shops, restaurants, meatbutchers, sedan-chairs; and other petty taxes and contributions.

The new central taxes consist of stamp-duties upon the registration of wills, industrial and income taxes, property transfers and the issuance of paper-money. The new local taxes are the house tax, the market tax, a tax on the use of articles in the employment of servants, and industrial consumption taxes, the latter only where the Central Government does not yet levy them.

(2) The Bank of China Bill. This Bill provides that the Bank shall be a limited company with a capital of $60,000,000. The Government pays originally $10,000,000 into the bank, and will bank with the Bank of China for thirty years. The Bank shall not participate, directly or indirectly, in industrial or commercial enterprises.

(3) The Salt Bill. The main points of the Bill are as follows :—The Government has a monopoly of salt manufacture and therefore unauthorized manufacture is illegal. Salt producers shall report their methods and production and sell only to the Government, which is empowered to appoint police to protect the furnaces and to watch operations. The Government shall be responsible for inspections of the salt-wells, the quality of salt and similar matters.

(4) The Bill of Regulations of the Railway Company of China. Under this Bill it is intended to organize a Company which shall deal with the construction of main lines of railway throughout China. All the railways which the company constructs are to revert, eventually, to the Government. The Company is empowered to draw up regulations and to deal in and purchase land, but subject always to Government approval.

MONGOLIA AND THIBET.

In reply to a communication from President Yuan, the Mongolians stated that they had entered into a treaty with Russia, in order to preserve their historic position against China. The Mongolians at St. Petersburg have requested the establishment of a Russian bank. It has also been suggested that Mongolia and Russia exchange legations. A conference of Mongolian princes held at Sui Yuan Chang in Inner Mongolia protested against the independence of Inner Mongolia. A treaty between Mongolia and Thibet was published though not taken altogether seriously. It is stated that steps have been taken to induce Great Britain and Russia to recognize the independence of Thibet, a fact of more than usual interest. Fifteen young Thibetans are going to Russia to study.

DISTURBANCES.

In general the Chinese New Year passed off quietly, though Ichang is infested with robbers, and robbers and cannibalism were reported in Honan. There was considerable unrest in Wuchang: the leaders of a rebellion in Shansi have also been arrested. Fighting occurred in Fukien on account of the attempt to suppress the cultivation of opium.

OPIUM SUPPRESSION.

The Chinese Government requested leave to put five additional provinces on the list of those to which the import of Indian opium is prohibited. The British Government consented as regarded Chihli and Kwangsi, but desired time to investigate the situation in the other three provinces before complying.

Missionary Journal

BIRTHS.

AT Fatshan, December 27th, to Rev. and Mrs. R. ELLISON, W. M. M. S., a son (Robert Louis).

AT Wukangchow, Hunan, January 2nd, to Mr. and Mrs. A. H. FRANKE, C. I. M., a son (Johannes Ernest Theodor).

AT Huntsham, N. Devon, January 10th, to Dr. and Mrs. BRAGG, a son.

AT Seoul, Korea, January 25th, to Mr. and Mrs. L. H. SNYDER, Y. M. C. A., a son (Lloyd Harold).

AT Pakou, January 31st, to Mr. and Mrs. E. J. THARP, a son (Robert Norman).

AT Siaochang, February 6th, to Rev. and Mrs. W. F. DAWSON, London Mission, a son (Colin Bevan).

AT Shanghai, February 16th, to Mr. and Mrs. S. E. HENING, Y. M. C. A., a son (John Walter Burwell).

MARRIAGES.

AT Hankow, January 14th, Mr. W. E. SHEARER to Miss S. A. CREAM; both C. I. M.

AT Hongkong, January 24th, Dr. R. VICKERS, W. M. M. S., of Wuchow, to Miss POCOCK of Eyham, Surrey.

AT Shanghai, S. B. COLLINS, Y. M. C. A., of Tientsin to Miss RUBY L. TRIMBELL.

DEATHS.

AT Chengyang, Ho., BEULAH, daughter of Mr. and Mrs. T. EKELAND, of bronchitis, aged 6 years and 5 months.

AT Hanchenghsien, Shensi, January 22nd, HELFRID BERGLING, aged one year and seven months.

ARRIVALS.

January 3rd, at Hongkong, Rev. Dr. W. J. W. and Mrs. ANDERSON and children; Rev. and Mrs. T. W. SCHOLES, all W. M. M. S.

January 20th, Rev. and Mrs. C. R. BURNETTE, C. M. S., (ret.).

January 28th, Mr. and Mrs. R. W. PORTEOUS and Mrs. C. A. BUNTING and child (ret.), all C. I. M.; Dr. and Mrs. E. D. VANDERBURGH and family, American Presbyterian Mission (ret.); Rev. and Mrs. E. E. AIKEN and child, American Board of Foreign Missions (ret.); Rev. and Mrs. Jas. WEBSTER and child, Wesleyan Society (ret.).

February 2nd, Dr. and Mrs. H. L. CANRIGHT and son (ret.), Miss WIXON; all M. E. M.; Mrs. T. B. WOLFE, M. E. M. (ret.).

February 8th, Miss EDITH HIGGS, C. I. M., (ret).

February 10th, Miss I. W. RAMSAY (ret.), Misses H. M. PRIESTMAN, H. D. VICKERS, L. MÖLLER, and E. SCHRÖDER; all C. I. M.

February 13th, Rev. and Mrs. A. P. QUIRMBACH and child, C. M. M. (ret.); Rev. and Mrs. C. S. SETTLEMEYER, F. C. M. (ret.); Miss SNYDER, F. C. M.; Rev. C. H. PLOPPER, F. C. M.

February 16th, Miss WEEKES, C. M. S. (ret.); Rev. and Mrs. R. B. MCAMMOND, C. M. M. (ret.); Rev. and Mrs. S. P. WESTAWAY and family, C. M. M. (ret.); Rev. and Mrs. R. H. NEWTON, C. M. M.; Rev. and Mrs. J. M. WOULD, C. M. M.; Rev. W. A. MOORE, C. M. M.; Dr. E. K. SIMPSON, C. M. M.; Miss M. BRIMSTIN (ret.) C. M. M.; Dr. M. AUSTIN, (ret.) C. M. M.; Miss L. KER (ret.) C. M. M.; Miss E. M. VIRGO (ret.) C. M. M.; Miss M. SWITZER, C. M. M; Miss A. WHITE, (ret.) C. M. M.; Miss M. ARMSTRONG, C. M. M.; Miss I. ELLWOOD, C. M. M.; Rev. and Mrs. R. C. DAVIES and family, A. B. F. M. (ret.); Rev. R. S. TIPPET, Church of Canada; Mr. ROY MCCARTNEY, M. E. M. (ret.).

February 17th, Rev. T. C. GOODCHILD, C. M. S. (ret.); Rev. and Mrs. D. A. CALLUM and child, C. M. S. (ret.); Mrs. W. L. KNIPE, C. M. S. (ret.); Misses M. SEARLE and M. ONYON, C. M. S. (ret.).

DEPARTURES.

January 18th, from Hongkong, Rev. and Mrs. R. HUTCHINSON, W. M. M. S., of Shiuchow.

January 22nd, Mr. A. GRACIE, C. I. M., for England, via Siberia.

January 24th, from Hongkong, Rev. Dr. A. W. HOOKER, W. M. M. S., of Fatshan.

January 26th, Mr. and Mrs. S. GLANVILLE, C. I. M., for England, via Siberia.

January 28th, from Hongkong, Rev. and Mrs. E. DEWSTOE, W. M. M. S., of Canton.

January 29th, Rev. H. G. WHITE and Mr. A. W. MEAD, for Australia; both C. I. M.

February 3rd, Dr. and Mrs. C. C. ELLIOTT and three children, C. I. M., for England, via Siberia.

February 5th, from Hongkong, Rev. and Mrs. E. F. P. SCHOLES, W. M. M. S., of Chenchow, Hunan.

February 7th, Rev. and Mrs. R. A. KEMP and child, A. E. M. for U.S.A.

February 13th, Misses L. M. WILSON and R. L. PIRKIS, for England; both C. I. M.

February 14th, G. E. LERRIGO, Y. M. C. A., from Canton; Miss S. TAYLOR, Ebenezer Mission, for U.S. A.

February 15th, Rev. E. FRANZEN, Swedish Mission Society, for Sweden.

February 21st, Rev. W. N. BREWSTER, D.D., M. E. M.

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Editorial

The National Conference.

SLOWLY but surely the influence of the Edinburgh Conference has been spreading, and at last has reached the China Mission Field in full force. A vital link between the Missions in China and the spirit and outlook of that ecumenical gathering has at last been established. The tremendous amount of careful work done in planning for and carrying through the five conferences that preceded the National Conference just held resulted in such a focussing of thought on pressing problems that decisions were reached that can hardly fail to be accepted as desirable solutions. A vital need was met in this opportunity to sum up our forces, realize the progress made, and secure a perspective that shall enable us to adjust ourselves for the doing of the greater things now apparent. The Conference laid emphasis on the fact that the time has not yet come for the Boards and Missions to decrease their efforts or lessen their support, and that the future development of Chinese Christian workers and resources is to be used not to lighten the responsibility of churches at home but to supplement their efforts so as to more adequately meet the actual needs. A spirit of readiness for united advance marked the entire Conference, coming to fruition in the last session in a clarity of vision which made easy the necessary adjustments. This practical unanimity in the Conference, however, could not have been reached without the pre-existence of a growing spirit of unity which, even though it was heretofore only partially realized, has yet made itself felt. The

National Conference has summed up the ideals of the entire missionary body and, in the China Continuation Committee, has left an organization far in advance of any yet in existence, to carry them out.

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Basis of Representation.

THOSE who formed the plans for this series of conferences are to be commended for their foresight in limiting the attendance at each of the sectional conferences to from sixty to eighty persons. While there would undoubtedly have been a certain advantage if a larger number of missionaries and of Chinese Christians could have shared in the benefits of the meetings, it is more than probable that any considerable increase in the attendance would have seriously hampered the conferences in attaining the objects they had in view. Not only did the limiting of the number of delegates lessen greatly the cost of the meetings and interfere less with regular mission work; but it facilitated a more intimate acquaintance between the delegates; it led to a freer and more frequent participation in the discussions on the part of the Chinese as well as of the foreigners who desired to take part; it did away entirely with the distractions that come from a floating attendance, and from the handicap resulting from speaking to a gallery. The conferences were strictly working conferences. Apart from the brief opening paper, by which each of the main topics was introduced, speeches were limited to four minutes each, and there was a manifest desire on the part of all to pack as much experience as possible into the hours spent together.

The task of selecting the delegates was far from being an easy one and the Committees of Arrangement deserve the thanks of all for their untiring efforts in seeking to make the conferences truly representative of the Christian forces in China. In each area the Missions and the Churches were asked to elect one or more delegates, according to their size and to the number of societies working in the area covered by the particular conference. From one-half to two-thirds of the delegates were thus chosen. The remainder were co-opted by the Committees of Arrangement after making a careful study of the lists of delegates selected by the Missions and the Churches, and of the names proposed by representatives of the Home Boards. It was possible in this way to insure that no important society, or Church, or form of work was left out, and to keep the desired proportion of Chinese members.

In the selecting of the delegates to the National Conference it was found advisable to follow the same general plan. About two-thirds of the delegates were elected by the sectional conferences, and the rest were chosen by the Central Business Committee in consultation with others. The Conference was to have been limited to eighty persons. The corresponding Conference in India had only fifty-seven members. It was, however, found impossible adequately to represent the many different interests without increasing the number considerably, and the Conference actually numbered one hundred and fifteen regular delegates. Several others had been appointed, but were detained at the last moment by illness or press of work.

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The Chinese Delegates.

It will be interesting to know what impression the conferences made upon the Chinese delegates, and what is to be their influence upon the Chinese Christian community. There is no doubt, whatever, that the participation of the Chinese in these meetings produced a profound impression upon all of the foreign delegates. Some were surprised, and all were rejoiced at the ability, the earnestness of conviction, the mature thought, and the sound judgment which they brought to the debates. All must have felt that a new day has dawned in the work of Christian Missions in China. "We know to-day," says Dr. J. C. Gibson, "as never before, that the Chinese Church is richly gifted in its leaders. Such men do not need to plead with us to *give* them the control of the Church life. It is theirs already by the gift of God." We must, indeed, give thanks to God for this new revelation of the hold that Christianity has taken upon the lives of many of China's ablest sons and daughters. Missionary work will no longer be just as it has been. The foreigner need not feel that the whole burden of responsibility for the work rests on his shoulders, God has raised up Chinese men and women able to share even the heaviest responsibilities in Church, school, and hospital, and in this joint bearing of the load there can be no doubt that it will become lighter and that a more rapid advance will be made possible. If the missionary body read aright the lessons of these conferences, we shall hear in the coming years less talk of the "independence of the Chinese Church."

At several of the sectional conferences, one of the ablest of the Chinese pastors reminded us that there are three stages in missionary work in every land. In the first, while the Church is in its infancy, and few Christian leaders have arisen from among the native community, the Mission takes the initiative in everything, and bears the entire burden. The second is the period of co-operation, in the largest use of that word. The third is the period when the Church has become truly indigenous and the Mission is no longer needed. He then pointed out that the Chinese Christian leaders recognized that we are just at the beginning of the second period. It is a great thing for us all to remember, and in the spirit of Christian love and of mutual understanding to thank God that he has called us to be the friends and fellow-workers of such a noble band of men and women.

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Some Leading Principles.

We have been able to give only extracts from the Findings of the Conference. These, however, are later to be put in full into the hands of the missionaries. In these Findings certain positions accepted by the Conference appear to us to have a significance of their own. It was strongly felt, for instance, that the Chinese Churches must in the future have a greater share than ever in the control and direction of Christian work in China. This not only in respect to what is financed and supported by themselves, but also in the work supported by resources from abroad. It is anticipated that Chinese influence will be felt from now on as possibly never before. Again, the Findings reiterate the necessity of an increase in the scale of support of Chinese Christian workers. Standards here are rapidly changing as elsewhere. Yet it was recognized that this is not the chief incentive to Christian service ; the call to Christian effort must be played in the key of heroism—the cry of a needy country for sacrificial service. Attention was concentrated on the unoccupied portions of the field in a most telling way. We do not need to wait for the scientific survey of the whole field, now called for, before proceeding to take steps to meet the needs of the places most destitute of Christian work. There appeared also a tendency in the direction of having Christian schools of lower grades supported and controlled mainly by the Chinese. The idea at the back of this seems to be that the mission cannot do it all, and that concentration for the perfecting of the higher branches of educational work will make for the greatest efficiency under the circumstances. One other thing stands out clearly, a definite call for an evangelistic campaign that shall take the whole of China into its purview. With this all will sympathize, and, for some practical plan of speedily carrying it out, all will pray.

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Some Permanent Gains.

No conference ever yet fulfilled all the expectations of its friends; yet no conference, animated by the proper spirit, is a failure. While the principal gains of this Conference may develop along lines not at present prominent in the minds of those who composed it, yet certain permanent results are already evident. The Home Base has for some time been in doubt as to whether certain tendencies on the Mission Field were superficial movements or genuine developments in mission policy. Such doubts will find their answer in the Findings of this Conference. A consensus of missionary opinion has been evolved, through a series of conferences, that make it more really representative of what the majority of missionaries are thinking than that put forth in any conference in China ever held before. Again, the deeper sympathy and appreciation between Chinese and Western workers, which is one of the principal effects of the Conference, silence the questionings which have sometimes made themselves heard as to whether or not the Western brother is willing to recognize his Chinese colleague as an equal in the fullest sense of the word. The day of Chinese leadership has come and we welcome it. Then, too, an organization now exists—the China Continuation Committee—which, while it has no power to enforce its decisions, yet need not fear that it cannot represent the missionary body in the consideration of general problems, and may confidently expect that its advice will carry with it great weight. The China Continuation Committee is an asset in which the whole missionary body is interested and which will grow in value. Last but not least there has come a vision of the needs of China as a whole that will at once make us better fitted to meet it, for only they who see a task in all its bearings can adequately plan for it. We stand now where we can plan on broader lines than ever before. Above all, these gains are of permanent value, because they are the promises of greater things.

The Basis of Union.

THE chief hindrance in the past to closer federation among the various communions has been the idea that each must GIVE UP something before anything very practical could result. With respect to this the Conference struck a clear and, in a measure, distinct note. The whole cause of Christian unity seems to have gotten beyond this difficulty without settling it, because apparently it does not for the present need to be settled. There is a plane of Christian unity where, for the present, some things can be left unsettled. Most clearly was it realized that each communion has made its contribution to the sum total of truth thus far discovered. There is no need to reduce our beliefs to the "least common denominator." Indeed, as Dr. Mott stated, it is the largest possible synthesis that is needed, and this not only with respect to the things for which the denominations have stood in the past, but also with respect to the future. For no communion has yet completed its contribution, and we are now realizing the importance, for the finishing of our tasks, of the things we can do together, and which do not involve questions of conscience. So there is growing up a new ideal which does not, certainly for the present, involve elimination. For the further contributions of the different communions to the planting of Christianity in China can be made better and with greater effect if all move together. Therefore by "union" or "federation" none stand to lose, but all to gain, for what each gives will count for more when added to the rest. We can thus place needed emphasis upon the fundamental truths we hold in common, and which are certainly as important as those on which we differ. This the more so since it seems to be generally acknowledged that the facts which are part of our common faith are sufficient for salvation, and it is for the moral, physical, and spiritual salvation of the Chinese people that we need to combine our resources and work together.

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China's Presidential Election.

WE hope that before another issue of the RECORDER reaches our readers, China will have formed a constitution and chosen a President; though when we consider all the difficulties to be met and overcome, and when we remember the many disappointments of the past, we are not too sanguine. Young China has yet much to learn as to the necessity of making haste slowly. Though notably the most patient people in the world, the new spirit which prompted the Revolution, and which has made it a success so far, has not yet learned the elements of stability, nor of how great national reforms are to be achieved. Not seeing everything eventuate according to their desires they resort to the common Chinese expedient of villifying those highest in authority. When floods break the dykes and desolate the country, the officials are blamed and perhaps punished. And so, because Yuan Shi K'ai has not succeeded in effecting a loan, and in many other instances failed of doing the impossible, he is roundly berated and considered by many as unfit for the office of President. We trust, however, that better counsels will prevail with the majority, and that the only "strong man" whom China has so far seemed to be able to produce may soon be the duly elected President of the Republic.

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The Liberal Movement and Missions.

THE January issue of the *American Journal of Theology* contains an article by Professor E. C. Moore, of Harvard University, on "The Liberal Movement and Missions." The writer admits that "for the missionary achievements of the nineteenth century, the churches described as orthodox have been almost solely responsible." But mission problems have changed somewhat owing to the "fuller appreciation of the relation of religion to life, and of this life and world to religion." The missionary, therefore, like the Christian worker at home, can no longer confine himself to the problem of spiritual uplift and pay no attention to the environment which has so much to do with retarding or enhancing efforts put forth for the welfare of the soul. The author feels that under modern conditions "it is the men and churches of the most liberal view which have most to contribute to the solution of the missionary problem as this problem now stands in every country which we can name." We shall not all, of course, be able to follow the author this far, yet we must admit that there is a place on the modern mission field for both the "conservatives" and the "liberals." In order to bring about a better appreciation of this fact we advise a careful reading of the article in question. It is a constructive statement along the line of linking up with mission work an element in the churches that has been inclined to stand aloof because it has not been understood and has not understood the part that it might play.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v: 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii: 20.

PRAY

That the more comprehensive survey of Christian work in China which is to be made may result in more adequate plans to reach the whole of China. (P. 221.)

"For that unity of all Christians for which our Lord Himself prayed, that the world may know and receive Him as God, the Son, the Saviour of all mankind." (P. 221.)

That the Church now being developed in China, may become truly indigenous. (P. 222.)

That all Christians, to whom is entrusted the education of the Chinese youth, may be so filled with the spirit of Christ, and the passion for His Kingdom, that they may be enabled to impart this spirit and this passion to their students. (P. 225.)

That the Church of Christ may take advantage of the unprecedented opportunities which are afforded it today to influence all classes of society. (P. 224.)

That speedy plans be made to develop the three or four Christian Universities called for by the Conferences, and that strong union theological and medical departments be developed in connection with each. (P. 226.)

That the formation of a Chinese Women's Alliance may be hastened and that all departments of women's work may be thereby greatly strengthened. (P. 229.)

For all measures that shall be taken to create a Christian literature more adequate to the great needs of the present day. (P. 230)

That the spirit of Christian union and the larger amount of co-operation in Mission and Church work which already exist may be greatly strengthened and extended by plans which were made at these Conferences. (P. 233.)

For the officers and members of the China Continuation Committee, that they may be guided and strengthened by God for the important work that has been entrusted to them. (P. 218.)

A PRAYER FOR THE SPREAD OF THE CHURCH

Enlarge Thy kingdom, O God, and deliver the world from the dominion and tyranny of Satan. Hasten the time, which Thy Spirit hath foretold, when all nations whom Thou hast made shall worship Thee and glorify Thy Name. Bless the good endeavours of those who strive to propagate the truth, and prepare the hearts of all men to receive it: to the honour of Thy Holy Name.

AMEN.

GIVE THANKS

That the blessing of God has been so richly manifest in the series of conferences that have just been held.

For the ability, the earnestness of conviction, the ample knowledge, and the alertness of mind, manifested by the Chinese delegates, and for their unswerving loyalty to Jesus Christ. (P. 215.)

For the evident desire of all the delegates to bring about a closer coordination of the Christian forces in China, and for the formation of the China Continuation Committee to further this object. (P. 218.)

For the opportunity the conferences have afforded the Missionary Body and the Chinese Church leaders to review the work they are doing, and to make more comprehensive plans for the future.

That such large numbers of Government school students have responded to the Christian appeal during the past two months and that the educated youth of the country is open, as never before, to Christian influences.

THE CONFERENCE IN SESSION.

Contributed Articles

The Continuation Committee's National Conference in China

THE Conference met in Shanghai from March 11th to March 14th inclusive. The first session was held in the banquet hall of the Astor House Hotel, where all the delegates lived, with the exception of a few resident in Shanghai, the entire expense being met by friends of the Edinburgh Continuation Committee. After the opening session the time from noon on Tuesday to the afternoon of Wednesday was given up to committee meetings. The entire delegation was divided into eleven committees under the following heads:—Occupation, Chinese Church, Chinese Christian Leadership, the Training of Missionaries, Christian Education, Christian Literature, Medical Missionaries, Evangelization, Co-operation, Woman's Work, and Editing Findings. These committees met in the Astor House Hotel; the main sessions of the Conference, however, were held in the Martyrs' Memorial Hall. Here very careful arrangements had been made, each delegate being seated at a table, so that it was possible to write if necessary, and the entire delegation being so arranged around a common centre that both the platform and every speaker could be seen by all. One hundred and fifteen delegates were present. In addition, there were the following visiting delegates:—

Rev. Cyril Bardsley, Secretary Church Missionary Society, London.
Rev. F. Baylis, M.A., Secretary Church Missionary Society, London.
Rev. J. H. Franklin, D.D., Secretary American Baptist Foreign Mission Society, Boston, Mass., U.S.A.
Rev. Henry Haigh, D.D., Secretary Wesleyan Missionary Society, London.
Mrs. John R. Mott, National Board of Young Women's Christian Associations, Montclair, New Jersey, U.S.A.

Woman's work was represented by twelve women delegates of whom three were Chinese. The Conference was inter-

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

continental and inter-denominational, some thirty-five different missionary societies being represented, and the British and Continental, American, and Chinese delegations being nearly equal. The delegates were appointed in two ways. Many were elected by the five sectional conferences previously held. Others were for various reasons co-opted. Great care was taken to insure the presence of those who should thoroughly represent the different phases of the work as well as the positions of different communions. The Conference was thus practically made up of experienced experts, all of whom were tremendously interested in vital phases of mission work. In consequence, nothing that was done can be charged up to enthusiasm alone, for the method of securing delegates made possible such a massing of experienced judgement on modern problems as to insure trustworthy decisions.

A special word must be said about the Chinese leaders; in numbers they were about one-third of those present, but their influence in the Conference must not be measured by the proportionate size of their delegation. Three of the chairmanships of committees were held by Chinese delegates, one of these being Dr. Mary Stone who presented the report on woman's work. The work done by the Chinese delegates both in committees and in debate was equal to that of their foreign colleagues.

The Conference was unique in several features. For the first time full representation was allowed to the Chinese arm of the Christian forces in China. Again, the committee work was done first, the Conference acting on nothing except committee reports. These reports were prepared after consideration of the reports of the five sectional conferences dealing with the topic assigned to any particular committee : in addition attention was paid to the resolutions of the Centenary Conference and the Findings of the Edinburgh Conference when such dealt with the topic under consideration. This meant that each general topic acted on by the Conference was considered practically five times ; three times in open conference and twice in committee. In consequence, with a few exceptions, every delegate present had already thought through, to a large extent, upon the main topics considered by the Conference. The speeches were noted for their brevity. To these a three minute limit was given, but only once or twice was it necessary to ring the bell. Divisions also were infrequent, these when they did occur being in the main due to the presentation of some phase of a topic that had not been considered in the sectional conferences.

The purpose of the Conference, therefore, was to crystallize opinions that in many cases were already in the minds of the delegates. As a result of the previous merging of experiences in the sectional conferences a quiet determination to find where there was agreement pervaded the entire deliberations. The main work of the Conference might be said to be a recording of decisions already made. The findings, of which extracts are given elsewhere, represent a digest of opinions on modern mission problems in China never before secured. They are a compendium of practical experience that transcends any book yet written on mission work in China. Possibly few things were said which have not been said before, but this Conference brought about such a solidifying of these ideas as to prove that the time has come to act upon them. The aim of the Conference was constructive throughout, and resulted in the formation of definite plans for advance. The attempts to carry out these plans will introduce an epoch in mission work in China that will rightly deserve the title of "new."

The spirit of the Conference was remarkable, both for its brotherliness and its open-minded attitude toward the common problems arising out of a single desire to plant Christianity in China. Denominational distinctions or positions did not often appear, for the Conference had found a plane of thought above them and it proceeded to move forward accordingly. The underlying motive of all the deliberations was that the good of the cause must come first. Those who were privileged to be present will never forget the ease with which momentous decisions were made on tremendous problems.

During the sessions of the Conference several high points of interest were reached. Much emphasis was laid on the future prominence of the Chinese Church in its relation to the work in China. This was felt to be the key-note of future relationships between Chinese and Western workers. As to the present needs of Chinese women, deep conviction was shown, especially by the Chinese delegates, of the necessity of more comprehensive plans to meet them. It was emphasized that the education of women should be carried to the same point as that for men. In the report of the occupation of the field, the yet unoccupied districts were made to stand out in such a way that the eyes of all were focussed upon them. Once, in the course of discussion, the question of the deity of Christ came up ; most clearly did the discussion show that the conference was unanimous in its loyalty to this fundamental truth. It was, however, in the discussion of the problems of co-operation that the greatest advance was made. The report of the Committee on Co-operation recommended the appointment of a China Continuation Committee organized along lines similar to that appointed by the Edinburgh Conference in 1910. The representatives of the Home Base spoke clearly in favour of such a committee. It is planned to make this committee effective by having two secretaries engaged for all their time. The delegates all felt that the proposal to organize this committee was not only necessary to carry on the work of the Conference, but was the culmination of the plans and hopes that the Conference expressed.

Near the close of the Conference several resolutions were brought in expressing appreciation for the incomparable manner in which the chairman, Dr. Mott, had presided, and for the suggestion of the Edinburgh Continuation Committee which had led up to the Conference. Cordial words of appreciation were also spoken of the work of the interpreters, Rev. Cheng Ching Yi, and Mr. David Yui. It was through their ability to follow the discussions carried on that such a great measure of success was attained, even though two languages were in constant use. The Committee of Arrangements, also, that had done so much to make the Conference possible and effective was not forgotten.

It is yet too soon to attempt to predict the outcome of this Conference. It is an advance on any held before, though it could not have been possible without them, and will doubtless be followed by others that will leave it in the rear. Some results, however, stand out clearly. There was a drawing together of Chinese and foreign leaders that is of tremendous significance for the future of Christianity in China. Both Chinese workers and missionaries are essential to the carrying out of the plans of the Christian forces of the world in so far as they apply to China, and one thing the Conference did was to enable both sides to realize more fully the need of the other. While much was done in the way of summing up conditions, yet distinct emphasis was laid upon the need of more exact knowledge, which emphasis can but result in the carrying out of plans for mastering the needs of the field as they have never yet been mastered. Again, the unity and urgency of the problem of evangelization in China stands out now as never before. A clear note also was struck which showed that while the principal task of the missions is to prepare the Chinese, yet the responsibility of Western Christians in this direction is far from met as shown in the tremendous under-staffing of already existing mission institutions, to say nothing of the plans for advancement which are now before us. Possibly the greatest result of the Conference is the realization that a much larger measure of co-operation between Chinese and foreigners is not only desirable but *possible.*

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Impressions of the Conference

A Symposium

IN its representation of Chinese and foreigners, of men and women, and of various sections of China, in its constructive work, and the friendly spirit which prevailed throughout the sessions, the Conference impressed me as the greatest ever held in China.

Rev. J. W. BASHFORD, D.D.,
Bishop, M. E. Church, North.

The privilege of attending the Conference has been especially great to those of us who are visitors from the Home Base. There can be no doubt in the mind of any of us that great gain will follow the communication of the reports to the Boards at home, for whom it is of the first importance to know the general mind of the Missions and Churches in China. Step by step the proceedings showed us that such a general mind can be discovered and has been expressed on some momentous matters. Nor is it only from results already achieved that we expect benefit. The appointment of the China Continuation Committee justifies our hope of some united message on other questions which have been raised and remain unsolved, or which may arise hereafter.

The spirit of the Conference has been delightful. It was possible in some of the committee work to notice rather surprising limits to the mutual understanding of different ecclesiastical systems and ideals; limits which, I think, would not be quite so soon reached among prominent workers at home in the Mission cause. On the other hand it was quite obvious that the presence of the surrounding non-Christian people would make for fellowship with a force which is far less felt at home. Such facts are hopeful. They indicate the possibility of greater progress in fellowship, in work at home and in the field, not necessarily upon a changed basis, but only upon fuller realization of that on which we now stand.

Rev. F. BAYLIS, M.A.,
Secretary Church Missionary Society, London.

When invited to attend the Conference I made a point of accepting, as I had already much appreciated taking part in the sectional conference at Canton and greatly valued fellowship with Dr. Mott on former occasions. As one of the few delegates who is not directly a missionary to the Chinese, it was a great inspiration to me to find myself in the midst of so large a company of the leaders of missionary enterprise in this great country. Their intensity of conviction, earnestness of spirit, devotion to Christ, and understanding of the times impressed me with great hope for the missionary cause. As at Canton, I had the privilege of serving on the Committee of Co-operation, with representatives of Christian bodies differing from each other in methods of public worship and modes of church government, but it was evident that we were all absolutely at one in feeling an intense desire to promote co-operation in every possible department of missionary work in order to promote efficiency and to prevent overlapping. I was thankful that the Conference unanimously approved of the recommendations that the discipline of one Christian organization should be respected by others, that it urged us to do all in our power to remove the ignorance and prejudice that tend to keep aloof the Greek and Roman communions and agreed that it is the duty of every church to pray for God's blessing upon other churches. In all this I felt that the complete unity for which our Lord prayed was distinctly advanced. The Conference helped to create an atmosphere in which the forthcoming World Conference on Faith and Order may be expected to bring us a big step nearer to the unity of Christendom. I was much impressed with the capability of the Chinese delegates and their desire that China should take up the full burden of responsibility in the work of the church. It was a testimony at once to the foresight of the chairman and the wisdom of the delegates that a China Continuation Committee was appointed and a good working constitution was created. Many excellent conferences have failed to bring into practical effect their good resolutions for want of such machinery. On the whole I thank God for the Conference and I feel confident it will result in marked advance of the Kingdom of God in China.

Rt. Rev. G. H. Lander, D.D.,
Bishop of Victoria, Hongkong.

I have attended three of the conferences held in China by Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference. In these conferences, Chinese leaders of many communions, and missionaries from almost every section of China, who represented in general the entire foreign missionary force in the land, have spoken their deepest convictions.

Some of the features of the conferences which impressed me were the following:

1. Unity of purpose. Not the reproduction of Western sects but the regeneration of China is the aim of the missionary body.

2. A common insistence upon evidence of genuine discipleship as a pre-requisite to church membership.

3. The universal recognition of an urgent call to seize the present unprecedented but fleeting opportunities.

4. The woeful lack of missionaries, trained Chinese and adequate financial support in this the day of golden opportunity.

5. The desire of Chinese Christian bodies for closer fellowship, for a common general name for all Christian churches in China and for some kind of federation of forces. It is understood that in this federation of forces each church will stand loyally for its interpretation of the truth.

6. A general determination on the part of missionaries to understand each other better and an almost universal confession that co-operation (not organic union) is absolutely necessary if the situation is to be met. It is also the evident desire to co-operate as rapidly as the Home Boards will allow.

7. A purpose on the part of the missionaries to transfer leadership in the Christian movement to the Chinese as rapidly as possible. Christianity must become indigenous.

8. Tremendous emphasis upon need for better institutions of learning and a larger supply of high-grade Christian literature.

9. Readiness to trust the leadership of a China Continuation Committee which shall advise concerning methods of putting into effect the recommendations of the National Conference so far as practicable, and confidence that such a committee will work solely in the interest of the Kingdom of God.

10. Complete understanding that the findings of the National Conference are expressions of opinion or conviction and not decrees.

More than ever before many are feeling ready to exclaim: "The Kingdom of Heaven is at hand!"

Rev. JAMES H. FRANKLIN, D.D.,

Foreign Secretary, *American Baptist Foreign Mission Society.*

Always in a conference must there be that first day, during which each little entity is learning its place in the machinery of the good ship that tries to find itself. And always must there be that first report to be argued *pro* and *con*. The eager and alert conference makes and unmakes amendments, precious time is wasted, while the astute chairman patiently deals out all the rope. The restive members demand opportunity to express themselves till they themselves realize impending disaster and welcome strict rulings. Thus by our first evening's close one felt depressed. Very likely in committee work his axiomatic principles of missionary work had been attacked; his convictions seemingly set at nought. Could there be real union save by sacrificing the ideal to the mediocre?

Next day clouds lifted. One became aware that although he was disregarding the advice of some opposing brother, that patient man was humbly trying to find his view-point. This knowledge made one quickly step down from his own position to meet him half way. Then, too, the different departments of the Conference—Occupation, Christian Leadership, Christian Literature, etc.—seemed anxious for union. "Pure evangelization" and education simply could not be kept separate. To woman's work had been assigned a modest place wherein she might stand ; but it was soon evident that she belonged to the whole Conference and that the whole Conference belonged to her.

Again, one realized with joy his union with those splendid Chinese delegates. How fair-minded and cultured they were ! With what chivalry did they stand one and all for the full educational rights of the Chinese girl. And we rejoiced that they had been called with us to equal responsibilities of Christian leadership. Best of all was that glorious epoch-making day, the last of the Conference. Church Councils in the past have been wrecked on those very subjects which in this Conference were approached in a spirit of sweet reasonableness and carried unanimously. Each one seemed trying to look with Christ's vision on the view-point of his brother. The valiant defender of the faith and the impetuous seeker after truth could not bear to be separate. When their roads seemed to diverge, one would step forward a little, and the other backward, that they might walk together a little longer. Then it was we longed for union, not even for the work's sake, but *for our own.* We felt our need of each other's love and counsel. The one inclined to push forward along new aggressive lines of service felt grateful for the restraining influence of his conservative brother, who in his turn welcomed the stimulus of new methods and thought. And we realized that if we are to be turned into the bread for the famine of the multitude, the new leaven and the good wheat flour of the Kingdom must be kept together.

We stood for the last hymn, one with each other in Christ to realize still another mystical union, as our voices joined with those of the choir invisible, China's saints who had been obedient even unto death. Martyrs' Memorial Hall seemed glorified by their invisible presence. They were the men and women who had blazed the first trails in evangelistic service ; medical heroes who had laid down their lives in times of famine and pestilence ; scholars, sinologues, makers of Christian literature ; educators who builded the foundations of schools and colleges which to-day reflect their personality.

" O blest communion, fellowship divine,
We feebly struggle, they in glory shine,
Yet all are one in Thee for all are Thine.
Alleluia ! "

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

LAURA M. WHITE.

Perhaps since the time of the Reformation there has not been such a world-wide wave of interest in the propagation of the Gospel in foreign lands as is now rolling over the globe. The Edinburgh Conference with its world program and world plans for winning the present generation of mankind for Christ gave the birth to this movement, which brought all those who cling to Jesus Christ as their Saviour and Lord to unite their prayers and labours for the extension of God's Kingdom. There is, perhaps, no man in America, England, and Germany, whose name is so much a synonym for a program, not of selfish interests or vain glory but of missionary plans for the bringing of an atheistic and idolatrous world to the Lord Jesus Christ, as that of Dr. Mott. He is a born leader, used of God to stimulate His servants to fulfil His glorious purposes. Dr. Mott always leaves on his followers the impression that while God is doing His work through men for the benefit of men, yet His is the Kingdom, the Power and the Glory. The Edinburgh Conference has proved that closer relations with mission labourers on the field are needed. Dr. Mott has undertaken a gigantic task in attempting to collect material that will serve as the basis of a science of missions and which will make the next World Mission Conference a still more effective one. Under the guidance of Dr. Mott this Conference has digged deeper than any missionary Conference ever did before ; it has brought more valuable material to the surface. The whole Chinese nation has undergone changes beyond our dreams of five years ago. Not only has Dr. Mott, in this series of conferences, gained a wider realization of the importance and vastness of the task of evangelizing China, but the Chinese Church, also, has received new inspiration. Whoever of the missionaries has taken part in the provincial conferences and in the National Conference will go back to his work, joyfully convinced that our work is not in vain in the Lord.

REV. C. J. VOSKAMP.

I have no lack of impressions, but I am in somewhat the same position as the man who visited New York and said that he could not see the town for the houses. I put down here, without stopping to arrange them, some of the impressions that now literally press upon me.

1. It was a conference of large ideas. China, the whole of China, was kept constantly before us. The introductory address of Dr. Mott sounded this keynote. The entire absence of long addresses gave opportunity to hear briefly and pointedly from men and women, Chinese and foreigners, from all sections of the country, concerning every subject considered. Every topic dealt with the country as a whole and not its parts. No delegate can possibly go from the Conference without the larger view.

2. The absence of selfishness and narrowness impressed me constantly and very greatly. Each sought the common good, not his own. The glory of God, the extension of His Kingdom, the saving of China, the bringing of Christ to China, were ever in the minds of all. There was an entire absence of the spirit of "what can I get" and the desire seemed constantly to be "what can I give, what can I do to serve." Not that there was the slightest tendency at any time to surrender convictions. I have never attended a meeting where this important principle was more carefully safe-guarded. Dr. Mott pointed out that the greatest good could be accomplished only by the largest synthesis, the apprehension by all of all the truth, and nothing was said that tended to reduce our convictions and beliefs to the lowest common denominator.

3. The Chinese delegates greatly impressed me with their ability to see the situation, with their spiritual perception and power. They were intensely and keenly interested in the proceedings. I especially enjoyed their lively interest in the very illuminating discussion of women's work, and it seemed to me that more of them spoke and spoke oftener, not only on one phase, but on almost all phases of the work for women. It was especially gratifying to note that without exception they took an advanced position as to the higher education of women, emphasizing the need of training equal to that provided for men, going even beyond the desires of the foreign lady missionaries in the matter of co-education.

Not only in women's work, but in almost every subject the opinions of the Chinese speakers influenced the findings of the

Conference. It was good to note the desire of the foreign delegates to give the fullest opportunity to the Chinese delegates and to allow full weight to their opinions. Their work was especially effective on committees.

Many other impressions clamor for expression, but neither time nor space will allow me to write all and I have no time for consideration. As a final word I would say that the seriousness of the Conference possibly impressed me most. All the members, without exception, both Chinese and foreign, are very busy people in their respective fields. No time was wasted. All felt that they were there for a purpose. In devotion, in discussion, in full conference, in committee, all felt, each felt the importance of the task. Our incomparable chairman held us to the work. Now and then there was a gleam of humor. There might have been a flood of it, but all labored with intense seriousness and I put it down as a conviction that this Conference marks the most substantial progress ever made in a general gathering in this land. It would have been impossible without the Centenary Conference, but it surpasses it in important constructive respects.

May God's blessing be upon it, and upon its work and the work of the China Continuation Committee.

Rev. R. E. CHAMBERS, D.D.,
Secretary, China Baptist Publication Society, Canton.

The Keynote of the Conference—Closer Union of Chinese and Foreign Workers

REV. J. CAMPBELL GIBSON, D.D.

THE sectional conferences at Canton, Shanghai, Chinanfu, Peking, and Hankow have fittingly culminated in the "National Conference" in Shanghai. The demand for an adequate result for the expenditure of so much time, labour, and money, will be widespread and stringent. Have these conferences justified themselves? To a large extent the future must supply the answer, but some things can be said now.

The time was critical. The revolution had been a period of uncertainty and peril in many places. The spirit of an excessive individualism, natural to the time, had created many difficulties in the conduct of school and institutional work. There was widespread talk of impatience of foreign guidance, and there were those who feared that the stability and integrity of the Chinese Church was in danger.

Dr. Mott's commission from the Edinburgh Continuation Committee, while designed primarily for their guidance in their continuation work, was also, as now clearly appears, peculiarly well timed as regards the situation in the field.

We were thus enabled to get together, at the instance of an outside body claiming no authority for itself, bodies of men and women representative of all missions and churches, and of all varieties of ordinary and exceptional mission work. Meeting first in the provincial areas to which they belonged, they offered a field of selection out of which the five sectional conferences selected their own representatives to form a national conference. The right of co-opting other members filled up gaps and safeguarded any interests or forms of work not provided for.

It was the rare privilege of the writer to see all these meetings, both sectional and general, and to take part in their committee work, and the results make a profound impression on one's mind.

The greatest impression was the place of leadership taken easily by the Chinese delegates, both ministers and others. It was a daily delight to note the ability, the earnestness of conviction, the ample knowledge and alertness of mind, which they brought to our debates. We know now, as never before, that the Chinese Church is richly gifted in its leaders. Such men do not need to plead with us to "give" them the control of their Church life. It is theirs already by the gift of God, and these conferences have knit together in mutual respect the Chinese and the foreign labourers. Some of these Chinese leaders testified that they had learned much from seeing the way in which the foreigners, both in conference and in committees, brought out and discussed their views without reserve; and had received an educational uplift from joining in these frank discussions; as well as from the experience of being compelled to think back on their own experiences and to trace out first principles in regard to Church life and organization. It was made clear that neither section could do its best work without the other, and bonds of personal regard and mutual confidence were created, which must be a mighty influence for good in meeting the urgent demands of the present time. Some of our Chinese colleagues were pastors of churches, some were in important educational posts, and some were ardent and successful evangelists. Some were editors of newspapers or otherwise connected with the press, one was a Chinese lady doctor in charge of a large medical work, while others had taken an active part in the Revolution, and hold government appointments, or otherwise take part in public life.

We have had our fears that the stirring times of the Revolution might endanger the simplicity of spiritual faith in the Christian community, and there are dangers of this kind against which we must be on guard. But, as the conferences proceeded, the assurance grew in our minds that those Chinese who are listened to and are influential among their own people are most genuinely loyal to Christ and His Church. No doubt "vain talkers" will be found everywhere, but the church is too deeply rooted in spiritual faith, to be easily misled or exploited by such persons for their own ends.

Indeed, it is not too much to say that one received a deeper impression still. The fact that so many Chinese, of such intellectual energy and eagerness, are manifestly grasped and held in willing loyalty to Christ, ought to be a strong confirmation of our own faith. It is a new tribute to the adequacy and majesty of Christ: "I will draw all men unto me." It is thrilling to see broken sinners whom no man cared for, saved and renewed in His healing pity, but it gives a deep sense of the abiding reality of the Christian life when it proves itself able also to give free scope to the best energies and aspirations of strong minds. As mission enterprise deepens and widens in all directions, and is tested among new conditions of endless complexity, it is deeply moving to see that before the eyes of our Chinese fellow-Christians there has risen in its glory the sublime personality of Christ our Lord. Like ourselves, they may be moved at times by gusts of waywardness and prejudice. They may sometimes be Chinese first, and Christians by the way, as we must often have seemed to them as if foreigners first, and Christians only at times. But during these weeks we have been learning to know each other better, to see our task more clearly, and to trust each other in it as never before. The principles laid down and the methods proposed in these crowded weeks will rightly be subjected to searching revision and criticism by the whole body of missionaries, and many defects will be brought to light. But nothing can now take from us the abiding sense of trust in each other, and of confidence in the loyalty of all, which these conferences have done so much to create.

In reviewing the findings of the National Conference and comparing them with those of the sectional conferences, it will be recognized that there has been an honest and open-minded attempt to do justice to all forms of work in their due proportions. Delegates did not press their own particular departments to the disadvantage of others. Education, as was inevitable in present circumstances, received a large share of attention, and it was fully recognized that no effort must be spared to meet its demands. But its claims were seen in their true relation to evangelization and the building up of the Church. So in regard to literature, the plea was not for the sectional and the partial, but for what is best and most urgently needed in all departments.

It was interesting to recognize in how many ways the work done by the Centenary Conference of 1907 has borne fruit, and to what a large extent missionaries everywhere in China have been working on the lines that were then laid down. Much has been done to give conscious existence to a real unity of the Chinese Church, sometimes on the lines of organic union of nearly related communions, sometimes by methods of federation and co-operation in inter-denominational work. Each method has brought its contribution to the deep-seated conviction, which is growing strongly in the hearts both of Chinese and of foreigners, that we must work and pray for nothing less than a Chinese Church so led in the unity of the Spirit, that it shall, in some worthy measure, make manifest for all to see, the unity of the Body of Christ.

The final act of the National Conference, the election of a "China Continuation Committee" on the model of the Edinburgh Continuation Committee was the natural result of so much hard thinking and collation of experience, and of such a unity of ascertained purpose as was bound to find or make expression for itself. It has been the weakness of conferences hitherto, that when they parted there were few or no organizations left behind to carry out their ideals. This committee interferes with no existing bodies that are already doing practical work, and it will be modified by degrees so as to become more and more truly representative of the missionary forces, Chinese and foreign. But at least we shall have what we have sorely lacked, a central organ through which we can both confer and act on all matters of common concern, in the interest of all.

The China Continuation Committee

BY REV. G. H. BONDFIELD.

THE formation of the China Continuation Committee was the only constructive act of the National Conference, and, as a writer in the *North China Daily News* has said, by that one act the Conference will stand or fall. Other Missionary Conferences have left behind them many committees, each charged with some particular duty. In the present case such recommendations or decisions as call for further service are all left to the Continuation Committee. Naturally the strong and representative Committee which drafted the constitution of this Committee made careful inquiries and took into consideration both what had been done in the past and what were the urgent needs of the present. Whatever may be the experiences of the Continuation Committee, and whatever may be its failures or success in future years, it can never be said that it was formed without thoughtful preparation and careful investigation.

To the natural question why new machinery was created when so much was already in existence, there are several answers.

1. The first and most conclusive reply is, that since no national and representative body existed, one had to be elected and organized before the conference broke up if the main objects for which this series of Conferences had been arranged were to be carried out.

2. A second reply is, that the "Findings" of all the Conferences and especially those of the National Conference, called for the formation of some central and permanent council or committee to which specific subjects and duties could be passed on for further consideration or immediate action.

3. Again, without some organization through which the whole missionary body could express itself, should it desire to do so, and which could at once begin to link up the various

branches of the missionary force, some of the present great opportunities would certainly be lost.

4. The present movements in the Chinese Church ; the need for a re-adjustment of methods of administration and principles of control ; the insistent calls for co-operation and union, and for a bold advance all along the line, demand the attention of some organization whose business it shall be to view the work as a whole, and whose position shall enable it to be the adviser and servant of all.

It may further be asked whether the National Representative Council authorized by the Centenary Conference does not cover all this ground. Undoubtedly that council, were it in existence, would serve the same purpose. But under the 1907 Conference the National Council cannot be formed till the provincial councils have been organized, and in this respect the latest published report (China Mission Year Book for 1912), when compared with the first report published in 1908 (CHINESE RECORDER, September), shows how difficult and uncertain the progress has been, and how much remains to be done. Meanwhile other organizations, local or inter-provincial or national, are springing up and need to be related to each other in some way. Therefore the Continuation Committee has been formed.

The one difficulty which has hitherto baffled organizers of general councils and committees is how to secure continuity and efficiency.

The most capable of executive officers have found that, without time, financial support and a practical and workable constitution, their efforts have been futile or their work has had no permanence. The China Continuation Committee has, it is hoped, faced this three-fold problem and solved the difficulty. It has boldly said there must be men and there must be funds, and already the men have been found and the first generous contribution towards the necessary funds has been received.

It is the intention of the Committee, as it was the expressed wish of the Conference, to proceed slowly and to feel its way and to adjust and re-adjust till it justifies its appointment.

The National Conference Findings and the official statement of the China Continuation Committee will be in the hands of missionaries very shortly and both are heartily commended to the serious and prayerful attention of the whole missionary body.

Extracts from the "Findings."

[The selection of these extracts has been determined by the desire to emphasize the most important points and to avoid reiteration. Furthermore, lack of space prevented publishing the "Findings" in full.—Eds.]

I. THE OCCUPATION OF THE FIELD.

Neglected Regions.—In the absence of a scientific survey of the whole of China it is not possible to give exact information as to the occupation of the entire field; it is, however, clear that while coast cities and districts easily accessible by river or rail are for the most part occupied, the same cannot be said of the less accessible regions. The provinces of Yünnan, Kwangsi, Kweichow and Kansuh—stated in order of their need—are largely unoccupied, and offer extensive spheres for missions wishing to undertake work in a new field in China. The neglected condition of these vast regions is indeed deplorable.

Smaller unoccupied and unevangelized areas are to be found in districts in the southwest of Hupeh; in the northeast, northwest and southeast of Kiangsi; in portions of Anhwei; in the west of Honan; in northern Shensi; and among the tribes in the extreme west and southwest of Szechuen.

The condition of the above mentioned provinces and districts forms a strong call to the whole Christian Chnrch for new effort. There is also urgent need for the more thorough evangelization of the provinces and districts already occupied, but this may be accomplished by the natural growth of the Chinese Church and the strengthening of the existing missionary forces.

Outlying Territories.—With reference to the outlying territories: Mongolia is a special and a difficult field; a few missionaries are working among the Chinese immigrants, and two or three men are devoting themselves to the Mongols proper, but with the exception of the one representative of the British and Foreign Bible Society the entire region of outer Mongolia and the greater part of inner Mongolia are without missionaries.

Chinese Turkestan also presents exceptional difficulties, and demands special physique and linguistic gifts on the part of workers. The territory is vast and the population sparse. Only three centres are occupied and two of these are in the extreme west. The province of Sinkiang has at present only one missionary.

Five or six missions have for years been working both on the Indian and the Chinese frontiers, waiting for the opening of Tibet. Their members have already a knowledge of the language. The normal expansion of these missions will naturally provide a sufficient force for the occupation of this country, at least during the early stages of work.

Recommendations.—The Conference makes the following recommendations:—

That a thorough survey of the whole field be made and maps published showing districts evangelized, churches, number of missionaries and Chinese workers, and approximate number of converts, schools and colleges, hospitals and philanthropic institutions.

That in view of the areas yet to be evangelized, Missions entering upon already occupied districts should first consult the mission in occupation and the Federation Council or similar organization of the province or district and give due consideration to the recommendations made.

That in order to insure any occupation of the field which shall be worthy of the name every arm of missionary service should be at once heavily reinforced. Our greatest task is to train up the Chinese men and women who are to be the Christian leaders of China, and for this purpose the present missionary staff is hopelessly inadequate. Mission stations and mission institutions which are habitually undermanned cannot meet the emergency in China to-day.

That since this emergency, as exhibited in the findings of this National Conference, is in itself a call to the Christian Churches in Europe and America, steps be taken to bring to their knowledge the great task laid upon us by the providence of God.

II. THE CHINESE CHURCH.

Principles.—This Conference prays with one accord for that unity of all Christians for which our Lord himself prayed, that the world may know and receive Him as God the Son, the Saviour of all mankind, and in accordance with this prayer, earnestly desires the unity of the whole Church of Christ in China.

Methods.—In order to do all that is possible to manifest the unity which already exists among all faithful Christians in China and to present ourselves, in the face of the great mass of Chinese non-Christian people, as one brotherhood with one common name, this Conference suggests as the most suitable name for this purpose **中華基督教會** (in English, "The Christian Church in China").

As steps towards unity, this Conference urges upon the churches:

The uniting of churches of similar ecclesiastical order planted in China by different missions.

The organic union of churches which already enjoy inter-communication in any particular area, large or small.

Federation, local and provincial, of all churches willing to co-operate in the extension of the Kingdom of God.

As methods to promote self-support we recommend:

In view of the advance made in the direction of self-support in certain parts of the country, we recommend that the China Continuation Committee appoint a special Committee consisting of representatives of various portions of the field to undertake a study of the whole subject of self-support, its present position, the cause of its success or failure, and the effect which the endeavour to attain self-support has had on the life and development of the Church. The result of such a study should be made widely available, so as to help forward the attainment of complete financial independence by the churches in every part of China.

As methods by which to develop the indigenous character of the churches, the Conference makes the following recommendations:

That the Chinese Churches should be organized with local and district representative Councils, wherever these do not already exist.

That representative Chinese should have a share in the administration of foreign funds used for the work of the Chinese Church.

That church buildings should, where possible, be erected on grounds separate from the foreign missionary residences.

That in the management of the evangelistic, educational and other work of the Church, there should, to the fullest possible extent, be joint control by both Chinese and foreign workers. All positions of responsibility open to Chinese Christians should, as far as is practicable, be related to Chinese organizations rather than to foreign missionary societies.

That in order to the full exercise by the Chinese of complete self-government in the churches, the Missions should in every possible way teach and train Chinese leaders who will be qualified to occupy all places of authority.

III. Chinese Christian Leadership.

Preamble. In view of the great awakening in China, and the present unprecedented opportunity owing to the friendly attitude of the people, especially the student class, toward the influence and teachings of our Lord, it is the united opinion of the Conference that there is an imperative need for able Chinese Christian leadership. We wish to lay emphasis at the outset on the fact that Christian leaders must be called to the work by God and be sustained by His Spirit, and that prayer is imperative if such leaders are to be discovered.

Training of Leaders.—The adequate training of Chinese leaders in every department of Christian activity, whether they be voluntary or salaried workers, is one of our most urgent problems.

Training of Volunteer Workers.—Voluntary workers in evangelistic services, Sunday-schools and church administration, should be prepared through normal training classes and union Bible School conferences.

Training of Pastors.—Recognizing the present urgent and unique opportunity for influencing the leaders of this nation through a well educated ministry, we urge:—

The raising of the general standard of existing theological colleges, care being taken to preserve a high standard of Chinese scholarship, and that, as soon as possible, graduation from an Arts course be required for admission to all our theological colleges.

The establishment of at least one union theological college of the highest possible grade in which opportunity might be offered to students to take their theological course through the medium of the English or other foreign language.

That the textbooks for theological training should be modern, scientific and adapted to the Chinese student.

That while primarily supported by sympathisers in other lands, these theological colleges should also seek the liberal support of the Chinese Church, and work in close co-operation with it. The Chinese Church should be encouraged to provide members of the faculties and directorates with a view to ultimately assuming full control.

The Retaining of Leaders for Life Service.—Unless workers are filled with the Spirit of Christ and a passion for His Kingdom no man-made methods will retain them in the service of His Church. Nevertheless, there are certain points that demand special emphasis:

It is essential that there should be mutual sympathy, intimacy, and trust between foreign and Chinese colleagues.

Responsibility and opportunity should be given to Chinese workers commensurate with their qualifications; and appointments by boards, missions and churches should be solely on the ground of such qualifications, irrespective of nationality.

All Chinese leaders should be entrusted with an increasing share in church administration, including finance, in order to stimulate their whole-hearted service.

Salaries should be adjusted so as to provide adequate maintenance for Christian workers and their families, those engaged in evangelistic, educational, and medical work being maintained, so far as possible, on an equality.

Additional Needs.—The following additional facilities for self-improvement are needed:

Summer schools.
Correspondence courses.
Scholarships in higher theological and other schools in China and abroad.
Circulating libraries.
A theological magazine.

Periods of rest and change are needed by the Chinese workers as much as they are by Christian workers in other lands, and the Church would gain greatly if such periods of rest were secured to Chinese workers of all grades.

We recommend that in connection with all churches an insurance relief fund should be instituted for the support of aged and infirm workers who have to retire after an honourable course of service.

IV. EVANGELIZATION.

Preamble.—A great door and effectual is opened in China for the direct preaching of the Gospel. Never have all classes of the people been as accessible as they are now. Never have they been so ready to give a respectful hearing to the message. Never has there been such a significant inclination on the part of men in high position to look toward Christians for the sympathy, the help, and the inspiration which they feel that they and the people need in this period of change and reconstruction.

Foreign Missions and the Chinese Church.—At this critical juncture, the Chinese churches have reached the stage in their development at which it appears fitting to recognize that the responsibility for the work of evangelizing the nation and the chief place in carrying out the task must be assigned to the Chinese churches. We believe that they will gladly welcome the fullest co-operation and assistance which the foreign missions can give them. In the main, China must be evangelized by the Chinese. Urgent prayer is called for at the present time on behalf of the Chinese churches that they may have a deepened sense of their responsibility (and of their great opportunity), and a quickened evangelistic spirit resulting in both individual and co-operative effort. The foreign missions will best contribute to this end, not by weakening their staff of evangelistic workers, but rather by directing their own efforts along lines of more complete co-operation with the Chinese churches, giving them the strongest possible backing and support.

Need of Increased Evangelistic Staff and Equipment.—While fully recognizing the great evangelistic value of all the educational, medical and other institutional work, the Conference considers it urgently important at the present time to provide for and to safeguard the maintenance of an adequate supply of workers, Chinese and foreign, for the organization, prosecution and extension of purely evangelistic work, and urges that a due proportion of funds be allocated for effective equipment for this purpose.

Forward Movement.—The Conference believes that the time is ripe for a great forward movement in the evangelization of special classes in cities. The call is urgent for comprehensive plans carried out with careful organization that will embrace the actual work and the conservation of results. We appeal, therefore, to the churches in China to plan together for a co-ordinated evangelistic campaign in the immediate future, beginning with the larger cities. To ensure the success of such a national evangelistic campaign, united effort on the part of the Christian forces in each locality is a first requisite. Recent experience has shown that there is no other line of effort in which the co-operation of all communions is easier to bring about or more fruitful in results, and we request the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign.

V. EDUCATION.

(NOTE—Generally speaking, we wish it to be understood that the recommendations of this report apply also to the education of girls and women.)

Preamble.—The aim of Christian education is the development of Christian character in all who come within its reach; the training of youth for lives of the highest social usefulness; and the production of Christian scholars and of Christian leaders in Church and State. To this end two things are essential: a thoroughly Christian atmosphere, and the highest educational efficiency in all our institutions. We firmly believe that evangelistic and educational work are both included in our great commission, and that the success of evangelistic work largely depends on the efficiency of educational work, and that to secure such efficiency union is highly desirable.

EDUCATIONAL POLICY.

Relation to the Government.—It is desirable to keep in the closest possible touch with the educational work of the government, and the churches' educational institutions should follow the Government curricula as far as is possible without prejudice to our special purposes.

We believe that Government recognition of Mission schools and colleges is in itself much to be desired, and we would urge the Educational Association to appoint a special committee to watch for a favorable opportunity of presenting our claim to such recognition to the Government; such committee to include both Chinese and foreign members.

Higher Education.—The present condition of China, the momentuous political and social changes now taking place, together with the great and increasing demand for Christian leadership, in these crucial times create an opportunity unparalleled in the history of Christian Missions. The vastness of the country and the deep interest of the Chinese people in education call for immediate and great enlargement of all our higher educational work. We believe it to be providential that prosperous colleges have already been established at strategic points: at Mukden, Peking, and Tsinanfu (temporarily located at Weihsien, Shantung), in the North; at Shanghai, Hangchow, Nanking, Wuhan, and Changsha, in Central China; at Foochow, and Canton in the South, and at Chengtu in West China. These institutions have proven their right to existence and support by their marked success, by the high character of the work they have done, by the influence they already exercise. We recommend, therefore, that at all these centres colleges be promptly developed and adequately maintained as university colleges, on a union basis if practicable.

We recognize the excellent work already developed at several other places, and urge that these colleges be well supported and be affiliated with the university colleges at the nearest center.

We urge further, that the Christian Church should contemplate the early development of three or four, if possible, of these institutions—one in the North, one in the West, one in the South, and one in the East—into Christian universities with facilities for graduate and advanced professional studies equal to the universities of the West. Inasmuch as the Government is especially emphasizing education for women, we believe that in certain places where higher education is developed for men, similar work, not inferior in scope or quality, but not in all cases on the same lines of specialization, should be developed for women. These institutions should not, however, be co-educational.

Schools.—We are firmly convinced that more emphasis should be placed on the development of elementary schools, and that all our schools should be correlated in a general system of education leading up to the university. There should, therefore, be, generally speaking:—

A lower elementary school and kindergarten in connection with every Christian village congregation.

A higher elementary school with boarding accommodation in every centre where it seems desirable. The work of these schools should be determined by the local educational association on uniform lines, and they should, as soon as possible, be supported and controlled by Chinese.

Further, since it is in the middle schools that young people are most open to appeals to accept Christ as Lord and Saviour, and definitely to consecrate their lives to Him, we would urge that special attention be paid to Christian schools of this grade.

Specific Recommendations.

Theological Education.—In view of the fact that the Chinese church will be called upon to confront the attacks not only of oriental philosophy but also of western materialism and agnosticism, it is of prime importance that we train up men of the highest theological and philosophical scholarship, competent to do the work of Christian apologists in China. We are convinced that the best results in theological study will be obtained by promoting union or co-operative efforts in theological colleges of university standard. We would recommend:

That before entering on their three years' course in theology, it is very desirable that students should take the complete Arts course; and that, where this is impossible, at least two years' work in the Arts course (or its equivalent) should be required.

That, with a view especially to enabling our Chinese brethren hereafter to undertake for themselves the work of Bible translation, etc., wherever possible the study of Hebrew and Greek, or of one of those languages, should be introduced into our theological training as elective subjects. Where this is done, we would further recommend that the study be begun during the last two years of the student's Arts course.

Bible Training Schools:—Inasmuch as there will always be a demand for less highly trained men in the evangelization of China, we recommend the establishment of well equipped union Bible Training Schools, preferably associated with union theological seminaries.

Manual Training.—We would call attention to the value of manual training and other handiwork in schools up to and including those of middle school grade. We recommend the establishment of special industrial courses, or even of industrial schools, wherever desirable. We regard this as a field where Chinese initiative may be employed with special advantage.

VI. Medical Missions.

Educational Standard.—All Medical educational work must be of a high standard if those whom we train are worthy to serve and represent their Master. Therefore—Christian Medical Colleges in China should not be multiplied beyond the powers of the Missionary Societies, in conjunction with the Chinese, to staff and support them adequately. Those already existing and approved by the China Medical Missionary Association's resolutions, viz., Mukden, Peking, Tsinanfu, Chengtu, Hankow, Nanking-Hangchow, Foochow, and Canton, should be brought up to the required standard before any others are added.

Every Missionary Society should, if possible, unite in the working of the medical college serving the area in which it labors, so as to provide it with thorough equipment and adequate staff.

Concentration of Effort.—Owing to the urgency of the need for Medical Education, there should be special temporary concentration of effort towards the staffing and equipment of colleges and hospitals in the above mentioned centres. This should take precedence of new medical work. The distribution of medical missionaries should be considered by the Missionary Societies, on the lines recommended by the China Medical Misssionary Association's resolutions, numbers 5 and 6, so as to secure that primary attention should be given to the most important work, and that those best fitted for teaching and for specializing in large hospitals should be placed in the centres.

Co-operation with the Chinese.—Co-operation with the Chinese in medical schools and hospitals should be effected, wherever possible, by having these institutions gradually and increasingly staffed, supported and controlled by the Chinese.

We should encourage and help the Chinese in establishing institutions for the care of the insane, the blind, the incurables, and also sanitaria for tuberculosis and leprosy patients.

To retain the best Chinese physicians for missionary work, larger salaries must be provided than have usually been given.

Evangelistic Work of the Medical Missionary.—In view of the great influence of the physician on his patients, we recommend that the hospital evangelistic agents should be under his direction, and that he should personally superintend and take active part in the religious work of the hospital.

We note with concern that there is often a failure to follow up and encourage patients who have been spiritually awakened while in the hospital. There should be close co-operation between pastoral and medical workers in every district, and, wherever possible, patients on their return home should be put in touch with Chinese or foreign workers.

Preparation of the Medical Missionary.—Medical missionaries are sent forth as messengers of the Church and as ambassadors of Christ. The recognition of this should add to their influence and usefulness. We recommend that all medical missionaries should receive their commission from the home churches in a public and unmistakable way, and be solemnly set apart as missionaries of the Church.

The primary aim of the medical missionary being to make known God's saving grace to men, we emphasize the importance of his home training and experience in evangelistic work.

It is of the highest importance that the medical missionary should have a good working knowledge of the Chinese language, spoken and written. We therefore strongly urge the advisability of relieving him of all *responsible* medical work during his first two years in the country, and of requiring him to pass examinations not less searching than, if on different lines from, those of his clerical colleagues.

We recommend that all medical missionaries should pursue a course of Tropical Medicine before coming to the field, also that opportunity be given to attend hospital practice when at home on furlough.

VII. WOMEN'S WORK.

Evangelistic Work.—The present conditions present an unparalleled opportunity for widespread and aggressive evangelization. The imperative need for more evangelists is revealed by the many untouched fields.

There are hundreds of walled cities and thousands of towns in China in which the women are absolutely unreached as yet.

Even in supposedly occupied places in villages and country, there are multitudes of women who have never had an opportunity to hear the Gospel.

Whereas the number of Christian workers who devote their whole time to direct evangelistic effort is greatly out of proportion to the need of these untouched fields, we urge the immediate necessity of a much larger number of evangelists, both Chinese and foreign. The number of women missionaries is hopelessly inadequate.

Educational Work.—The general scheme of educational work given in the report on Education applies to girls as well as to boys, but we wish to restate and emphasize the following points:

We favour the speedy establishment of more and better primary schools for girls, especially in country districts: also the employment of women as teachers in lower elementary mixed schools. The men teachers in these schools should be replaced by women as fast as practicable.

There is an unlimited field for the Christian kindergarten. The number of our Christian kindergarten training schools should be increased and non-Christian students in training for Government positions should be admitted.

We make the following definite recommendations :

Whenever universities for graduate work for men are established, they should in some way provide equal opportunities for women, not, however, in the form of co-education, and not in all cases along the same lines of specialization.

Union colleges for women should be established, or existing schools enlarged, in several suitable centres. The aim being to have the scope and quality of the work done not inferior to that in similar institutions for men. These institutions should include advanced normal, kindergarten and Bible training, and various branches of domestic science.

The opening of more schools for married women, both Christian and non-Christian. In addition, systematic Christian instruction should be given by means of daily classes to fit women for the duties of the Christian life. Definite provision should also be made for secondary wives who have been separated from their husbands.

Medical Work.—Realizing the dense ignorance of the Chinese woman regarding the simplest laws of hygiene, we recommend:

An extensive use of popular lectures for women on the care of infants, prevention of infection, etc.

The preparation of simple literature on these subjects for tract distribution.

Social Service.—The changing customs and the coming into public life of Chinese women, challenges Christian women, both Chinese and foreign, to wider work in the field of service, and this service will form a point of contact between Christians and non-Christians. We merely indicate a few of the lines of work to be immediately undertaken:

A Chinese Women's Alliance should be formed to carry into effect the abolishing of early betrothals and marriages, the practice of taking secondary wives, and the employment of domestic slave girls. This Alliance should urge the Government to incorporate these reforms in the laws of the Republic.

Christian and non-Christian women should unite to study social and industrial problems, such as child welfare, healthful and modest dress for girls and women, the physical and moral health of women in factories and other employments, and the care of the unfortunate classes. Some of these objects can be best attained by forming branches of such existing humanitarian societies as the Red Cross, the Reform Bureau, the Anti-Cigarette League, and the Anti-Footbinding Society.

In view of the misconceptions which prevail as to woman's "freedom and power," it seems well, while we encourage "New China" in the many wise reforms advocated, to take a conservative attitude as to the position and privileges of women, and to impress upon her that the elevation of the home is the true goal of all social service. Inasmuch as this end can only be attained by the regeneration of the individual through the transforming power of the Gospel, therefore in all social effort the primary aim should be to bring each one into personal contact with Christ.

VIII. CHRISTIAN LITERATURE.

Preamble.—Owing to the changes following the establishment of the Republic in China and the attempt to bring about reform in every department, great stress is being laid upon new literature, not only by the official and scholarly classes but also by the people generally. They are eager for new knowledge and their attitude toward Christianity is widely different from what it was formerly.

This Conference, therefore, sets forth the following urgent needs and possible methods of meeting them:—

The Needs.—Classes of books required:—

Commentaries on the Scriptures, Introductions to particular books, Bible dictionaries, and expository works.

High grade works on Theology, Christian Philosophy, and Church History.

New apologetics, especially Christian biographies; books controverting atheistic and materialistic teaching, and books commending Christianity to Mohammedans.

Illustrated tracts, ballads, and small books for general use in the home in the colloquial style.

Devotional literature in simple style.

Christian periodicals for the encouragement of believers, the advancement of learning and the extension of the Church.

Publications should be up-to-date. Old books should be revised or, if unsuitable for present-day needs, be no longer published.

Production.—The Societies and individuals engaged in the production of Christian literature should meet and discuss the whole question of co-operative work. There should be a much larger measure of co-operation in this matter than obtains at present, and we should work toward the establishment of a Central Board which could rectify the mistakes of the past and ensure a united progressive policy in such matters as production, nomenclature, printing and distributing.

Hitherto the production of Christian literature has been mainly the business of the foreign worker. The time has now arrived when it should become more largely the business of the Christian Chinese scholar. Already talented Chinese writers are rendering good service to the Church, and such men should be encouraged to the fuller production of Christian literature for which their gifts qualify them. They should more uniformly be regarded as co-workers and placed in positions of equality with their foreign brethren.

Distribution.—In all large centres union book stores should be established, whilst colporteurs might be employed to extend the sale of Christian books.

The Churches should establish reading rooms, reading societies and circulating libraries.

The Central Board should prepare a general catalogue of books with short summaries of contents in English and Chinese; also sectional catalogues to meet special needs.

Churches should appoint a special day as "Literature Sunday" for prayers and offerings.

Evangelists should use Christian literature in their work and test its adaptation to their purpose.

Developing Talent.—The standard of both English and Chinese studies in schools and colleges should be raised and a translation department established. A special department should also be established in Christian universities to afford training for literary work.

Missions and churches should join in selecting capable men, Chinese and foreign, for literary work. (The appointment of such men could be either temporary or permanent.)

Young men and women of talent and virtue might be sent abroad to prepare for this form of work.

Every church should seek out capable young men and women with talents for literary work, and when they have been trained, they should be given freedom and authority, commensurate with their talent. Prizes should be offered to encourage writers and so discover talent.

Statement and Appeal.—To compass the ends outlined, the present staff of men employed in literary work and the means now at the disposal of the Literature Societies are pitifully inadequate. This Conference, therefore, strongly appeals to the Missionary and Tract Societies and Boards in the home lands and to the Chinese churches to furnish sufficient men and money enough to meet the pressing needs.

IX. THE TRAINING AND EFFICIENCY OF MISSIONARIES.

Preamble.—An efficient missionary must be a man or woman of high Christian character, devotion, zeal, energy, patience and good sense as well as of sound physique; he should be a man who can adapt himself to new conditions and co-operate happily with others. Possessed of these qualifications, the greater his ability the greater will be his efficiency. The most efficient missionaries are men of rich Christian experience, who also have special ability either to preach, teach, organize, lead, heal, or to serve in some other form of missionary activity.

Selection of Missionaries.—We would lay supreme emphasis on the early selection by the Home Boards of the *right* men and women, who have a divine call.

Before being sent to the mission field candidates should be tested as to their ability to acquire foreign languages.

A thorough education is essential in order to meet present conditions in China. We recognize, however, that exceptional cases may arise which cannot be brought under any rule.

Training at Home.—The Home Base can render greater assistance in the direction of helping intending missionaries to fit themselves to meet the peculiar conditions which obtain on the fields where they are to work, by making possible better preparation before coming to the foreign field.

General training at home should include the following:

An education in all respects as complete as that required for the holy ministry, or for medical, educational or industrial service at home. In any case, *all*, whose course has not included it, should be well grounded in Bible study.

Experience in practical Christian and professional work.

Special training at home should consist of the following studies:

Principles of language study and the science of phonetics.
The history of China, general history and church history.
The Religions of China, with some study of comparative religion.
Chinese Sociology.
History of Missions in China, and present mission problems.

As a rule the vernacular can be best learned in China, but where for any reason there cannot be organization for language instruction, advantage should be taken of facilities provided at home. Some study of the principles of the Chinese language and character might with profit be carried on at home.

Training on the Field.—The facilities for the training of missionaries on the field need immediate improvement.

General training on the field should follow the lines indicated below:

Two years should be allowed for a study of the language and general preparation.

Arrangements should be made by which all classes of missionaries may acquire experience in itinerant work.

Advantage should be taken of every opportunity for contact with the Chinese in their daily lives, and for acquiring a knowledge of Chinese etiquette.

Special training on the field should include the following:

A mastery of the spoken language. This should be considered the first and foremost task of the new missionary.

A study of the literary language sufficient to enable the missionary to read simple books and newspapers. Special training should be provided for men of literary aptitude.

In non-Mandarin speaking districts some study of the Mandarin dialect after not less than three years' study of the local dialect. The missionary body should prepare to meet the time when Mandarin will be in general use.

A study of mission methods. Those methods that have been proved should be understood before any attempt is made to introduce new ones.

Language Schools.—We find that the sectional conferences call for language schools at the following centres: Peking, Nanking, the Wuhan, Canton, West China, and the region of the Wu dialects. Each of these schools should be under the charge of a competent missionary set apart for the purpose. There should be hostels provided for the missionaries to live in. The student should spend about six months in the school. Special courses should be provided for missionaries who wish to take advanced studies.

Missionaries on Furlough.—Missionaries on furlough should be given opportunities for special study, and care should be taken that they are given a sufficient amount of real rest. All missionaries on furlough should undergo a thorough physical examination as soon as possible after their return home.

Efficiency.—To prevent waste and to utilize the mission force to the best advantage certain additional recommendations are made. We would point out also that the mission body by reason of its numerical strength and accumulated experience is now better fitted to understand the needs and possibilities of the field, and that a larger proportion of administrative authority should therefore be transferred to it.

While boards should appoint candidates to definite fields, the local executive authorities should decide their final destination.

New missionaries should be required to take a period of rest before starting for their field of labor.

No definite mission responsibilities should be laid upon the new missionaries until the study period is finished.

Expert business agents, typists, and men acquainted with building operations should be attached to the missions when the amount of business matters makes it advantageous.

We recommend to the consideration of the Home Boards the advisability of missionaries being appointed in the first instance for limited terms of service. A missionary might then at the end of his period either honorably retire or be retired.

It is important that furloughs should not be unduly postponed from motives of economy. The difficulty of granting furloughs must be met by providing more adequate staffs and more frequent reinforcements.

X. Co-operation.

National Co-operation and Organization.—Your Committee rejoices to find in the reports of the sectional conferences that a large amount of co-operation already exists. We also note an insistent demand for still larger co-operation, and especially for the adoption by the National Conference of measures for giving speedy effect to the findings of those conferences. Assuming the approval of the Mission Boards, we recommend the appointment by this Conference of a Continuation Committee to carry forward this work. We append to this report a tentative Constitution for such a Continuation Committee.

Constitution of the China Continuation Committee.

ARTICLE I.—Nane and functions.

The name shall be the China Continuation Committee. The functions of the committee shall be solely consultative and advisory, not legislative or mandatory.

ARTICLE II.—Objects.

1. To help carry out the recommendations of the National and Sectional Conferences held in China in February and March, 1913, on behalf of the Continuation Committee of the World Missionary Conference, Edinburgh, 1910.

2. To serve as a means of communication between the Christian forces of China and the Edinburgh Continuation Committee, its Special Committees and the Mission Boards of the west.

3. To serve as a means by which the Christian forces of China may express themselves unitedly when they so desire.

4. To promote co-operation and co-ordination among the Christian forces of China.

5. To act as a Board of Reference when invited to do so by the parties immediately concerned.

ARTICLE III.—Composition of the Committee.

This Committee shall be composed of not less than forty and not more than sixty members. In selecting members due regard shall be paid, (*a*) to representing the different nationalities, ecclesiastical families and departments of mission work; (*b*) to including men who for other reasons are particularly desired on the Committee.

1. Not less than one-third of the membership of the Committee shall be Chinese.

2. The Committee shall have power to co-opt members in order to maintain its membership or increase it to the number of sixty.

3. Members shall be elected for a period of three years but shall be eligible for re-election.

4. In the event of vacancies occurring *ad interim*, such vacancies may be filled by correspondence with all members of the Committee on the nomination of the Executive Committee. If a member leave the country expecting to be absent for a period of at least a year, his place shall be regarded as vacant.

ARTICLE IV.—Officers.

The officers shall consist of a Chairman, two Vice-chairmen, a Treasurer, and a Secretary.

ARTICLE V.—Executive Committee.

1. *Composition*. There shall be an Executive Comittee of fifteen members including the five honorary officers.

2. *Term of Service*. The members and officers shall serve from the close of the meeting of the Continuation Committee at which they were appointed until the close of the following regular meeting.

3. *Duties of the Executive Committee*. The Executive Committee shall have power, *ad interim*, to act for the China Continuation Committee and under such instructions as the China Continuation Committee may give, as follows:

a. To fill vacancies in its own membership.

b. To take such action as may seem to it necessary for carrying out the purposes of the China Continuation Committee.

c. To send to the members of the China Continuation Committee minutes of all the meetings of the Executive and such further information as may help to keep them in touch with the work.

ARTICLE VI.—Meetings and Quorum.

1. *Of the China Continuation Committee.* Regular meetings of the China Continuation Committee shall be held at such times and places as the Committee may determine, the ordinary expectation being that such meetings will be held at least as often as once a year. Special meetings may be called by the Executive Committee. At all meetings a majority of the total members of the Committee shall constitute a quorum.

2. *Of the Executive Committee.* Meetings of the Executive Committee shall be held at least three times a year at such times and places as it may determine. A majority of the members shall constitute a quorum. A vote of the Executive Committee may be taken by correspondence, in which case a two-thirds vote of all the members of the Executive Committee shall be necessary to a decision.

ARTICLE VII.—Sub-Committees and Special Committees.

The China Continuation Committee and the Executive Committee may appoint sub-committees of their own members, and special committees composed partially or wholly of members outside the China Continuation Committee to secure information and to carry out the other purposes of the Committee.

Due regard shall be paid to making committees representative in character.

ARTICLE VIII.—Amendments.

Amendments to this Constitution shall require for their adoption a two-thirds vote of the members present at a regular meeting of the China Continuation Committee. Notice of proposed amendments shall be sent to each member of the Committee not less than four months preceding the meeting at which action is contemplated.

Voted that this Constitution be adopted tentatively for one year, during which time it may be amended by a majority vote of the China Continuation Committee, with the proviso that after one year it may be amended only in accordance with Article VIII.

Co-operation in Educational Work.—While each Mission should continue to maintain as many lower-primary and higher-primary schools as it needs and is able to support, we recommend that middle schools and colleges be conducted on union principles, making every endeavor to keep the standard of education as high as possible, and in conformity with government requirements, each participating Mission being free to give special religious instruction in its hostels.

While union in theological instruction must remain optional with the various churches, we rejoice to note the fact that where such union has been tried, theological complications have not arisen thus far; and inasmuch as provision for higher theological instruction entails too heavy a burden upon any single Mission, we recommend union in such work.

We recommend that, wherever possible, united summer Bible Schools be held in suitable centres for the Chinese Church workers, both men and women.

While gratefully acknowledging the work accomplished by existing societies for the distribution of Christian literature, we recommend the uniting of our publishing houses and our distributing agencies so far as possible; and at each large centre we recommend the establishment of a single depot.

Co-operation in Church Work.—We recommend:—

That so far as consistent with conscientious convictions, spiritual hospitality be offered to persons bringing proper certificates from the churches of which they are members.

That in the discipline of members the action of each church be recognized by the other churches, and to this end that any Christian presenting himself for membership shall not be received unless he have a certificate of good standing from the church to which he belongs.

When an agent is dismissed for misconduct, by a Christian organization, others desiring to employ him should not do so without consultation with that organization. Cases of dismissal because of incompatibility with an individual missionary, while also a natural subject for friendly consultation, are not here given the same emphasis.

That whereas prejudice and suspicion arise from mutual ignorance, the missionaries of the various societies and the Chinese Christians should cultivate friendly relations with members of the Roman Catholic and Greek communions, with a view to breaking down such prejudices as now exist.

That statistics of all co-operating Churches be reported in the aggregate and that each co-operating church be at liberty to use these common statistics, provided that at the same time it states the portion of the common work which that branch is doing, so that supporters may not be misled as to the amount of work done by any branch.

We rejoice in the proposal to hold a World's Conference on Faith and Order, we commend the preliminary literature to wide perusal, and we ask earnest prayer for the blessing of God upon this important movement.

Finally, recognizing that our deepest union is, and ever must be, spiritual, we urge, above all, that constant prayer be offered by each church for the prosperity of all other churches; and that union services be held at convenient centres for the confession of sins against each other, arising from our divisions, and for united prayer for the drawing together of the various branches of the Church of Christ in the bonds of truth and concord.

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White, Miss Laura M., B.A., 亮樂月, Methodist Episcopal Mission, Nanking

Wilder, Rev. G. D., A.B., 萬卓志, American Board Mission, Peking

Wohlgemuth, Rev. A., 鄔利亨, Berlin Missionary Society, Shiuchowfu

Yang, W. H., M.D., 楊維翰, Methodist Episcopal (South) Mission, Shanghai

Yü, Miss Dora, 余慈度, Methodist Episcopal (South) Mission, Shanghai

Yü, Rev. H. D., 余顯庭, Church Missionary Society, Hangchow

Yü Sah Sing, Rev., 余淑心, Methodist Episcopal Mission, Foochow

Yui, David, Esq., 余日章, Official Interpreter of the Conference, Shanghai

Zia, H. L. Esq., 謝洪賚, Young Men's Christian Association, Shanghai

VISITING DELEGATES.

Bardsley, Rev. Cyril, 巴植立, Secretary Church Missionary Society, London

Baylis, Rev. F., M.A., Secretary Church Missionary Society, London

Franklin, Rev. J. H., D.D., Secretary American Baptist Foreign Mission Society, Boston, Mass., U. S. A.

Haigh, Rev. Henry, D.D., Secretary Wesleyan Missionary Society, London

Mott, Mrs. John R., National Board of Young Women's Christian Associations, Montclair, New Jersey, U. S. A.

In Memoriam. Mrs. J. M. W. Farnham

J. A. SILSBY.

ON Saturday morning, February 22nd, 1913, at about four o'clock in the morning, there passed away from the scenes of this life one who was widely known and greatly loved, and who for nearly fifty-three years had labored as a missionary in China.

She began life in Newcastle-on-Tyne, November 22nd, 1833, and was given the name of Mary Jane Scott. At the early age of eight she crossed the Atlantic on a visit to her sister, who was the wife of a clergyman in New York. She returned and lived with her parents at Newcastle until their death, and then, at the age of twenty, she again crossed the Atlantic and made her home with her sister in America. There she became acquainted with a young man who was preparing himself for the Gospel ministry. An engagement followed, and three years after, on the day succeeding his ordination, Miss Scott became the wife of Rev. J. M. W. Farnham.

The claims of the unevangelized millions of China appealed so strongly to the young couple, that we find them in October of 1859 on board a sailing vessel of 1,150 tons bound for the far off land of China. A long, weary voyage of 133 days followed, and on March 9th, 1860, Mr. and Mrs. Farnham arrived at Shanghai, and were soon established at the South Gate. Here Mrs. Farnham and her husband labored for a quarter of a century. The two schools which were founded by them at the South Gate still flourish, and are the oldest in Kiangsu Province. Mrs. Farnham was in charge of the girls' school for some twenty-four years, and during that time many of our best Christian workers received their education and learned to work for Christ. She was a mother to the boys and girls who were gathered in these schools. She helped them with their lessons; she instructed them in household duties; she taught them to sing; she instructed them in Christian truth and duty; and she set before them the example of a busy and unselfish and earnest Christian life She taught her pupils to keep the Sabbath, and she was greatly interested in the cause of temperance, being president for many years of the National Women's Christian Temperance Union.

During all the years at the South Gate, and during the half-century of life in the foreign settlement of Shanghai, Mrs. Farnham has been a loyal and devoted wife, helping her husband in editorial and literary work, and assisting him in ways innumerable. She has been a loving and self-sacrificing mother, and has made her home a haven of refuge to many a lonely heart, sharing her home-life with many who needed the good cheer and helpful hospitality which they always found at "Fernhame." She has been a true and faithful missionary, in labors abundant, visiting among the women, helping in religious meetings, and making known to many the way of life. Seeking not her own, without selfish ambition, with no inordinate desire to preserve her own individuality, spending and being spent in helpful service for the Chinese, for her family, and

THE LATE MRS. J. M. W. FARNHAM.

(SHANGHAI, 1860-1913.)

for her large and ever increasing circle of friends, she has given us a bright example of a life worth living.

In feeble health for some time before her death, she was ready when the Lord called her home. The evening before, a party of missionaries were entertained at her home and spent an hour in social intercourse, and in song and prayer. Later in the evening, Mrs. Farnham helped in the Chinese Christian Endeavor meeting held in her home, leading in one of the prayers. She felt weary and retired for a few hours of sleep, and then at three o'clock awoke again. An hour later she passed away.

Seventy-nine years of preparation for the life which has now begun in its fullness! Seventy-nine years of faithful service, and then the summons: "Well done, good and faithful servant, enter thou into the Joy of thy Lord!"

In Memoriam. Miss Lottie Moon

C. W. PRUITT.

MISS Moon was one of the precious gifts of Christ to China. Few have been so well-equipped in mind or so large in heart. When I first knew her in Tengchow she was in her odd moments enthusiastically learning Hebrew. She had, before coming to China, learned Greek in this same extraordinary way, and learned it well. In her early years she was unusually bright and always a charming conversationalist.

Miss Moon was the product of the best influences of Virginia. Taught by such men as Drs. Cocke, Hart and Toy, baptized by Dr. Broadus, and having the personal friendship of some of Virginia's best, one is not surprised to remember her frank cordiality, her courtesy, her hospitality, her unbounded unselfishness.

Miss Moon's life in China was a long one. In her thirty-nine years here she saw many changes take place. In spite of the fact that Tengchow is not a very turbulent place, she was several times subjected to great anxiety. At the time of the Boxer uprising she took refuge for several days on a Chinese cruiser which was lying in the harbor, and of which Commodore Sah was at that time Captain.

Miss Moon's work may be divided into three periods:—Her first period in Tengchow, her period in Pingtu, and her second period in Tengchow. The two periods in Tengchow were about equally divided between visiting the homes in evangelistic endeavor and looking after her schools. They differed radically in some respects. In her first period she had charge of a girls' boarding school only, while in later life she kept a number of day schools going the whole time, some for boys and some for girls. During her early life she mingled much in the society of her missionary friends while in later life for her work's sake she largely denied herself that privilege. Her first period was characterized by faith, her last by a downright hopefulness. In the first she was always cheered by the best of health. In the last she was beset by serious bodily infirmity.

The period Miss Moon spent in Pingtu was unique, and in some respects the most important of her life. She secured a house there and lived down opposition where the men of the Mission had not been able to get a foothold. Her life there was most unobtrusive. She lived in the simplest Chinese style, hardly having anything foreign at all. When her stay came to an end missionary families moved in without difficulty, and there has followed a period of beautiful prosperity to the work.

Miss Moon fell a victim to a carbuncle behind the ear last winter which rapidly reduced her strength and led to a time of great depression. In December she started for the home land, but only reached Japan where the Lord Jesus received her spirit.

Miss Moon's heart went out toward the young and toward the Chinese women who will miss her much. Not only did she love them but her kindness abounded often to her own hurt. We are all in much sorrow over the loss of that charming spirit from our midst, but feel all the more attracted to our heavenly home.

Miss Moon was a missionary of the Southern Baptist Convention, but her spirit was tolerant and Northerners living adjacent scarcely knew she was not one of them. May our Chinese friends catch the true inspiration of her life.

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In Memoriam. Rev. Philip S. Evans, D.D.

WORD has come of the death, on February 19th, of Rev. Philip S. Evans, D.D., in his 85th year. Dr. Evans was born in Bristol, England. His father, a minister of the English Baptist Church, was for some years a missionary in the island of Sumatra, till forced to leave by the ill-health of his wife.

Dr. Evans went to the United States at the age of 13 years. He graduated from Rochester University in the class of 1855, and after completing the course in theology, entered the ministry. At the age of 75 years he resigned from the pastorate, but continued to preach.

In 1905 he came, with his daughter, to China, and stayed a a year with his son and family, then living in Yangchow. While here he took an active part in the work, assisting in keeping the record of the patients; teaching the medical students and in the boys' school. The early gift of funds to erect the first hospital building was largely due to the interesting letters and reports sent home by him.

Dr. Evans was in Kuling for one summer, and so became known to a large number of the missionaries in this part of China. On his way back to America he visited South China also.

His death occurred at his home in Brooklyn, N. Y., after a short illness.

Our Book Table

邁爾通史. A GENERAL HISTORY. *By* P. V. N. MYERS. *Translated for Shansi Imperial University. Edited by* JOHN DARROCH. *Published by the University. Shanghai. C. L. S.*

We have found this work of absorbing interest. It contains a translation into Chinese, in a single volume of about 750 pages, of a short General History, recommended to the Shansi University, as the preface tells us, by Rev. Timothy Richard. The translation is described as having been made orally by Mr. Huang Tso-t'ing of T'ungan, and committed to writing by Mr. Chang Tsai-hsin of Shanghai.

Twenty-seven pages are occupied by preface, table of contents, and introduction. Then follow 82 pages on the chief oriental nations, India, China, Egypt, Babylonia, Assyria, Phœnicia, the Jews and Persia; a mere sketch, of course, yet sufficient to show the indebtedness of Western civilizations to the old Empires of the East.

The section on Greek History, which follows, occupies 130 pages, and that on Roman History, to the fall of the Western Empire, 138. Thence we pass to the Middle Ages, dealt with in an introduction, 6 pages, a chapter on the Dark Ages, of 42, and on the later Middle Ages of 78 pages. Similarly the Modern History of Europe forms the subject of an introduction, 5 pages and two chapters—one of 58 pages on the age of the Reformation and one of 128 pages on that of Political Revolutions, with an epilogue of 4 pages. A supplementary chapter of 34 pages is described as a "Compend of United States History," translated and adapted by Rev. A. P. Parker. Finally there is an alphabetical index of foreign names, with their transliteration into Chinese character, occupying 22 pages.

It is a pity that this index has not been made more complete, and we should have found a converse index—Chinese transliterations followed by their European equivalents—very useful had such been provided. As will readily be imagined, one of the chief difficulties of such a work as the present is the need of mentioning a large number of foreign proper names for which there is no generally recognized Chinese equivalent, and very few of which can be accurately represented in Chinese syllables. Consequently a reference to the European spelling is almost an essential. In the supplementary chaper on United States History this want has been supplied by the insertion of the English names in the text, but in the bulk of the book this is not so, and though very many of the names are indexed, we have found others omitted and have sometimes experienced difficulty in identifying the persons or places intended.

In the course of reading we have noted a few mistakes. The destruction of the Persian Fleet under Mardonius at Mt. Athos took place in B.C. 492, not in B.C. 462. The daughter of Henry the Eighth and Anne Boleyn was named Elizabeth, not Isabella. It was Louis the Sixteenth, not Louis the Fourteenth, who was beheaded during the French Revolution. The statue of Liberty in New York Harbour was erected many years after America became a Republic. The name of the Roman Emperor Domitian would be more recognizable if written 特米休 as in the index, than as 特休米 found in the text. We are disposed to protest against John Cabot being called a Phœnician—no doubt Venetian is meant. It must surely be an error to describe the ravages of Danish and Scandinavian pirates as having afflicted Europe continuously down to the 15th century. Nor can we accept the statement that fifty years of peace between England and France followed the Treaty of Bretigny in 1360. No doubt there was no repetition of Cressy or Poitiers, yet our recollection of French History, and in particular of the career of one Bertrand Duguesclin—perhaps more prominent in French than in English text-books—forbids us to regard the age of the gradual recovery of France from English rule as one of peace. Hungary, in this work, both in the text and in the maps, appears as 匈加利. The Austro-Hungarian Treaties with China give the name as 馬加國, Magyar-land.

The book is profusely illustrated and furnished with numerous and useful maps. The style is on the whole very simple. After reading a few chapters one learns an armoury of quasi-technical expressions adopted to express Western conceptions, some of them perhaps rather new to the Chinese mind. A chapter on Greek Mythology, and one on Mediæval Knighthood struck us as peculiarly instructive, but wherever we have dipped into these pages we have found our interest engaged, so much so indeed that we should confidently recommend the work to students of Chinese who wish to make their study of Wen-li attractive, for it is a great advantage, in learning any language, to have books whose subject matter is varied, familiar and intrinsically interesting.

At the same time it is impossible to regard this, or any other translation, as quite the final or ideal text-book of General History for Chinese educational needs. It is doubtless a step, and an important step, in the right direction. But the point of view is, after all, that of the West, not that of the East. The proportionate importance of facts changes with the change of perspective, as we regard them from opposite sides of the world. This work is, for a Chinese, not a "General History" but a History of Europe;—perhaps of the causes which have resulted in the present state of Europe. What China needs is a history that will show the inter-relation of her own history with that of other countries. Such a study, in a form suitable for school use, will doubtless appear in time, but it will need to be an original work not a translation.

The Chinese themselves have, of course, not been wholly blind to this need, and have tried to supply it with such works as the 瀛環志畧 of 徐繼畬 (First Edition, Foochow, 1848; reprints of later dates), in which the history, as well as the geography of the various countries of the world is briefly traced—often very crudely and with many blunders—from such sources as the author was able to command. The thorny problem of transliterating European words is met, in the book I have named, by giving collections of alternative readings, which are often most illuminating as hints of the sources—chiefly English and Portuguese, according to the preface—of information. No doubt that effort has long since been out of date, yet it affords a suggestion of a line that might be pursued in popularizing knowledge among the Chinese.

The question which a General History has to answer is, essentially: How did the present world of human states and institutions arise? The answer requires less a detailed narrative of events in chronological order than a series of sections describing the contributions derivable from the various civilizations, religions, etc., that have successively competed for predominance over human destiny.

The Western world is the resultant of the interaction, one on another, of a number of forces—derivable from the Ancient East, Greece, Rome, the Christian Church, the Germanic Tribes, etc.,—no one of which has been disproportionately more influential than the others. China has hitherto been to a predominant degree the result of the internal development of one scheme of institutions and ideas, on which the reaction of other elements has been comparatively slight. Yet, even in China, a true history would show not stagnation but the growth through the ages of the operation of general processes; the mutual or alternate dominion one over the other of the agricultural peoples and of the nomads of the northern and western wilderness; the gradual extension of Chinese rule and civilization from its original haunts to its present area; the contest between separatist—feudal or other—tendencies and the centralising influence of the Empire and of the Confucian scheme of social ideas; the infiltration into China of conceptions derived from Buddhism and from foreign sources generally, and, finally, that allignment of China with the rest of the world which is gradually working itself out before our eyes.

W. J. C.

創世記釋義 COMMENTARY on GENESIS. *By* VEN. ARCHDEACON W. S. MOULE. *Ningpo Trinity College Book Store.*

From the introductory of this volume, we learn that this excellent contribution to Biblical exegesis is the result of seven years of laborious work in connection with Bible teaching in the Trinity College at Ningpo. Consequently it was well tested prior to publication.

The preface explains the origin and meaning of the word Genesis and the following topics are discussed at some length:—

The Origin of the World, The Origin of Man, The Origin of Religion, The Origin of Sin, The Origin of Salvation, The Origin of the Church, The Origin of the Bible.

The exegetical portion is arranged under the twelve following sections:—

Creation, The Days of Creation, Adam, Noah, Noah's Three Sons, Seth, Terah, Ishmael, Isaac, Esau, Esau Dwelling in Mt, Seir, Jacob.

Each of the above divisions is divided into appropriate subheadings, under which not only the text is discussed but other portions of scripture are correlated with the topic under discussion.

Thus there is here brought together a large amount of useful Biblical knowledge.

The commentary comprises 150 well-printed double or Chinese pages, in easy Wen-li, and the style is for the most part perspicuous. In only a few instances has it seemed that it would have been an improvement if the fact could have been stated more directly. On the last half of page 7, lines 3, 4, and 7. the character 搏 should be 摶. The first character means "to strike" while the second means "to mould or form." Page 22, on last half of page, line 11, the character 偏 should be 徧. Page 25 the clause 郎將有者 does not seem to be clear.

There are a good number of genealogical and other tables interspersed through the book, which will be of great service, especially to the Chinese.

This valuable work ought to be in the hands of every Chinese pastor, evangelist, preacher, seminary student, and Sunday-school teacher. And foreign missionaries would find much help in reading it.

While some might not agree with all that is found in this commentary yet we feel sure that all would appreciate its value. It does not attempt to explain everything, but it gives much valuable information, and is highly evangelical and practical in its teaching.

D. H. D.

福音讀本 GOSPEL READER. *Trinity College Book Store, Ningpo. Price 3 cents.*

This little book, prepared with special reference to the needs of primary schools, consists of 100 lessons brought within the compass of 25 Chinese or double pages, and sets forth the birth, parentage, and the leading events of our Lord's life, His crucifixion, resurrection and His commission to the church, as recorded in the Gospel of Matthew, chapters i: 18 to vi:15, and Mark xiv to xvi. The text is easy Wen-li. On the first page I find 聖神 for Holy Spirit. As the book is designed for use in mission schools, it would have been better had 聖靈 been used, a term generally accepted by the missionary body. On page 6 there is the omission of the character 亞 in the name of Abraham.

In our Lord's prayer, page 13, where it reads, 我免人負求免我負...if the text of Matthew is to be followed it should read 求免我負如我免人負.

The style is easy and clear, and the printing well executed. I have no hesitancy in commending it for use in the various mission schools. The chief advantage in its use will be found in its being arranged in short lessons, each one giving some particular feature of the life of Jesus, thus making it easy for the pupil to memorize these important events.

D. H. D.

畢查但 Life of Lord Chatham (Pitt the Elder). *Translated by* Mr. Hu I-ku and Mr. Yin Pao-lo. *Edited by* Dr. Timothy Richard. *C. L. S 25 cents.*

畢維廉 Life of William Pitt (Pitt, Junior). *Translated by* Mr. Yin Pao-lo. *Edited by* Dr. Timothy Richard. *C. L. S. 25 cents.*

格蘭斯頓 Life of W. E. Gladstone. *Translated by* Mr. Chang Wei-chin. *Edited by* Dr. Timothy Richard. *C. L. S. 30 cents.*

美國宗教家勞遮威廉傳 Life and Times of Roger Williams. *Translated by* Rev. Jacob Speicher. *Edited by* Dr. A. P. Parker. *C. L. S. 12 cents.*

西方戰史 A Short History of War and Peace. *By* G. H. Perris. *Translated by* Loo Heng-seng. *C. L. S. 40 cents.*

寢兵大幻辨 The Great Illusion. *By* Norman Angell. *Translated by* Yin Pao-lo. *C. L. S. 40 cents.*

All intelligent friends of China, both Chinese and Western, must realize that, next to the spread of true national religion, to exalt and fulfil all moral relations, human and Divine, China's most pressing need is for a sanely wise statesmanship, both in domestic and international regions, to gain the pacific and harmonious development of all national interests. And in the light of this need, these new issues of the Christian Literature Society will be found to be timely and valuable.

Statesmanship of any commanding order must be born in the man, not manufactured in him by rules and precedents. But those who aspire to statesmanship in New China (and their name is legion) need to familiarize themselves with the lives of the master-spirits among the statesmen of the world. even as all artists, of whatever grade of talent, need to put themselves to school among the masters of their art, before striking out their own mode of work. The above lives of three great British statesmen of the stirring Georgian and Victorian times, with their wisdom and their mistakes calmly portrayed, are well written and fluently translated. And "The Apostle of Soul Liberty," Roger Williams, is well worthy a place in this "World's Leading Statesmen" series.

The other two books are likely to attract great attention, if well advertised. In August 1910, a leading article in the *Ta Tung Pao*, summarizing Norman Angell's great work, was reprinted with a fine introduction as a leader in two consecutive issues of a prominent Chinese daily of Shanghai. And the work of G. H. Perris, approaching the ethics of peace and its victories from an historical standpoint, and crammed with interesting facts, is of a highly useful order.

W. A. C.

世界和平論. "On General Peace." *By* Dr. Gilbert Reid. *C. L. S. 12 cents.*

This work seems to be a collection of addresses on this subject given at the first and second "World's Peace Conventions." The first is by President C. W. Elliot and the second by James Brown Scott, the U. S. delegate to the second convention at the Hague.

These addresses are followed by a statement of the "world's" expenditure in armaments by A. S. Johnson.

A chapter is given to the progress of International Law and the book closes with a short essay by Mr. 梅殿華, dealing with the subject as a whole. As a help to Chinese students who wish to study this subject this work should be of considerable value.

The appalling figures in connection with the expenditure on armaments should be a warning to Young China, but one fears that the example of "the powers" will be too much for them and that they in their turn will follow the fashion.

J. V.

瑞典王沙爾第十二傳. Voltaire's History of Charles XII, King of Sweden. (*Everyman's Library Series.*) *By* Winifred Todhunter. *Translated into Chinese by* Loo Hêng Sêng. *C.L.S.* *60 cts.*

A very nicely printed volume of 254 pages, (行 type), on white rice paper. This work is divided into 8 chapters which are again divided into many subsections dealing with various aspects of the life of this famous king and warrior.

The Chinese student after reading this volume will have a better idea of the state of things during that period in Sweden and the surrounding states.

The style is easy and attractive which will doubtless add to the pleasure of reading.

J. V.

古政與聖教之關係. Some Events in Early Church History to the IV Century." *Translated by the* Rev. J. Wallace Wilson *and* Mr. 張宗侯. *C.L.S., Shanghai.* *20 cents.*

This book is printed in clear bold type, on good white foreign paper, with an attractive colored cover.

There are thirteen short chapters :

1. The world prepared for the Church.
2. The Roman Empire from Augustine to Constantine.
3. Nero's persecution of the Christians.
4. Pliny's Letter to Trajan, and the Martyrdom of Ignatius.
5. The Rescript of Hadrian and the Martyrdom of Polycarp.
6. The merchantman seeking goodly pearls. Clement and Justin's Narratives.
7. The Churches of Egypt and Africa.
8. Martyrdom of Perpetûa and Felicitas.
9. Progress of the Church : martyrdom of Cyprian.
10. The Diocletian Persecution.
11. The Relations between Church and State.
12. Church Buildings : the catacombs.
13. The Empire from

Such a work as this should be of great value to those engaged in Bible school teaching and every pastor should possess a copy in his library. This work is a welcome addition to the all-too-small supply of books on this subject.

J. V.

PROGRESSIVE LESSONS IN THE CHINESE WRITTEN LANGUAGE, *By* T. L. BULLOCK, M.A., *Professor of Chinese in the University of Oxford. Published and sold by Kelly & Walsh, Ltd. Price six dollars.*

This excellent book, first issued in 1902, now appears in a new and enlarged edition (1912). It seems strange that so good a book should not have become better known in the ten years since it was first issued. The scope and plan of the work are well expressed in two sentences from the preface: "It is specially to aid the beginner who wishes to go straight to the literary language, that these exercises have been compiled; though it is hoped that other students may be able to work through them with advantage. . . . The exercises are progressive, commencing with the commonest characters and the simplest of sentences."

It should be said that the author has succeeded admirably in making the exercises really progressive, a thing by no means always accomplished in the preparation of text books for the study of Chinese. The hope that other students may be able to work through them with advantage is well founded, for the students beginning *Wen-li* who would not find these exercises valuable must be rare indeed. One of the first things to be noticed in an examination of the book is the large number of quotations from the classics introduced almost from the first. Many of those comparatively few easy sentences which so delight the student who is beginning to read the classics because he can really understand them, have been collected here. They, as well as the dispatches composing the latter part of the book, are real *Wen-li* as it is written, whether we like it or not.

The principal change in the new edition is the substitution of longer and connected passages in the first part of the book for the short and unconnected sentences of the old edition. The number of exercises has been increased and there is an interesting chapter on "Chinese Characters" introduced near the beginning of the book. A minor improvement seems to be the elimination of the word "Chinaman." The plan used in Ex. 8 where the character 者 is used in many different ways in the same exercise is a good one and might well have been used more extensively.

The translations which accompany all the exercises have evidently been done with great care and, in most cases, with happy results. The beginner is, however, almost sure to be at a loss to understand the changes which occur in the mood, tense, person, and number of the verbs in the translations. He is told in notes on pages 36 and 37 that the articles, conjunctions, the copula, pronouns, signs of the plural, signs of tense and of voice are often omitted, and that he must be prepared to find words which he knows as one part of speech employed as some other. But for all that he is likely to wonder why the translator uses an imperative mood in one sentence and an indicative in the next, or a present tense in one sentence and a past tense in another. The first, third, and seventh sentences in Ex. 15 will serve to illustrate this though others would do as well. That is to say, the student will wish he might know why 彼此相親相愛 is translated as in the third person, past tense, indicative mood, while 三思而後行 is translated as in the imperative. And similarly he will ask why 其身

正而天下歸之 is not translated as a simple statement of fact in the past tense rather than as a conditional sentence. In some cases the guiding principle seems to be the meaning of the passage in its context in the classics, as was hinted in a note in the old edition (page 23) strangely omitted in this. But in many cases no reason for the choice is apparent, and if there is a good reason the beginner would be helped to know what it is, and if it is a mere matter of the translator's taste it would be a kindness to let the student know it.

It seems a little strange that the colors (page 35, sentence 12) and the "elements" (page 36, sentence 20) are not in their usual Chinese order, but these are mere trifles.

The work of the publishers, except in the matter of fixing the price of the book, is beyond all praise. Especially to be noted is the care that has been taken to have the sentences so arranged that each can be read without the necessity of turning a page.

Though this is a more expensively prepared book than the one on "Elementary *Wen-li*" reviewed in the February RECORDER, it is difficult to see why this should cost three times as much as that. It seems to the reviewer that if the price were a third (or even more) reduced the sales would be proportionately greater. At any rate one would feel more like advising every missionary to be sure to get the book.

J. W. CROFOOT.

Correspondence

LANGUAGE STUDY AT MOKANSHAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you please announce in the April number of the RECORDER that those who are interested in the subject of Language Study at Mokanshan this summer are invited to write to me about it?

Though no definite promises are made at present, it is likely that there will be a group of people studying the Geography and History of China, under the leadership of Dr. J. W. Davis of Soochow, and a group reading "The Fortunate Union." Probably also a group will do some easier reading. It depends on what people wish to do, and if those who wish to work will write early it will facilitate the making of definite plans.

Yours very truly,

J. W. CROFOOT.

SHANGHAI.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your February issue of the RECORDER I notice, with regret, that you insert my name at the foot of the condensed translation of the Regulations of the Association of Chinese Socialists. I would like your readers to know that I am not connected with this movement. The real promoter is Mr. Kiang Kang-hu.

I am,

Yours truly,

C. M. CH'ÊN.

ANGLO-CHINESE BIOGRAPHY. A SUGGESTION.

To

Dr. TIMOTHY RICHARD,

General Secretary,

Christian Literature Society.

SIR :—With reference to our conversation on the 15th instant, I beg to inform you that after many years' study of the works of various foreign scholars on matters connected with China and the Chinese, I long ago became convinced that the productions from the pens of missionaries were most useful and contain favourable views regarding our country and its people.

I commenced this study in 1893. The first book I had the honour to read was the "Middle Kingdom" by Dr. S. Wells Williams who, though afterwards secretary to the U. S. Legation at Peking, was at first a missionary in Canton for several years. After searching for some time, the next book I obtained was the Translation of Chinese Classics by Prof. James Legge, and this well-known sinologist, as far as I remember, was also a missionary in Hongkong for some years.

Prior to the Chino-Japan War, when I was very young, I had already read from time to time with great interest the publications of your Society which was then known as the "Society for Diffusion of Christian and General Knowledge amongst the Chinese," especially "Essays for the Times" (時事新論) by yourself and "A Review of the Times" by Dr. Y. J. Allen (萬國公報). Between the years 1896-7, when discussing questions of reform by translating books with my intimate friend, the late Tang Sze Tong (譚嗣同), I was frequently told by him that the publications of your Society were one of the most important factors of our reform movement. This generous advice I shall bear in mind for ever.

Space and time do not allow me to dwell at length on the many good results of Dr. John Fryer's scientific magazine and Dr. W. A. P. Martin's International Law, as well as various other missionary works on different subjects.

Touching on the question of the memorable Revolution of 1911, although I am not quite sure whether or not it has a direct connection with missionary works, yet I must point out that both Dr. Kerr and Mr. Cantlie were missionaries.

It is for the above mentioned reasons I venture to suggest that an Anglo-Chinese Biography for all Protestant missionaries who have done good for us, from Morrison down to the present, be prepared and published by your Society, with their books mentioned in detail in order that they be respected and remembered for ever.

Hoping you will lay my letter before your honourable colleagues and let me have a favourable reply at your earliest convenience,

I remain,

Yours faithfully,

(*Signed*) CH'ÊN KUO CH'UAN.

MISSIONARIES AND THE HIGHER CRITICISM.

To the Editor of

"The Chinese Recorder."

Dear Sir: It seems well that leaders of religious thought should understand the position taken by those who devote themselves to the historical criticism of the Bible, for "Knowledge is power," and the more fully the Lord's servant is informed on any subject the better he is qualified to reject or accept what is taught by others.

But I do not quite agree with the writer of the article in your March issue on this subject, when he says that the attitude of religious leaders and teachers towards the so-called higher critics of the Bible should be sympathetic—unless by sympathy he means sharing with unfeigned sorrow their intellectual difficulties, for we ought to sympathize with them thus far. But I do not sympathize with them in their work for this reason. These men approach the sacred Scriptures, which the Christian knows to be inspired of God, from the agnostic and sceptical point of view. In reading our Scriptures in order to "criticize" them, they act on the same principles which govern historical students in the study of profane history. For instance, George Grote, the well-known English historian of Greece, was guided by two basal principles in studying Greek history. "First, that quite the rarest feat of the human mind is anything approaching pure invention; but that, secondly, scarcely less rare is a recital, however securely founded in history, which does not contain some elements of invention." The conclusion the historian inevitably reaches, therefore, is that some of the Greek writing and traditions to which he had access are facts, and some of them fiction. Consequently, it becomes easy to regard the miraculous in such writings as myth and legend having no foundation in fact. There is no objection against profane historians dealing with merely human writings in this way; but has not the Christian a right to object to God's word being brought down, say to the level of Greek literature, for critical purposes? The simple application of such a principle to Scripture, if done in earnest, implies doubt and irreverence precisely where these ought not to exist, and for the time being surrenders the Christian position. If one has not accepted the Scriptures as inspired of God, how can he be an established Christian? And how can he allow the verity of Scripture to be seriously challenged without allowing his Christianity to be shaken?

The "Historians' History of the World," published by the *Times*, London, would be probably regarded as conservative. Its scholarship is unquestionably up to date. The following extract, then, from that work may be justly regarded as a result of the historical criticism of the Bible.

In Vol. I, page 24, I read these words:—

"It is important to bear in mind the attitude of our predecessors in the field of historical writing regarding the ever interesting problem of cosmogony. It was not alone the ancient Hebrews who thought that they had solved the problems. Indeed, as we shall see, the Hebrews were rather the purveyors than the originators of the story of cosmogony which they made current; and every other nation when it had reached a certain stage of mental evolution, appears to have originated or borrowed a set of chronicles which, as adapted to the use of the nation, explained the creation of the earth and its human inhabitants in a way very flattering to the self-love of the nation giving the recital. *No one to-day takes any of these recitals seriously*, as a matter of course [Italics are mine]; but on the other hand they possess an abiding interest as historical documents. If for nothing else, they have interest as illustrating the advance of human knowledge during the comparatively brief period since these strange recitals found currency." This rather tedious extract is a fair specimen of the historical principles of profane historians applied to Scripture, and of course Old Testament miracles in this Vol. I of the "*Times* History" freely go by the names of myth and legend. But is it true to say, for instance, that no one to-day takes the Hebrew recitation of creation seriously? And do we missionaries in China desire that our children should be taught such a thing?

I would like to point out to your readers the principle which is given to guide the Christian in the study of the Old Testament. It is undoubtedly the principle which guided the Lord Jesus and His Apostles. It is a very different principle from that which governs the so-called higher critics. This principle is contained in the following words:—

"*Knowing this first*, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Peter i: 20, 21. It was by allowing a principle like this to guide them and never by the higher criticism principles that the writers of the Scriptures attained to that experience which your contributor rightly commends so much in his article in your March issue. But observe the words I have italicised: "*Knowing this first.*" Scripture is to be read with that certainty which faith gives and, *a priori*, the questioning and uncertainty which mere "criticism" involves, is disallowed from the nature of the case. This principle disallows, for instance, such a question as to whether Mark modified the actual teaching of Jesus in order to suit his hearers. We disallow anyone to take liberties with that which we reverence and love. It is because the historical critics have brought the Old Testament Scriptures down from the high plane on which Christ and His Apostles have placed them, and treat as human that which is avowedly divine, that Christians should be on their guard against such critics.

Yours sincerely,

THOMAS HUTTON.

The subject matter for this issue of the Recorder was already in type when it was decided to devote this number to the National Conference. The late meeting of the Conference and delay in getting material accounts for the late appearance f the magazine.

Missionary News

A Proposal to Change the Market Days of Rural China

Perhaps in more than half of China the people do their trading at what are called (集) markets. These markets are desolate enough on idle days, but market day finds men in "oceans and mountains," busy, blue-coated throngs of them.

It is the custom in most of these towns to have four market days in ten days. Of course no note is made of the Lord's Day. So it follows that nearly every other Sunday is a market day. It is almost impossible for a poor Christian, and especially a trader, to observe the day properly.

It is proposed that the *markets be made* to *conform to the three odd* or *the three even days of the week.* It would then have almost the same number of busy days as at present, that is twelve markets in twenty-eight days; and not as now, twelve markets in twenty-nine or thirty days.

There is a very real opportunity to-day to get this reform carried through by the new-party men. The new government has ordered a change to the solar calendar, that they may be in line with the leading nations. Pessimistic remarks are made to-day about the new government's failure thus far to carry this point.

The new men are naturally sensitive about it, for in nearly every dynastic change, there has been ordered a rectification of the calendar. Conformity to this change is a proof of the power of the ruler. The new government cannot fail to force the new calendar on the people without losing much prestige.

The market days as yet conform to the lunar calendar and perhaps half of China remembers the day of the month by the market day. So the new government will very soon be forcing the markets to use the solar calendar. Now here is the strong point of our argument. It will *not be convenient* for the *markets* to *conform* to the *solar calendar* on *their old system*—for in the new calendar there is one month of twenty-eight days and seven months of thirty-one days—and so bring confusion by making markets on consecutive days or skipping as much as three consecutive days. This is the *church's great opportunity* to suggest as *widely* as *possible* the *weekly period* instead of *the decade* and show how it will make market periods very regular and also provide a way for the people to *easily change* to the *new calendar.* The week days will be easy to remember, and besides, the new calendars all publish the "star day" or "worship day" i.e., *The Week.* If the markets are changed to the days of the week it is safe to predict that the half of the people will forget the lunar calendar in six months. The government's point will be carried and the church will reap an untold advantage. As one of our workers put it: "This alone would be worth all the blood of the revolution." We are presenting this matter to the new men and it meets with unanimous approval. We are planning to have it presented in the Magisterial Chamber (縣會) and some influential men are pushing it through representatives in the provincial assembly at Nanking.

The whole missionary body will of course welcome a movement that will aid the members of the church to observe the Lord's Day. This movement means so much to the rural population of China and especially that part of China that lies north of the Yangtse, that it is worthy of the most earnest effort.

May we not be allowed to suggest that the missionaries in every section where these market conditions prevail, see to it that this market plan is offered to the new party? Future local conditions will be determined by what is done in this the day of change.

The real crux of the problem is in moving the torpid, conservative, old market elders. A further argument that will have weight with them would be that the towns that adopt the solar calendar and hold markets according to the old plan will on account of the irregular days in the longer months, lose five or six market days in the year, and there appears no way to avert this loss, while the towns that hold markets according to the week will gain seven or eight markets in the year—a comparative gain of a dozen markets to the town that adopts the proposed plan.

Before the different markets get synchronized and fixed according to the new calendar is the time of all times to make the suggested change.

Rev. W. F. Junkin, D.D., or the undersigned will be glad to send sample copies of sheet tracts on this subject in Chinese to those who wish them, and will be glad to furnish further items about the progress of the movement here.

B. C. PATTERSON.

SUTSIEN, KIANGSU.

Christianity and Socialism in Kiangyin.

A friend who has made an intimate study of social and industrial problems in England wrote me, not long since, that he believed Christian socialism would be the final solution of the present conflict. We should, of course, prefer to hear his definition of this panacea before endorsing his conclusion: for we have learned to be somewhat wary about admitting any form of socialism to too close fellowship with what may be properly called "Christian."

Having expressed this conservative attitude, it may sound inconsistent to state that Kiangyin Station has made advances to the new order of socialists that has sprung up all over the land! And more startling still will be the information that we have *adopted their platform!* Lest we be laid hold of for heresy, let me hasten to say that the "platform" in question was made of wood throughout and was of such a substantial type as to be beyond criticism.

Nearly two years ago, when large sections of China were in the grip of an awful famine, the teachers in our boys' school and the medical students conceived the idea of holding a concert—to which there should be an admission fee—for the purpose of raising funds for the benefit of the famine sufferers. When some of the leading men of the city heard of this plan they extended an invitation to us to give the performance in the largest hall in the city, which is often used on big public occasions. We were, of course, only too glad to avail ourselves of the opportunity and we were doubly gratified when one of the more prominent city schools volunteered to take part in the program. The concert was pronounced quite a success and a goodly sum was realized for the relief of the needy.

Since that day our relations with the better class of the people of Kiangyin have become more and more friendly: they have patronized our schools as never before and we have enjoyed most pleasant social intercourse with some of the best families of the city. This led the writer to hope that the day would come when this large hall, referred to above, might be used for the proclamation of the Gospel of Christ to these perishing multitudes.

As the Chinese New Year drew near, we felt strongly moved to make an effort to hold evangelistic meetings in this large auditorium. The request was sent in with many misgivings, but greatly to our gratification it was granted without the slightest hesitation. This hall is in the same enclosure with the "City Temple", the greatest stronghold of idolatry in this whole section. Since the Revolution it has passed under the control of the "She Hüi T'ang (社 會 黨), the new order of Socialists which is announcing itself everywhere. A few days since, the writer asked one of the well informed men of the city what were the leading tenets of this society; the reply was that they stood for a levelling of the rich and the poor and a division of wealth—which has a very familiar ring about it. He went on to say, however, than when Sun Yat-sen was in Kiangyin, not long since, he told the leaders of this organization that one hundred years would be required to accomplish their ideals. Some of Dr. Sun's public utterances have seemed to indicate that he was somewhat imbued with socialistic ideas. If he allows himself a margin of one hundred years for their development, though, there is no immediate occasion of alarm.

Happily, our Kiangyin socialists did not require us to accept their constitution and by-laws in order to secure the use of their fine hall. This building is situated in the very heart of the city, which made it easy for the people to come to us from all quarters. And they came; we could not count them accurately, but we feel sure that from 800 to 1,200 people attended our meetings, daily.

For several weeks we had been training choirs in our two schools and our boys and girls added greatly to the interest in the services. The church organ was moved in for the occasion and the Victor gramophone—for which we had a number of sacred records—always won close attention. We were also glad to avail ourselves of the opportunity to distribute Christian literature. In addition to calendars and tracts, we had 1,500 copies of a Chinese national hymn printed and given to the people as they entered the door. This hymn embodied a prayer for the Christianization and prosperity of the land, and the audience had the words before them, as the Christians sang it forth most heartily.

A Presbyterian pastor, 諸先生, from Soochow, took the leading part in the preaching and met with great acceptance on the part of Christians and unbelievers alike. Close heed was given to the preaching of the truth and more than sixty names were given in as inquirers. We feel, however, that the results of such a series of meetings can not be estimated by the number of those who expressed an interest: no doubt, waves of spiritual influence were set in motion, there, that will radiate throughout the whole city. Our hope and prayer is that a rich harvest of souls may be gathered in.

LACY L. LITTLE.

Kiangyin, China.

C. I. M. News.

Yangchow, Kiangsu:—Mr. J. H. Edgar writes on the 13th of March as follows:—

"I baptized a man named Feng-ü-ch'uen this morning in the presence of almost all the Christians. Mr. Feng, who is a native of Shantung, was formerly a Republican soldier; but during the fight at P'u-k'eo he was badly wounded, and finally only recovered at the expense of his right leg. Whilst in the hospital he had a vision, when Jesus appeared to him and promised to spare his life. This so impressed him, that on recovery he anxiously enquired about the way of salvation, and after instruction in various quarters, associated himself with the South Gate work. It is a pleasure to hear his testimony, and I trust God will bless it wherever he goes."

Shang-ts'ai, Honan. In a letter dated February 21st, Mrs. G. A. Anderson writes:—

"We have been in Shang-ts'ai about three weeks. After our arrival, it was arranged that we should hold two separate Bible schools for the men and women. The women's Bible school was first held, and commenced on Sunday, February 9th. The chapel was crowded with women at the morning service. After Mr. Chang, the evangelist, and I had preached to the women, a communion service was conducted by Mr. Anderson, who put before those present a scheme for the starting of a boys' school, as also for the opening of a preaching hall in a busy part of the town, and 120,000 cash was promised before the close of the meeting. On Monday morning the classes began: there were ten women present, some of whom stayed all the week, whilst some had to return home the following day; others, however, arrived on Monday and Tuesday. We were interrupted in the mornings of the first two days by crowds of women who came to see the foreigner, and we made use of the opportunity of preaching the Gospel to them. They listened with interest and attention, many staying for about two hours. On Monday afternoon the Bible class was attended by twenty women; on Wednesday morning fourteen were present. All worked hard at the memory work, and were most attentive at the Scripture classes. As some of the women had but little knowledge of the Scriptures, it was necessary to take the same subject two days following; the second day they got a more intelligent grasp of the lesson, and were able to answer questions.

Missionary Journal

BIRTHS.

AT Hwangchow, January 13th, to Rev. and Mrs. F. A. WENNBORG, Swedish Missionary Society, a daughter (Karin Sigrid Kristina).

AT Yiyang, Hunan, January 21st, to Rev. and Mrs. OLAV DALLAND, Norwegian Missionary Society, a son.

AT Shekichen, February 6th, to Mr. and Mrs. H. S. CONWAY, C. I. M., a daughter (Phyllis Ruth).

AT Kingchowfu, February 7th, to Rev. and Mrs. I. W. JACOBSON, Swedish American Missionary Covenant, a son (Roland).

AT Shanghai, February 21st, to Mr. and Mrs. E. E. BARNETT, Y. M. C. A., a daughter (Eugenia May).

AT Fancheng, Hupeh, March 6th, to Rev. and Mrs. CHRISTIAN STOKSTAD, Hauge Synod Mission, a son (Evan Ludwig Robert).

AT Shanghai, March 14th, to Mr. and Mrs. THEODORE LESLIE, C. L. S., a son (Theodore William).

DEATHS.

AT Cambridge, February 4th, ELSIE, the beloved wife of Dr. S. LAVINGTON HART, of Tientsin.

AT Chengtu, March 12th, MARY E. SIMISTER, M. E. M.

ARRIVALS.

February 14th, Mr. and Mrs. A. HAHNE and Miss M. BJÖRKLUND (ret.) and Miss S. H. A. WIBELL; all C. I. M.

February 19th, Rev. KARL LUDWIG REICHELT, Norw. Miss. Society (ret.); Mr. M. O. HAVSTAD, Norw. Miss. Society.

February 24th, Miss E. K. HOOPER, C. I. M.; Rev. and Mrs. A. TJELLSTRÖM and four children, (ret.); Rev. and Mrs. N. KULLGREN and child, (ret.); Mr. F. RYDGARD and Miss H. JOHANSSON; all of Swedish Mission Society.

February 26th, Misses MANGER, WOODS, LEWIS, all English Baptist Mission, (ret.); Mr. ARNDT and family, American Lutheran Church.

March 3rd, Rev F. D. GAMEWELL, D.D., and Mrs. GAMEWELL, M. E. M., (ret.); Rev. C. W. ALLEN and family (ret.); Misses DAVIES and HELPS (ret.), all Wesleyan Mission.

March 9th, Rev. and Mrs. WALLACE, Can. Meth. Mission (ret.).

March 10th, Dr. LOOTELL, and Rev. G. LOVELL and family, all Am. Pres. Mission (ret.); Mr. and Mrs. KENNINGTON, Christians Mission.

March 11th, Mr. and Mrs. G. A. ROGERS and child, and Messrs. M. L. GRIFFITH and C. H. STEVENS, (ret.); all C. I. M.

March 12th, Dr. F. F. ALLAN and family, Can. Meth. Mission (ret.); Rev. G. P. BOSTICK and family, South Bapt. Mission, (ret.); Dr. ANNA HENRY, (ret.) and Miss HARRISON, Can. Meth. Mission.

March 13th, Misses M. E. BOOTH and R. J. PEMBERTON (ret.). Both C. I. M.

March 15th, Rev. H. G. BROWN, Can. Meth. Mission, (ret.).

March 18th, Miss A. HUNT, C. I. M. (ret.).

DEPARTURES.

February 21st, Rev. W. N. BREWSTER, D.D., M. E. M., for U. S. A.

February 27th, Rev. H. W. HOULDING, South Chihli Mission, for U. S. A.

February 28th, Mr. and Mrs. H. T. FORD, C. I. M., and child for England, via Siberia, and Mr. G. WALENTIN, C. I. M., for Sweden, via Siberia; Dr. and Mrs. S. O. MCMURTRY, Can. Pres. Mission, for Canada; Mr. and Mrs. E. OSNES and three children, Norwegian Lutheran Mission; Miss K. JOHNSEN; Miss M. FREDRIKSEN, American Lutheran Mission.

March 7th, Mrs. H. W, LUCE and family, Am. Pres. Mission, for Germany.

March 11th, Miss B. L. FREWER, C. M. S., for England.

March 14th, Miss E. R. WHITE, C. I. M., for England; Miss JESSIE V. ANKENEY, and Miss ROSE E. DUDLEY, both M. E. M., for U. S. A.

March 15th, Mr. and Mrs. H. J. MUNGEAM, C. I. M., for England, via Siberia.

March 16th, Mr. and Mrs. GEORGE HOWELL and child, and Miss R. E. OAKESHOTT for England, via Siberia; all C. I. M.

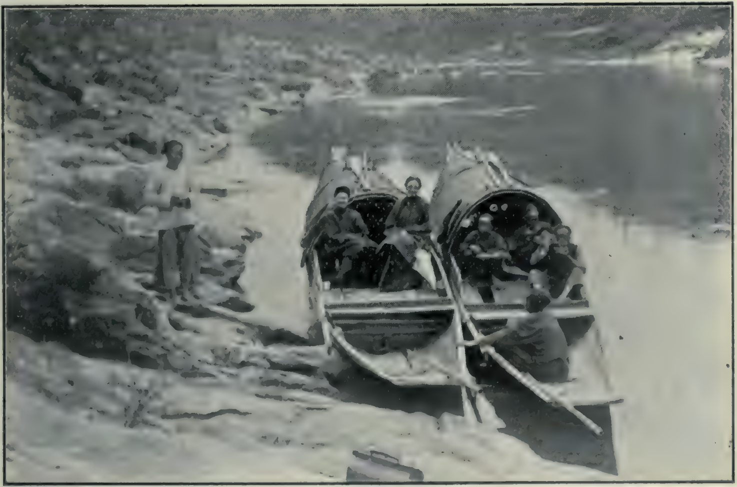
March 20th, Mr. and Mrs. H. J. SQUIRE, C. I. M., and two children, for England, via Siberia.

March 21st, Mr. F. S. BROCKMAN, Y. M. C. A., for America.

March 25th, Miss CRAWFORD, M.D., Wesleyan Mission, for England; Mr. and Mrs. C. L. BOYNTON, Y. M. C A., for America.

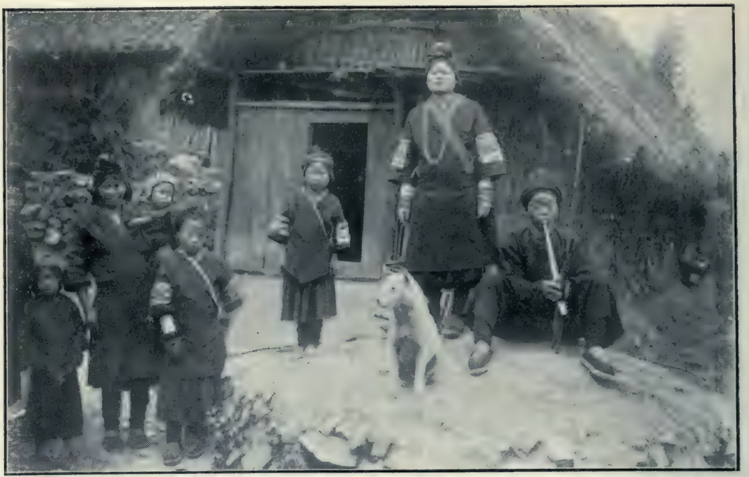
March 29th, Mr. and Mrs. H. A. MORAN, Y. M. C. A., for America.

"OUR SMILER" BLACK MIAO.

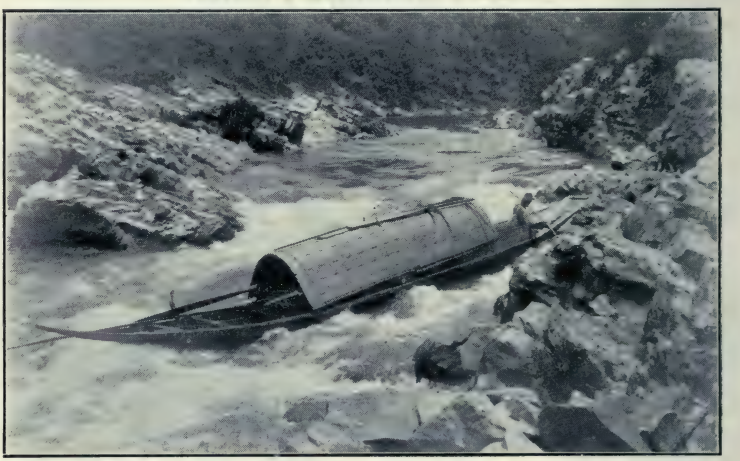


TRAVELLING IN THE "BLACK MIAO" COUNTRY. THEIR TRICKY LITTLE BOATS.

(Photos by Mr. Robert Powell, C. I. M.)



A "BLACK MIAO" CHRISTIAN, HIS WIFE, AND HIS HOME. HE IS PLAYING A MUSICAL INSTRUMENT.



THE RAPIDS IN THE "BLACK MIAO" COUNTRY.

THE OPIUM IN FLOWER, "BLACK MIAO" COUNTRY.

(Photos by Mr. Robert Powell, C. I. M.)

THE CHINESE RECORDER

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VOL. XLIV MAY, 1913 NO. 5

Editorial

The Evangelistic Value of Missionary Institutions.

THE original purpose for which the Mission Boards were organized was strictly evangelistic. The scope of the methods used has widened considerably; the purpose, however, remains the same. This has recently received considerable emphasis. The social, educational, medical, and philanthropic phases of mission work all converge towards the great aim of redeeming men. The articles in this issue are intended to give a somewhat comprehensive idea of the way in which this evangelistic aim is being carried out in several phases of Christian activity. While much now being done aims at temporal conditions—and in so far is a reply to those who criticize the Churches for failing to make religion fit daily life—yet the great ideal of the salvation of the Chinese has more stimulating power than before. The work now being carried on under the auspices of the Missions and the Boards ought to lead the Chinese to see that Christianity is not a religion of the monastery, the temple, or the shrine alone, but of practical daily effort. The Chinese do not lack ideals of character, or appreciation of the place that religious ceremonial ought to take in the affairs of men, or a certain realization of the coming world, but they have not yet seen the vision of how true religion puts men to work for the good of their fellows, with more zeal even than for the securing of their own happiness in this world or the next. The confidence that mission institutions now enjoy furnishes an opportunity for presenting Christianity in all its varied phases of activity which has never been surpassed. The mission institutions scattered all over China are but the natural outcome of the life which is the source of all Christian effort. They are in themselves an unanswerable apologetic. All the varied interests now being carried on under the auspices of the Missions are but parts of the one presentation of the Gospel.

* * *

Work among Students.

THREE articles draw special attention to work among students, each presenting a different phase of this important activity. That by Mr. Munson on "Mission Schools and the Chinese Ministry" shows, in addition to the special topic that it treats, the fruitfulness of Mission schools in the production of a leavening Christian influence throughout the ranks of society. In our commendable eagerness to see the ranks of the ministry filled we are apt to over-look the influence of those Christian students who do not become preachers. To develop a student like the Tungchow College graduate who opened up one whole government school to Christian influence is worth the investment of almost any quantity of material resources. The article by G. D. Wilder on "Evangelistic Work in Mission Schools and Colleges" suggests lines of activity that are possible even before the students have graduated. Such practical application of evangelistic ideas will not only make institutions a live centre of direct evangelism, but will also create a habit of active participation in Christian work that will be a supplement of increasing value to the work of the churches and of the regular ministry. Consecrated laymen are needed in greater numbers even than those who devote their entire time to Christian work. We are glad, too, to be able to bring our information along this line up to date, in our report of "Work for Government Students," carried on by Dr. J. R. Mott and Mr. S. Eddy, which is given in our Missionary News Department by W. E. Taylor, the organizing secretary of the movement. Who can measure the results of having thirty-five thousand different men in fourteen centres listening eagerly to the Gospel message? That seven thousand and fifty-seven of these should take a step in the registration of their names that showed a desire to move toward the Christian life is an indication of a coming revolution greater in its significance than that which has just ushered China into the greatest epoch of its political life. It has been remarked that the results of these meetings are but the reaping of a century's sowing. No class of society has first claim on the attitude of the missionary body, and yet there is a significance in leading the students, who are also the thinkers, into living relationship with Christ, that does not always exist in like measure in connection with those won from other branches of society.

* * *

The Christian Ministry in China.

It is extremely encouraging to note that the criticism that mission schools are not giving sufficient results in supplying candidates for the ministry has not as much foundation as has been supposed. Judging from Mr. Munson's remarks in regard to this matter it looks as though the tide has turned. The work of such men as Pastor Ding Li Mei and the encouraging growth of the Student Volunteer Movement in China indicate that the need for men to devote their *entire time* to Christian work is being felt more strongly by the Chinese. The work done by the missionaries, among other results, has greatly increased opportunities. This calls for an immediate response on the part of the Christian students in China to take up that portion of the burden which is already beyond the strength of their Western colleagues. It may be well for us, when speaking of the needs of the ministry, to take care not to over-estimate the significance of the apparent smallness of the number of candidates for the ministry, for it is possible that a careful comparison between the number of men in schools in the home-lands who go into the ministry, and the number of those who go from Christian schools in China might not be entirely to the discredit of the work in China. Whatever have been the conditions in the past we certainly seem justified in being optimistic about the future. We need to keep in mind that one essential in inducing Chinese students—or for that matter anybody—to go into the ministry is that the missionaries themselves must be, to use Dr. Maxwell's phrase, "keen on souls." Another important thing to remember is that the call to the Christian ministry, while complex, is yet, when given by God Himself, distinct and clear.

The Future of Mission Institutional Work.

THE last decade has for many missions been a period of expansion in the erection of plants for institutional work. That there will yet be considerable development in the establishment of mission institutions goes without saying; nevertheless, to some extent the extensive development of mission work has run ahead of its intensive development. In consequence, the immediate future will certainly call for greater attention to the equipment of what we have, rather than to the increasing of the number of institutions. The quality of work done in all these institutions will have to keep pace with the new ideals that are spreading so rapidly throughout China, and more than one phase of Christian work in China may find it wise to follow, temporarily at least, the example of the China Medical Missionary Association in deciding to perfect in a large measure what is already established before seeking to enter new fields. The Chinese, too, are rapidly learning many of the lessons that their foreign colleagues have tried to teach them, and we may expect that there will be an increasing number of Chinese who will for themselves establish institutions for the good of their own people. And not only do we desire the Chinese to co-operate with their Western colleagues in carrying on mission institutions already established, but we desire them to do these things for themselves, for how otherwise will the needs of the masses of the people be met? The mission institutions thus far in operation are only touching the fringe of the problem. For every one that has been benefited through Mission institutions, there are hosts that hardly realize that such benefits exist. It is a tremendous privilege to be in China and to have a part in planning for such needs as this!

* * *

Missionaries and Historical Criticism of the Bible.

IN reply to the letters in this and the last issues of the RECORDER which discuss the question raised by Dean Bosworth's article on "What should be the Attitude of Missionaries towards the Historical Criticism of the Bible," we wish to say, that it is not our intention to lend the columns of the RECORDER for purposes of a controversy on the issue involved. For this reason the number of letters published in regard to this subject will be strictly limited. It should be kept in mind, moreover, that in publishing such articles the

Editorial Board is not necessarily advocating any views contained therein. There is a feeling, however, that unless opportunity is given to bring to the attention of the missionary body some of the established modern view-points the RECORDER will lay itself open to the criticism of allowing only an *ex parte* representation of such matters. In general, in the past the articles dealing with like subjects have tended to lean to the conservative side. The article in question, and another somewhat similar one that will be published later, are given a place in the columns of the RECORDER because such articles deal with problems that are vital for a growing portion of the missionary body. Those who believe fully in the more modern view-points which have arisen out of the historical criticism of the Bible are entitled to some representation in the columns of the RECORDER just as much as those whose views are still conservative. It is a fact that so-called "liberal" views are becoming increasingly prevalent, and we should be sympathetic to the extent of attempting to understand them: reception of such views, however, is another question altogether, and one with which the individual conscience alone can deal. The RECORDER wishes to serve its *entire* constituency, and to keep them in touch—without intending to favour one side or the other—with important developments in Christian thinking.

* * *

The Sanctuary.

THE RECORDER hopes that *The Sanctuary* serves some useful purpose to its readers in suggesting topics of prayer. The intention is that by the choice of some of the more important suggestions in each of the articles of the current issue a certain help will be given in the selection of topics of prayer for either private devotions or prayer meetings. By having the RECORDER in hand at the time of prayer—or on the desk before him who is to lead a meeting—reference may easily be made to it. As is indicated by the two texts of Scripture printed month by month at the top of the page it is desired to unite all who pray for China's needs so that as with one voice these urgent needs may by presented at the throne of grace, and the objects prayed for may be obtained if only because of the very importunity of our asking. Suggestions as to topics of prayer, on subjects that are of general concern, or suggestions as to how this department could perhaps be made more useful to those who use it, will be welcomed by the editors at any time.

Welcome to Sunday-school Experts.

In connection with the World's Sunday-school Association to be held in Zurich, July 1913, a Commission has been appointed to visit Japan, Korea, and China for the purpose of studying Sunday-school work in these Mission Fields. This "Commission Tour Party" consists of twenty-nine people all prominent in Sunday-school work, and is under the leadership of Mr. H. J. Heinz. The Commission is expected to arrive in Shanghai on May 13th. They will remain in China about three weeks, and in that time they plan to visit eleven large cities. Extensive preparations are on foot in Shanghai and other places to give them a practical insight into the achievements, needs, and possibilities of Sunday-school work in China.

We wish to extend to this Commission a most cordial welcome. They have arrived in China at a time when the vastness of the opportunities in Sunday-school work is just becoming apparent, and when the China Sunday-school Union, of which a report is given in our Missionary News Department, is just beginning to shoulder the problem and make its influence felt. We trust that this visit will so stimulate interest in the tremendous opportunities of work among the youths of China through the Sunday-school, that the China Sunday-school Union will receive needed help and thus be able to carry out more of its excellent plans.

* * *

The Day of Prayer for China.

WHATEVER may have been the motive of the Chinese Government in appealing to the Christians of China for their prayers—and we are not disposed to either question, much less to impugn—the fact remains that they have been willing to put themselves on record before the world as no longer appealing to idols of any temple, or the priests of any religion, whether new or old, but simply and solely to the Christians and the God who is not only their God, but the God of the whole world. The appeal came with thrilling effect, like an electric shock, and as the magnetic wires carried the news throughout the whole Christian world, there must have been a spontaneous burst of emotion and enthusiastic response to say, "I will."

At the same time we feel that a new and grave responsibility is being laid upon the missionary body in China, as well as upon the Churches at home. Mass movements towards Christianity, where there is scarce the faintest conception of what is involved in the new life and profession, are always attended with no little real danger. A slow, but sure, progress is always the most satisfactory in the end, and there is need not only of prayer for the government of China at this time—and for this we would most earnestly plead—but for the whole missionary body and for the Chinese Christians everywhere, that all may be stimulated to new zeal and consecration, and may be given wisdom to improve so great an opportunity, and to accept the greater responsibility which it involves.

The simple fact stands out, unique in the history of the world, that the Christians of all nationalities have united in prayer at the appeal of a nation which but a little while ago would have utterly disclaimed any interest in such a procedure, —would, indeed, have scorned the idea. News comes from every quarter of most enthusiastic meetings from which, in places, great crowds were turned away for want of room. Christians and non-Christians, officials and people, met as never before, to supplicate Divine guidance and protection, and we cannot but believe that the results will be the happiest and most far-reaching for good.

* * *

And its Results. A question has arisen in the minds of some: What will be the effect upon the Chinese mind if all these prayers are seemingly unanswered? We say, seemingly, for we do not believe but that there will be a most real and decided answer, though perhaps not in just the way asked for, and we do not fear for the results. He who hears and answers will know how to take care of the results. And even though there were wrong motives on the part of those who asked for the prayers, we could but reply in the words of Joseph to his brethren: "Ye meant evil against me, but God meant it for good."

* * *

Our Illustrations. THROUGH the kindness of the British and Foreign Bible Society, who have so helpfully co-operated with the workers in the out-lying fields, we have been able to present our readers with nine pictures, from photographs by Mr. Robert Powell, of the China Inland Mission, who is at work among the "Black Miao" of Kweichow Province. The illustrations help us to understand some of the distinctive features of that beautiful country and interesting people, and to understand some of the difficulties of carrying on itinerary work in a country where the boatmen count the distance by "rapids" and not by "miles."

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

PRAY.

That the Christian ministry may be dignified in the Church of China, and vocation to the ministry made possible of acceptance by those to whom God gives it, by the payment of salaries that are at least a proper "living wage"—"the laborer is worthy of his hire." (Page 270.)

That all concerned may realize that educational work has been undertaken by the Missions in China with the one highest possible object in view—the propagation of the Gospel of Jesus Christ. (Page 287.)

That in all mission schools and colleges the policy may be "constantly to present the claims of direct Christian work, in its various forms, to all the students . . . above primary grade." (Page 276.)

That all institutions may make the training of the Chinese pastorate *the* great object of their work. (Page 287.)

That the teachers, by an evident interest in evangelism, may, through their personal example, influence the students to take up this work. (Page 277.)

That no such sacrifice of the evangelistic for the educational work may be made as will bring them into contrast or lead the students to a wrong conception of the missionary aim of the institution. (Page 277.)

That the place of Holy Scripture and religious subjects generally in the curricula of our schools and colleges may be one commensurate with their importance, and that the teaching of them may be kept largely in the hands of the foreign missionaries themselves, rather than that other subjects should seem to be put ahead of them. (Page 288.)

That there may be the stimulus near each mission institution that is offered by opportunity for voluntary work in village groups of Christians, street chapels, lecture halls, outstations, and summer vacation work, to stir the hearts of the students to work for their fellowmen. (Pages 278, 280.)

That all schools may take every opportunity to surround themselves with such evangelistic works as will arouse and sustain the interest of their students. (Page 276.)

For those graduates of Christian schools and colleges who are now in the ministry or in other forms of Christian work. (Pages 267, 268.)

For the 297 volunteers reported as being in the ten colleges, and for all volunteers in mission institutions—that they may be faithful to their present profession. (Page 268.)

That it may be found possible to have only workers for Christ in our hospital work. (Page 282.)

That no patient may ever leave a mission hospital without the conviction that the doctor is interested in him as a man, and not only as a case. (Page 282.)

That where any man's laziness has been the means of losing opportunities for evangelism that have been made in the hospitals it may be rooted out and a burning zeal for the souls of men put in its place. (Pages 284, 285.)

That the work of the Tsinanfu museum may have the spiritual results that are the objective and the prayer of its founder and his associates. (Page 271 ff.)

That it may always be possible, where revival work has been done, to follow it up so as not to lose any results that might be obtained. (Page 281.)

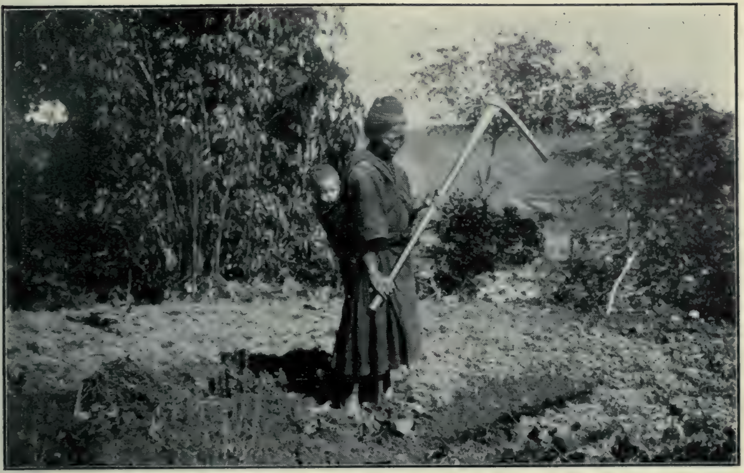
A PRAYER FOR SCHOOLS.

Vouchsafe, we beseech Thee, merciful Lord, to prosper with Thy blessing all institutions designed for the promotion of Thy glory and the good of souls. Grant that those who serve Thee in schools and hospitals may set Thy holy will ever before them, and do that which is well-pleasing in Thy sight, and persevere in Thy service unto the end; through Jesus Christ our Lord. Amen.

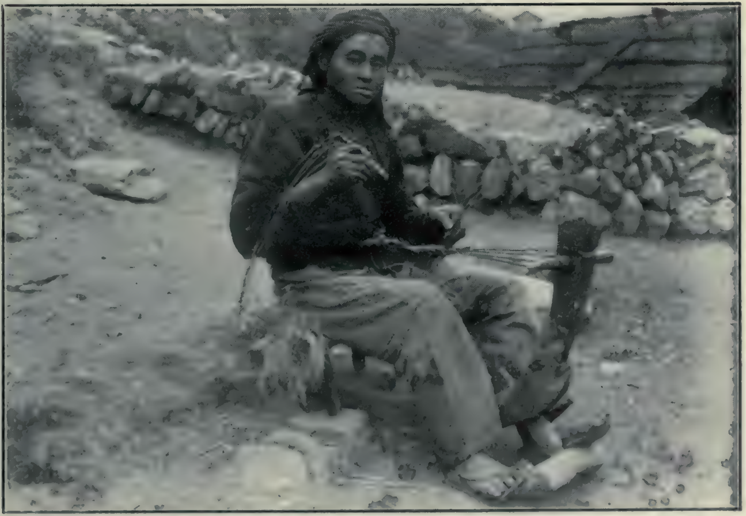
GIVE THANKS.

For the large proportion of graduates of mission institutions who are now in the ministry or in other forms of Christian work. (Page 268.)

For the changed attitude towards the ministry that is now seen in the students of the mission schools. (Page 269.)

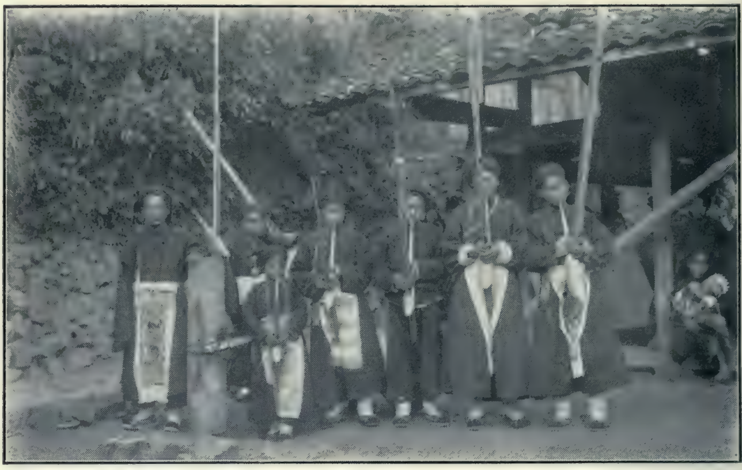


A "BLACK MIAO" WOMAN DIGGING IN HER GARDEN.

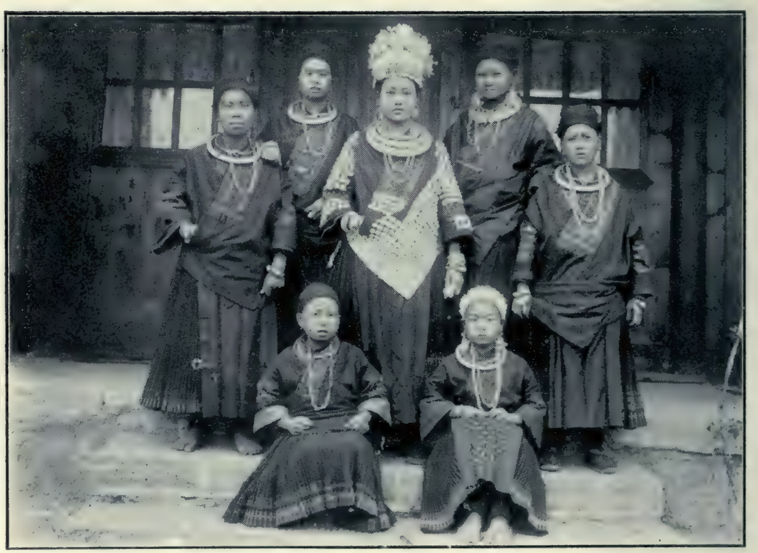


A "BLACK MIAO" CHRISTIAN WORKING AT HIS TRADE MAKING STRAW SANDALS. HE MAKES A PENNY A DAY.

(Photos by Mr. Robert Powell. C. I. M.)



A "BLACK MIAO" BAND.



A "BLACK MIAO" BRIDE AND HER BRIDESMAIDS.

(Photos by Mr. Robert Powell, C. I. M.)

Contributed Articles

Mission Schools and the Chinese Ministry

E. H. MUNSON.

Student Secretary of the National Committee of the Young Men's Christian Association of China.

THE aim of this article will be an attempt to touch upon the contribution of mission schools to the Christian ministry. It may seem somewhat presumptuous for one who has not been directly connected with any one mission college to deal with this phase of our missionary problem, and it is only because the writer has had the privilege of seeing the widespread influence of the majority of the Christian schools in China that he consents to express his views.

In order to face more intelligently the recent criticisms that mission schools do not produce much result in the way of reinforcement of the Christian ministry, a questionnaire was sent to a number of institutions which we believe are typical and represent all sections of missionary endeavor. These are the questions which were asked :—

1. Name of institution ?
2. Approximate number of alumni ?
3. How many are now in the ministry?
4. How many graduates are in other forms of Christian service ?
   Such as teachers, doctors, etc., in the employ of some mission, or Y.M.C.A. secretaries.
5. How many of your graduates are now in seminaries, preparing to enter the ministry ?
6. Do you have a "Student Volunteer Band" in your institution ?
7. If so, how many students are members ?
8. How many of the so-called "Student Volunteers" of the last two or three years have either entered a seminary or are now actually in the ministry ?

From the total number of replies received, those from ten of the largest schools have been selected. From these ten institutions there have been a total of 1,171 men graduated from the *college* courses. Of this number 138 are now in the ministry,

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

455 are in other forms of Christian service such as teachers, doctors, Y. M. C. A. secretaries, etc., and 47 are now in seminaries preparing to enter the ministry. The replies show that there are 21 schools with volunteer bands. In the en schools chosen, each has a volunteer band, and there are a total of 297 volunteers planning to give their lives to the ministry of the Gospel. From these volunteer bands 55 men have, within the past three years, entered a seminary or are now actually in the ministry.

Thus we see that one out of every eight graduates of these schools has entered the ministry and *more than half of all the alumni are now in some form of Christian service.* This ratio does not include the number of men who are now in the seminaries. In addition to this total of 138 college graduates in the ministry, there are, in several cases, quite a few students who after graduating from the middle schools connected with these institutions have gone directly into the ministry without taking the full college course. For instance, Soochow University has seven middle school graduates who are preachers and ten more who are in other forms of Christian service. The present number of student volunteers in these ten schools should be increased by at least sixty or seventy, to include those volunteers who, although planning definitely to finish their preparation and ultimately enter the ministry, are now out of school trying to earn sufficient money to carry them through the remainder of their college course. Hangchow College reports twenty such men, in addition to their twenty-three volunteers in school. Other replies show that quite a number of the graduates are still taking post-graduate work either in China or abroad. Of the total number of graduates from Canton Christian College more than one-third are still in school. William Nast College now has eleven graduates studying in America. Several of these men from the various mission schools are either in Europe or America preparing for the ministry.

These facts become the more striking when we realize that of ten schools whose replies were selected, not one is specially planned to train men for theological schools. As the writer has met college men throughout the country in the customs, postal, and telegraph services, and in various lines of business or official life he has discovered that these ten mission colleges furnish a large proportion of these men. During the past two or three years quite a large number of mission school graduates, Christian men, are becoming teachers in Government schools because they believe that God has a special work for them in this field. Just recently a graduate of the Anglo-Chinese College of Foochow, who has studied six years in Japan, left mission employ and has accepted a position in one of the largest Government student centers of the country because he had a conviction that God needed more Christian men to establish points of contact with the non-Christian Government school student population of China. A Tungchow College graduate has literally opened up one whole Government school to Christian influence because he had a similiar conviction. A recent letter from one institution in the Yangtze Valley which has turned a large number of men into Government service and business, makes the following statement: "About 90 per cent. of our students come from heathen homes, yet not a single student has ever graduated from the college, nor the academy, who was not a public professor of Christianity."

In meeting the unreasonable and injurious criticism that mission schools are not providing candidates for the ministry in sufficient numbers, we do admit that such might have been practically true "for about twenty years, roughly from 1890 to 1910" as one college president puts it. But China has passed through a marvellous change in the past three years. At the same time the attitude of students toward the ministry has changed. It would be impossible to give exact figures, but it is exceedingly conservative to say that since the summer of 1910, under the burning call of Pastor Ting Li-mei alone, over 600 students have volunteered to give their lives to the ministry. This number includes many of the brightest, most efficient students. Such widespread results could never have been possible had not the religious atmosphere of the institutions and sentiment of faculties been exceedingly favourable. To-day one can visit any one of 22 leading Christian colleges in China from Mukden to Canton and there find volunteer bands, with members ranging in number, from 4 to 78. These men are as much in earnest in their purpose to give their lives to the cause of Christ in the ministry as were any of us who volunteered at home to come to the foreign field.

There is still one other consideration which should be mentioned. One college president, himself a minister, gives an idea of what we have in mind when he writes thus: "While

I think we have made a good showing, yet there can be no doubt that it is difficult to persuade young men to devote themselves to the ministry. It would be a mistake, however, to suppose that this simply indicates a lack of consecration on the part of young men, or of those teaching in the colleges. Many other factors enter into the problem, such as conditions attending the Chinese ministry. Students have often seen pastors involved in financial embarrassments, living a circumscribed village life on a meagre salary, dependent on uncertain free-will offerings for their support, and sometimes subjected to humiliations.'' Another in giving answers to the questionnaire makes the following statement: ''I am entirely convinced that I know at least ten of the above who are down as teachers or in the Y. M. C. A. who would be in the active ministry if the mission had felt itself in a position to pay a salary for the pastors that would be something more nearly in keeping with the actual comfort needs of the young men who have taken a college course. They do not ask for a salary such as they could get in business, or even such as they get in positions in Christian work other than the pastorate, but remuneration somewhat in keeping with the pressing needs of such a position. The difference between the remuneration possible in business and the Christian ministry is too great. I was talking only a day or so ago to some of my students about the matter, when some of them told me that they were quite willing to go into the work on small salaries, very small, but that they had contracted debts to study and that these had to be paid back and that there were brothers and sisters who must be educated, and that they must do something else for a while. So it often happens that this 'something else' becomes absorbing, the Christian service phase of it develops, and the student fails to enter the ministry at all.''

The great problem which the Church must face now is not that of getting men to enter the ministry, but rather of making it possible for these college men to remain there. We believe that the educational institutions are furnishing and will continue to furnish the type of men needed for this sacred calling.

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Evangelistic Work in Museums

J. S. WHITEWRIGHT.

IT may be well, in the first place, to define what is meant by the term "museum" in relation to such work as is carried on in the Tsinanfu Institute. The usual definitions do not accurately describe that part of the institutional work carried on here which is usually spoken of as the museum section.

This has been described as an "educational museum," as a collection of "educational exhibits," and more recently the description has been suggested by a scientific man who has made a very careful study of its work, as being largely composed of "exhibits of civilization." This latter description includes the idea of civilization as founded on religion.

Among other exhibits there are natural history specimens, geographical globes and diagrams, models and diagrams giving elementary instruction in physiography, geology, and astronomy; working models illustrating means of communication; apparatus demonstrating practical applications of science; diagrams illustrating progress in education, commerce, etc.; models and pictures of churches, asylums, hospitals, schools, and other institutions illustrating the results of Christianity in the West. The historical section, which occupies a gallery 180 feet long by 17 feet wide, may require a word of description. Its aim as defined in the letter-press description is, in the main, to illustrate the influence of religion on national life and character, and especially to shew the influence of the Christian Faith on the development and progress of mankind. This is attempted by the aid of letter-press, maps, diagrams, and models illustrating the conditions of nations at different periods of the world's history. One exhibit in the modern section which specially illustrates the influence of Christianity on national life may be mentioned. This is a model twenty-five feet long, representing to scale a street over a mile in length in Bristol, England. At one end of the model is shewn an Asylum for the Blind, at the other a magnificent convalescent home for poor people erected by the citizens as a memorial of Queen Victoria. There are shewn also churches, hospitals, and other institutions, the direct results of the Christian Faith. This and similar exhibits are emphatically "evangelistic" in their teaching. A section on hygiene has recently been added and attracts a good deal of interest. Instruction is given through the aid of letterpress, diagrams, and models on the cause and prevention of diseases which are specially prevalent. Here again the relation of right conduct to health is emphasized.

The object of the museum, as of all departments of the Institute is thus to seek to enlighten and educate, to remove misconception and misunderstanding, to endeavour to bring East and West together in friendly and helpful understanding, to make plain the true nature of Christianity and its influence on life and to shew how progress of a permanent character can be made. The appeal is, as John Bunyan would say, to "eye gate" as well as to "ear gate" and with the motto "*scientia ancilla fidei*" the attempt is made to shew God as manifest in His works and in His government of mankind.

The purpose of this article may best be served by a brief description of the Institute and its work as a whole. The buildings include the museum section already referred to, a preaching hall seating two hundred in the centre of the buildings, reading room and library, a lecture hall seating six hundred, reception rooms for social work, a separate room being provided for ladies, work-shops where models and diagrams, etc., are made, houses for Chinese and foreign staff. The floor space, excluding houses for staff, is about 24,000 square feet, the museum section occupying about 11,000 feet.

The work done is social, educational, evangelistic. In the social work visitors are met by the staff in various parts of the Institute in friendly intercourse. An attempt is made to make the whole institution a home where all are welcome. While one of the main objects of the work is to reach officials and students and while people of these classes are met in large numbers, the attempt is constantly made to make people of all classes feel "at home." The frequently iterated instruction to all members of the staff is : "Everyone who enters these doors is your guest—your friend." Visits are also paid to officials, heads of colleges and others in their own homes and return visits received. This side of the work, of course, applies to women as well as to men. Mrs. Whitewright is on terms of cordial friendship with not a few of the wives of people of official families. Though visits from this class have been fewer, on account of the unrest following the revolution, as many as thirty ladies were met on several occasions last year on women's day, as well as numbers of other visitors.

One Monday afternoon (Monday being women's day) Mrs. Whitewright met a party of visitors and after a time got into conversation with them about the Saviour of the world. At the end of the conversation one of the women, with tears running down her face, said : "I will never, as long as I live, forget what you have this day told me." While this woman, living at a distance of two days' journey, has not been met with since then, it may be hoped that her life has been enriched by what she that day learnt. While there is hesitation in speaking of such incidents they do sometimes occur and are reasons for encouragement.

With regard to the educational side of the work, the whole of the exhibits and letter-press descriptions are of an educational character. The work of the reading room may also be classed under this head, while the lectures, chiefly for the benefit of the students of the government colleges, are distinctly of an educational character. It may be here mentioned that a lecture under the general head of hygiene on "disease-bearing insects" was attended by over five hundred students, the principal of one of the colleges being in the chair. All the above work is also in the broadest and deepest sense evangelistic. The reading room adjoining the museum serves as an evangelistic as well as an educational agency. Christian papers and Christian books are daily read by visitors. On one occasion it was noted that of ten readers four were reading Christian papers, one was reading Martin's "Christian Evidences," while the other five were engaged with the local newspapers. During the years 1912 the total number of readers was about 27,000. Some months ago, a man, after having been for some time a catechumen, was received into the Union Church in Tsinanfu. He began "to learn the doctrine" after having been a frequent visitor to the museum and reading room. It was in the first instance through the literature in the reading room that he became interested in Christian teaching. There is a list before me of the names of forty people who are now members of the Church above referred to, who, to avoid any excess of statement, were, at least, helped and influenced by their visits to the Institute.

It will therefore be manifest from the foregoing that the whole aim of all the work, the supreme object for which all else is but the means to an end, is the work of evangelization.

It is, to the minds of not a few, an exceedingly doubtful thing to compile statistics of spiritual results.

Over thirty years ago an evangelist—a sincere, earnest, devoted man, though somewhat given to roseate views as to the progress of the Church—stated to the writer that there were over two hundred Christians recently added in a certain district in central Shantung. On repeating this with some gladness to a wise senior, the answer was: "I shall be very thankful if there are twenty converts there." It must have been full twenty years later before the Church roll of tried Christians stood at two hundred. Such experiences tend to much carefulness as to statistics in such matters. This is all the more so as, while there is danger on the one hand of numbers being exaggerated, there is also, on the other hand, danger of results being minimised. Some years ago, a scholar, a fine man of the old school, heard of Christianity in the preaching hall attached to the little museum then established in Tsingchowfu. He had purchased several Christian books, read them carefully and had worked a kind of "systematic theology" of his own, which was not so far removed from what is generally accepted. There was no question but that he had been deeply impressed with the truths of Christianity. He, however, lived at a distance of three days' journey and while efforts were made to keep in touch with him, these were found difficult of accomplishment. It has to be borne in mind that not a few of the visitors to the Institute here come from distant parts of the province and even from other provinces. Of such as the man just mentioned and many others like him there is no record to be found in any table of statistics.

With regard to the direct preaching of Christianity the aim is to give an evangelistic address every hour during those parts of the day in which there are many visitors in the buildings. These addresses are given by trained Chinese assistants and foreign missionaries. The attendances vary from forty to over two hundred at a time except during the great annual fair when the attendances are larger. Nine hundred and thirty-one such addresses were given last year and for the most part were listened to with marked attention.

It is satisfactory to note that in the preaching hall people of all classes are to be found.

Pilgrims to the temples in the neighbourhood, and also to the sacred mountain of T'aishan, 170 *li* distant, are met in large numbers during the religious festivals, and especially during the great annual fair which lasts a month. This aspect of the work would require an article to itself. Among these pilgrims are to be found the most earnest people in China. During the spring of one year it was found that not fewer than 25,000 pilgrims, from over a large section of territory, had heard at least one evangelistic address in the institution.

As has already been pointed out it is impossible to form any estimate as to results with regard to people who come from a great distance. With regard to the neighbourhood, reports of an encouraging character not seldom reach us. The late Dr. Hamilton of Tsinanfu, whose warm sympathy with this work will be always gratefully remembered, used, on returning from tours a hundred *li* and more distant, to speak of the welcome he often met from people who had visited the Institute.

The limits of this paper have been reached though there are other phases of the work that cannot be touched on. It may be of interest to note that during the last seven years there have been over a million and a half visits.

One purpose of the institution has been described as the attempt to "create a new atmosphere," that is to say an atmosphere favorable to Christianity, opening up the way for evangelization.

The institution in all its work seeks to enlighten men as to all that makes for progress by seeking to lead men to Him who is the Light of the world. It endeavours to spread the knowledge that is so sorely needed in China, but, above all, endeavours to lead men to know Him whom to know is eternal life.

Evangelistic Work in Mission Schools and Colleges

GEO. D. WILDER.

IT may be a question whether the subject of this paper is evangelistic work in mission schools for the students or by the students. The writer has been connected only with schools in which the scholars were all Christians or from Christian homes, so that evangelism has been the least part of his work for them. But the problem of creating in them an abiding interest in evangelistic work for others has been an ever-present one, and we shall consider it the subject of this article.

The theory of the mission to which the writer belongs is, that education is not an end in itself, but a means to the development of character and to increasing the power of the student to enter into the religious life. The first aim of its educational system is "the preparation of Chinese workers" to carry on the evangelistic, educational, and medical work of the mission. Accordingly it states as its policy "to constantly present the claims of direct Christian work, in its various forms, to all the students in its schools above primary grade." It hopes in this way "to secure an adequate supply of thoroughly trained leaders for Christian work." In accordance with this policy the mission has built up an educational system flowering in a College of Arts and a Theological Seminary, which are now a part of the North China union educational scheme. The mission has been singularly successful in developing an *esprit de corps* among the students, which strongly impels a student to continue his course through the Arts College, and induces a large per centage to enter the Theological College. In this article the intention is to give an account of some of the methods used to secure this result in this one narrow field. The College of Arts is located in a *chow* city 13 miles east of Peking, with thriving market towns at intervals of seven to twelve miles on all roads radiating from this center, and surrounded by numerous villages with a population averaging 600 to 900 to the square mile in different localities. The seminary has been located in Peking during the last six years owing to the formation of the educational union.

In order to sustain an interest in evangelistic work among students there should be a strong work going on around the institution where they study. The mere proximity to such a work and the frequent evidence of its results before their eyes as men are baptized into the Church from time to time must have some influence upon them. It has therefore been the aim of the mission to develop the best forms of evangelism in the vicinity of the college, such as constant preaching and teaching in street chapels located in the city and market towns; occasional lectures to win the attention of the scholarly and influential classes; station classes for the instruction of inquirers; out-stations in the strategic centers of the field, with preacher, Bible-woman, day school and medical work, if possible; colporteur work; evangelistic work in the central city hospital and occasional intensive and extensive evangelistic compaigns in outlying districts. Again, the existence of a well-opened field where the machinery of street chapels, out-stations, access to the population in a social way are all ready to hand, forms a laboratory for practice where the student easily takes a part and gradually wears off his shyness, learning to meet men and appeal to them with force. It will be found that without a field where actual work is being done the student will require a much stronger initiatory impulse to get him into practical work for others.

We believe also that it is well for students to worship on Sundays in common with a church composed of families of all classes, rather than by themselves. Their spiritual needs are the same as those of others and if separated from the ordinary Church in their worship, for the sake perhaps of hearing more scholarly preaching, they lose sympathy and touch with common people; lose interest in the Church; lose sight of the value of conversion to Christ, and, in short, many of them are unfitted to become Christian leaders.

If we wish the student to turn toward Christian leadership, he must see that the teachers whom he admires are really interested in that work. If he sees that they take no part in it, he will not put it first in his own thoughts. If the mission, by the larger salaries it gives to teachers and medical helpers as compared with preachers of the same education, and by the policy of sacrificing more men and money to the educational than to the evangelistic work, really makes education the supreme thing, then the student will not be inclined to enter the ministry. If the sacrifice is always made by the evangelistic work for the sake of the educational whenever a scarcity of teachers occurs, the students will take their cue and understand that the educational system is indeed an end in itself, the foremost interest in mission work, no matter how much this may be disclaimed in words. In order to keep up a curriculum already established it is very easy for the claims of a school to seem more pressing than those of the general evangelistic work. In the institution to which we refer here, the teachers have taken responsibility for parts of the country field around the college and they have entered into every form of evangelistic effort. Sometimes the institution has made sacrifices of the time of teachers to the supervision of evangelistic work.

Most important of all in securing the interest of the student in Christian effort is to induce the student himself to take part in it. Only so will he get a taste for it. All the cogent reasons for the use of laboratory methods in other sciences certainly hold in the science of evangelism. For the rest of the space alloted I wish merely to indicate some of the forms of laboratory work in which our students have engaged, and the methods by which they have been induced to do it.

In the growth of a mission station we find that little groups of Christians are formed in small villages. It seems well established now that it is a waste of effort to open a chapel and establish a regular preacher in anything less than a market town where people frequently congregate from the country round. To do this in a village results in killing the independence of the local Christians and in the speedy exhausting of interest among non-Christians. Evangelistic audiences dwindle for the simple reason that the number of people who can attend is limited and all in the village are either converted or Gospel-hardened. Yet these groups of young Christians in country villages need shepherding more than the infrequent visits of the foreign missionary allow. The interest among neighbours should be conserved. We have found that students easily become interested in taking the responsibility for weekly preaching and Sunday-school teaching in such village groups. Various villages within ten or twelve miles of the college have been assigned to groups of students. This is perhaps the first form of Christian work undertaken by our students after that of assistance in street chapel preaching, in the city where the college is located.

It was found that by evening meetings in the street chapel we reached an entirely different class of people from the afternoon audiences. There were not so many poor and idle, but more business men from the shops where there is nothing to do in the evenings. The teachers and students of the college were more adapted to meeting this class than the class that gathered in the afternoon. The time of day was also more suitable for students to help. So the students and teachers at times assumed responsibility for one evening at the street chapel every five days. They often added to the interest, by introducing scientific experiments, opening regular classes in arithmetic, etc. Evangelism, however, was the key note and the end of all these meetings. They enlisted the interest of all students who shared in them. The students also went out to preach in near villages and in the hospital as well as to relieve regular street chapel preachers, on Sundays. They sent delegations from their Y.M.C.A. to the church prayer meetings and the Christian Endeavor services, and regularly helped prepare Christmas and Easter services, all in order to keep in closer touch with the Church activities than merely Sunday services permitted.

We early adopted the Robert Mateer campaign method of opening out-stations in the strategic centers in the field assigned to the Tungchow station. In the volunteer bands of ten or twelve that did strenuous intensive work in a market town and its fifty or 100 tributary villages for two weeks at a time, we always tried to have students as well as experienced men. This enabled the bashful student to go with a trained man to meet the leading men of the town or village and preach to the motley assemblies in the markets, or to the villagers on the threshing floors, at the village wells or temples or school houses. They often did work of permanent value in the village schools where they happened to go for a half day only once or twice. It is safe to say that many students acquired an interest in evangelistic work by this kind of an introduction to it, and gained skill in meeting men and coming to grips with them.

Many students who had to have employment in summer vacations have assisted experienced preachers in out-stations, have acted as colporteurs and so gained practical knowledge of evangelism. This method has often been a failure as students often go into it for the sake of drawing wages rather than for saving souls, and so much shirking has occurred. Those, however, who have been really filled with a desire to work for the Master have done well.

One of the most satisfactory forms of student effort has been undertaken on their own initiative by the men in the Theological College. Stimulated somewhat by the splendid showing made by the medical college men during the plague and in the Red Cross Society, they set out to put new life into the street chapel efforts in Peking. They went in bands of six to ten to the chapels of all missions throughout the city. Queueless students in the street and at the front doors invited people inside. Great curiosity was aroused as to what these "rebels" were doing. Others inside sang part songs until the seats would be filled, when they would announce their object, and three or four men would speak ten minutes each. They would then dismiss the crowd or leave them to talk with the regular workers of the place, while they went elsewhere. They were successful in largely increasing the attendance on the street chapel preaching and also in increasing their own love for the work.

During the present summer, nearly twenty students of the college have raised money by a concert and subscriptions for touring among the leading cities and towns of the province to give lectures mainly in explanation of republican government, but many of them are earnest Christians planning to testify for Christ at the same time.

It is evident that the best results are secured from the voluntary work initiated by the students themselves and sustained by their own self-sacrificing interest. We have found that purely human efforts accomplish little in this respect without the powerful operation of the Holy Spirit bringing revivals of true religion among them. Such revivals have come from time to time in the schools referred to in this paper.

Early in the nineties there was a strong movement of the Spirit, which had evangelistic results. Again early in 1900 a revival, beginning in the Methodist Mission in Peking, spread naturally into the Church in Tungchow and affected the students most powerfully. There was not a student untouched. Terrible confessions of sin were made in agony. Students who had entered into a compact not to take part in religious meetings were overborne by the Spirit of God and broke out into simultaneous prayer. After two weeks of this experience, school was dismissed for two weeks in order to let students follow their impulse to carry their blessing to their home communities throughout the province. The results among the students were conserved by months of Bible study and the formation of a "What would Jesus do? Society" by Mr. Tewksbury. The results of that movement are still discernible and some of the students saved in the Boxer cataclysm nothing but their Bibles and their cards of pledge to "follow in His steps.' The revival was evidently intended of God as a preparation for the baptism of fire that followed a few months later, when some of these students offered their lives for the testimony of Christ or in the service of fellowmen. The lessons of that revival were that practical work and continued Bible study are necessary in order to avoid a weakening emotionalism after such conspicuous outpourings of the Spirit.

Another revival came in 1907 under the leadership of Mr. Goforth. Its results were mainly in the admission to the Church of some thirty students, making practically the whole student body Christian. The practical and permanent work that should have followed was neglected and within two years the evangelistic spirit of the students had reached a low ebb. There were almost none offering for the study of theology. A large class of non-college men had to be enrolled in order to fill up the rolls of the Theological College. Then came the revivals under Ting Li Mei in 1909 and 1910, when there were conversions and healing of feuds; but more notable was the direct turning to Christian work by the students. Pledges were made by more than fifty per cent. of the college and academy students to enter the ministry. This has thus far seemed an abiding result, for the classes entering the Theological College since 1910 from the college graduates have been larger than before.

From the experience briefly outlined above, the writer concludes that the factors needed in developing a healthy zeal for evangelism among students are (1) that they be surrounded by a strong work in a well cultivated evangelistic field ; (2) that they be connected with a live Church rather than being isolated in their religious life ; (3) that the teachers and mission be alive to the central importance of saving men ; (4) that measures be taken to get the students to share in the various forms of Christian activity by placing responsibility upon them ; (5) that work which they initiate themselves should be encouraged and guided ; (6) that students should find a means of using the science they are acquiring in winning and instructing men ; (7) that in addition to preaching by themselves they should have opportunities of working with and observing experienced men ; (8) above all that revivals of true religion directed by wise leaders in the power of the Holy Spirit have proven to be the one essential in producing a permanent love for soul saving. These points may well be seriously considered by all who have to face the problem of arousing an evangelistic spirit among Christian students.

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How Best to Obtain and Conserve Results in the Evangelistic Work amongst Hospital Patients *

J. PRESTON MAXWELL, M.D., B.S., F.R.C.S.

THE subject naturally divides itself into two sections: (*a*) How best to obtain results; (*b*) How best to conserve results.

(*a*) How best to obtain results:

This may be further sub-divided into:—

(1) The influence of atmosphere.
(2) The influence of preaching.
(3) The influence of teaching.
(4) The influence of personal dealing.
(5) The influence of literature.
(6) The influence of the local pastor or preacher in hospital.

(1) *The influence of atmosphere.*

This is of paramount importance. The hospital is the Lord's, and everything should be as He would have it. Firstly, the medical work must be up to standard; secondly, the doctor and his assistants should be manifestly men with a Master, and men with a purpose; thirdly, nothing should be allowed amongst servants or students which would tend to give a false impression of our Master and His claims.

Fooling should be suppressed with a high hand; watch should be kept that none of the patients are being ill-treated or cheated by any of the workers, and in money matters there should not be the least ground for suspicion.

Regular hours should be kept by all and, as far as possible, hospital workers should be themselves workers for Christ. This means unceasing vigilance on the part of the head of the hospital. Furthermore, by wall texts, the facts of the Love of God, the existence of a Saviour, and man's need of one, should be constantly reiterated; and so repeated assaults made on eye-gate.

Finally the patient should be made to feel that the doctor is interested in him as a man and not merely as a "case."

Much prayer is needed in maintaining this atmosphere, and in Yungchun Mrs. Preston Maxwell and the assistants and myself meet every Sunday morning for special prayer for the hospital.

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*A paper read before the South Fukien United Missionary Conference, July 1912.

(2) *The influence of preaching.*

Who is to preach? and when? and what is he to preach? Undoubtedly the best preachers from the point of results are the doctor and his assistants. The doctor ought always to take a share himself in this work.

In the Yungchun Hospital there are regular morning and afternoon services. The out-patient services are taken by the doctor, and the other morning and afternoon services by the assistants and the hospital preacher. When a foreign ministerial missionary is in residence he usually relieves the doctor of one of the two out-patient services.

Then on Sunday afternoon there is a special evangelistic service for the patients taken by the doctor assisted by one of his helpers. At this service, picture leaflets and object lessons are used and the patients are questioned as to the points raised and as to their knowledge of the Gospel.

But what is to be preached?

Christ and Him crucified, the need of sinners and the hope of salvation. The writer has little sympathy with abstract addresses on either God, or creation, or ethical subjects unless these lead directly and every time to the full presentation of the Saviour for sinners.

(3) *The influence of teaching.*

One of the most powerful agencies we have is that of teaching. It is not an easy thing to sit down, and day after day repeat the same things and teach the same hymns and texts. It needs grace and patience, and in my experience few of our preachers are good teachers. To my mind this is not work for the doctor, partly because of lack of time, partly because patients when they get hold of the doctor are very difficult to restrain from medical talk; but he should know what is going on and to a certain extent direct and guide it. It is a work which can be carried on almost without intermission. It is amazing the way some patients are able to apparently absorb teaching, and pass it out without assimilating almost anything, and it is certainly discouraging, after 14 days' work, to be told that the Name of the Son of God is "Satan."

But it is work which cannot be neglected except at grave loss.

The most efficient teaching carried on in the Yungchun Hospital is that given by the Misses Ewing and Mrs. Maxwell in the women's wards, and this, combined with the influence of a Christian matron has been undoubtedly blessed of God to the awakening of more than one woman during the last year.

(4) *The influence of personal dealing.*

Openings often crop up which give opportunity to the doctor to put in a word in season, and were all our workers to be on the look-out, there is no doubt much could be accomplished in this way. Especially this may be the case when a man or woman is going home perhaps after a long stay in hospital. A word spoken may be the nail which drives home the thoughts and questionings of the days in hospital.

(5) *The influence of literature.*

What one can accomplish in this way will never be known till we reach the other side; but there is no doubt of the power of God's Word to accomplish its own task, and the more one can get Gospel portions, tracts, and hymn-books, into the hands ot one's patients, the better for our spiritual work.

Many of them go away long distances, and have no opportunity of getting to any place of worship, but history has again and again proved that this means has been blessed of God to the salvation of many.

(6) *The influence of the local pastor or preacher in hospital.*

It is very difficult to write fairly and yet honestly of this section.

One does not realize the rebuffs which the pastor or preacher may meet in trying to press home the Truth: still it is a matter for grave regret that so few of the present generation of Chinese Christians and workers seem to realize the worth of opportunity. Again and again has the writer deliberately sought to introduce patients from a certain region to the pastor or preacher of that region; and rarely has the latter backed him up and sought to make friends with the man with a view to influencing him when he goes home. Why it should be so has always been a puzzle to me! In the hospital there is practically no fear of a bad reception and the writer knows of men who have, in this way, been attached as hearers at least.

It is always worth while for a preacher to seek in the hospital for men from his region, but in my experience it is very rare for one to do so although every encouragement has been given.

(*b*) How to conserve results.

I must frankly confess that I am grievously disappointed in the meagre notes which I have to offer.

The real key to the situation is a keen desire for souls amongst the membership of our Church. "This I have against thee that thou didst leave thy first love" might be written up in many of our churches. And it is just this which neutralizes a great deal of our hospital effort.

In saying this I am only too conscious of my own lack of a burning desire for souls, such as our Master would have to exist in each one of us. The question of following up patients is a difficult one. The notification list I have tried under two forms.

(1) The writer used to send out lists to each preacher of the patients in his district who had been in hospital during the last month, with a request that the lists be returned to him after a time, with a note of those who were coming to church. I am still far from convinced that it is not the best method. But it was killed by the passive resistance of the preachers. First, they did not take the trouble to visit, and second, they grudged the trouble necessary to send in the report.

I am quite aware of the existence of false addresses, though, by the way, these are far fewer than they were, and also of occasional rudeness, but the fact is that it was not these that killed the scheme, but the laziness of the preachers and their refusal to face the petty annoyances which undoubtedly occasionally attend visits of this kind. They are not keen on souls, hence the hardships of the work do not appeal to them.

(2) The writer then tried a large classification book, open to inspection by any preacher who would show enough interest to do so. Practically no one did, and its only use was to my ministerial colleague, who kindly visited some of the most interested patients on his trips to the country. I may add that both of these methods involve a large amount of clerical work.

On the other hand where a preacher *will* take the trouble to visit, in many cases the result is that the patient becomes a regular hearer and not a few go further and become members of the church. The women are well off in this respect as the country visiting of the Misses Ewing has kept us in touch with a good many.

What is the ideal? A keen hospital preacher who may be sent out occasionally to look up hospital patients; and keen local preachers who will work heartily in conjunction with him. Better still if there were two preachers attached to each hospital, men full of the Spirit of God, who should take it in turns to visit and work in the hospital. The doctor may occasionally be able to pay a few visits, but, with the present increasing pressure of work and inefficient and scanty help from the medical point of view, it is getting more and more difficult for one to get away for trips in the country. But, seriously, how can one realize such an ideal?

Here are we in the Yungchun region with at least eight places which ought to have preachers, and there are none to send; and, further, of the men we have, very few are suitable for the post of hospital preacher. It may be said that I am taking a pessimistic view, but it is the truth.

The whole body of our preachers need a spiritual awakening; given that, there would be not a few suitable ones, and for this we earnestly pray.

And until this comes I see nothing for it, but to persevere in trying so to impress on men and women in hospital the claims of the Lord Jesus Christ, that they, under the influence of the Spirit of God, will seek for themselves until they find.

Religious Instruction in Mission Schools

RIGHT REV. G. D. ILIFF.

DURING the past ten or fifteen years there has been an entire revolution of thought on the subject of the position of mission schools as regards the evangelization of China. Whereas formerly educational work stood somewhat in the position of an attractive bait to allure fish into the "Gospel net," almost every missionary in China now realizes that the function of this work is something very much more serious and lasting than was at first conceived. We all feel now that, at its lowest estimate, Christian educational work must have a strong leavening influence on the life of the nation, and that taken merely on such an estimate, educational work is well worth generous investment on the part of missionary bodies.

But there is a great danger lest we should be content with this lowest estimate, and feel that in turning out well-educated citizens who can be relied upon to bring before their compatriots a high standard of moral influence, our schools and colleges have accomplished all that can be required of them.

It seems to me absolutely essential that we should realize that educational work, quite as much as evangelistic work, is established in China by our missions with one great object in view—and that object the highest possible, viz., the propagation of the Gospel of our Lord Jesus Christ. If we can realize this, then educational work becomes a factor which is even stronger than evangelistic work for the accomplishment of our object, since, in a sense, its results are more lasting.

Every missionary who is truly a missionary, and not merely a pastor or educationalist, must constantly keep at the back of his mind the fact that the missionary's work is only a temporary one, and one which is eventually to give place to something more permanent in the shape of a native Church, governed and pastored by people who belong to the country. Therefore any work which he does as a missionary is a success only so far as it tends to bring about this outcome. If our educational work is merely part and parcel of the general educational system of the country in which we find ourselves to be living, then it matters not whether we turn out native church workers or no ; we are still fulfilling its main object. But if our work is really portion of the great missionary campaign carried on in China, then it is most essential that we should make the training of the native pastorate *the* great object to be attained, and gauge the value of our institutions only by their success or failure in accomplishing that object.

The question is: How is this success to be obtained? I am no advocate for narrowing down the school curricula to merely theological subjects. The wider education our native clergy have, and the more thoroughly it is carried out, the more useful and reliable are they likely to prove in their future work. But it seems to me that there is very great danger in the present day, when it is almost essential that a vast number of subjects should have a place on our school and college curricula, that *the* great subject of religion should be made to take a back seat, and just put in as a sort of extra at any hour which is not required for more popular subjects! Those who are responsible for the management of mission schools must make a very firm stand against this tendency, and insist that the time-table shall allow for a due proportion of time being allowed for the study of Holy Scripture and religious subjects generally. Moreover, the teaching of these subjects should be kept in reliable hands, and not merely relegated to anyone on the staff who has nothing much to do. As a rule, they are best taught by the foreign missionary himself, for even though he may be compelled to deny himself the privilege of teaching other subjects for which he feels well suited, yet, after all, he came to China with the especial object of teaching Christ, and not as a mere educationalist. And if he is really whole-hearted in his work, he will find abundant opportunity in his teaching of pressing forward the claim of Christ for individual consecration to the life of the ministry. It must be done with infinite tact—there must be no "ramming religion down the throats of children." He must find out carefully the right ground in which the seed should be sown. Even our Lord Himself, out of all His disciples, only chose twelve to be His immediate followers, to whom He could impart the most precious portion of His teaching, and even of those twelve, one was a very bitter disappointment. So we must make our choice wisely and carefully and, having made it, impart more personal influence to the likely student than to the others—still being prepared for failures.

If in this work careful tact is exhibited, it will soon be found that the influence of the Scripture class is one which will pervade the whole school or college life, and I am much mistaken if we cannot rely upon the Holy Spirit's working to accomplish a wonderful harvest in the way of personal offers of service to the Church when the students have reached the age of maturity.

Chinese Belief in Prayer

JOSHUA VALE, CHINA INLAND MISSION.

II

IN the first article on this subject (see March RECORDER, page 146) under the heading:—"Deities to whom prayer is offered," a large number of specimens of prayers were presented. In this article the subject is continued and a further collection of prayers given under the head :—

II. OBJECTS FOR WHICH PRAYER IS OFFERED.

Paul's words : "In everything by prayer and supplication let your requests be made known," were literally carried out in China long before Paul penned these words.

Owing to the vast stores of material under this head I have been obliged to restrict my examples to such objects as are most generally prayed for. These are :—

1. For Restoration in Times of Sickness.

(*a*) For the Restoration of Confucius.

"The master being very sick, Tsï-lu asked leave to pray for him. He said : 'May such a thing be done ?' Tsï-lu replied : 'It may. In the 'Prayers' it is said : 'Prayer has been made to the spirits of the upper and lower worlds.' The master said : 'My praying has been for a long time.' "

Dr. Legge's note on this paragraph is interesting. Speaking of the word for "Prayers" (誄 lei) he says, "lei" equals "to write a eulogy, and confer the posthumous honorary title ; also, 'to eulogise in prayer,' *i.e.*, to recite one's excellencies as the ground of supplication. Tsï-lu must have been referring to some well-known collection of such prayers."

Dr. Legge also gives the great commentator Chu Hsi's comment on this passage :—"Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there may not be those things, then there is no need for praying. In the case of the Sage, he had committed no errors, and admitted of no amendment. In all his conduct he had been in harmony with the spiritual intelligences, and therefore he said—'My praying has been for a long time.' "

Dr. Legge remarks on this comment as follows :—

"We may demur to some of these expressions, but the declining to be prayed for, and concluding remark, do indicate the satisfaction of Confucius with himself. Here, as in other places, we wish that our information about him were not so stinted and fragmentary."

Dr. Ross's comment on this passage may not be without interest (P. 179.):—"Confucius himself could not publicly have prayed to the inferior deities; for when, on the occasion of a serious illness, a disciple once asked permission to go to some shrine to pray for him—inasmuch as such praying was allowable by the Classics—he replied that his 'prayers had been of old,' they were no new thing. Did he pray to Heaven in whom he had put his trust and confidence, and pray in secret so that no man knew it?"

(*b*) The Duke of Cheo's Prayer for King Wu.

At a critical time in the newly established dynasty of Cheo (周), King Wu was suddenly taken very ill and his life despaired of. His brother, the Duke of Cheo (state), having made four altars—one each for his great-grandfather, grandfather, father, and himself—facing the three altars he prayed in words previously written saying, "Your principal descendant, King Wu, is suffering from a severe illness. If you three kings in Heaven have charge of him, take me as a substitute for his person. The special duties to my father I have duly observed. The many gifts and much knowledge I possess enable me to serve the spirits in the spirit world. These special abilities and knowledge your principal descendant does not possess in the same measure. He is therefore less able to serve the spirits. He, however, has been set apart by the decree of God to aid and protect the people of the land. He is thus in a position to establish your descendants as rulers on earth. Of the people there is no one who does not stand in awe of him. Let not this previous decree fall to the ground. Then will my ancestors have for ever descendants on whom they can rely.

Having offered my petition I shall now seek to know your pleasure by the use of the tortoise shell. If you grant my prayer, I shall take these symbols and this mace and return to await the accomplishment of your will. If it is not your pleasure to grant my request, I shall put these symbols away for ever." . . . . . .

(*c*) General Chu Kok-liang Prays for Restoration.

"When General Chu was fighting against the Kingdom of Wei on the Wuchang plain he suddenly took ill and said he was going to die, but after arranging certain lamps in the form of the 'Dipper' and praying according to the prescribed formula he said: 'If during the next week these lamps do not burn out I shall live twelve years longer.' On the sixth day, however, the attendant by mistake extinguished the lamps. The General on hearing this gave instructions for carrying out his funeral."

Many instances of prayer are recorded in the History of the Three Kingdoms. Such as Shuen Ts'eh's prayer for restoration, the prayer of Chang-lu for his followers, and many others, but space forbids recording these.

2. *For Rain.*

All down through the ages we read of rulers or private individuals offering prayer for rain.

The case of the first ruler of the Shang dynasty, B.C. 1766, is a very striking instance:

"In the days of T'ang Wang there was a drought which lasted for seven years. The chief astronomer on being consulted said: 'It is necessary for a human sacrifice to be offered and prayer made for rain.' The king on hearing this said: 'I myself will act as a victim.' Having said this he cut off his finger nails and hair and retired to a bamboo grove to pray, blaming himself for misgovernment in six points.

The king having confessed his faults, we are told that immediately the rain fell abundantly for a thousand *li*. Another striking instance is the following: "In the reign of King Hsüen (B. C. 876-781) a drought of several years' duration brought the country to the verge of destruction. An ode descriptive of the futility of the king's efforts to secure rain is one of the most pathetic in any language.

"Everlastingly bright glows the 'Milky Way' by night, and the revolving heavens shine ever bright by day. 'Alas!' cries the king, 'of what great crimes have we been guilty which can account for the death and disorder sent down from heaven in repeated famines? Which of the gods have I not exalted? What sacrificial altars have I neglected? All the gems for offerings I have exhausted—Why are my prayers unheard?

" 'How great is the drought! How tormenting the heat! Yet my sacrifices have been endless. From the frontier altars to the ancestral temple in the palace, offerings have been made to all the deities above and below, not one of the gods have I failed to honour. Yet the god of agriculture keeps far away. Alas, the ruin of my country! would that it fell on my own person alone.' "

During the period of the Feudal States we read of many itinerant priests who professed to be able to "cause rain and procure wind."

Kong-ming, the great hero of the Three Kingdom period, also professed to have this power.

3. Prayer for Increase of Years.

Length of days, with the Chinese as with the Jews, is a blessing very much coveted. We are therefore not surprised to meet with many prayers for extension of days or rather that the allotted years may be lived to the full. These prayers are usually offered by a son for his parents:—

"I, ——, living at such and such a place, respectfully present this petition on behalf of my aged parents who on account of advancing years are subject to many sicknesses.

Fearing that something untoward may happen to them I beseech you to add to their years. In my humble opinion, though a son may wish to nourish his parents, if these parents pass away it would be useless to weep for them—it would be like weeping for the tree blown down by the storm.

For this reason I have prepared my petition and now present it before you with many prostrations. If I succeed in obtaining your favour I am willing to have ten or more years taken from my allotted age and have these added to those of my parents.

I feel utterly unworthy to present this petition, but do so awaiting your commands."

From the History of the Three Kingdoms we get this interesting example:—

"Kuan-lu ordered his disciple, Chao Yen, to prepare wine and venison in order that he might go to pray for additional years to be added to his life.

Chao Yen having in obedience to his master's command prepared his gifts took his departure to the southern hill. On arrival there he saw two old men sitting under a pine tree playing a game of chess—the chess having been spread out on a rock.

Chao Yen approached the players, but they took no notice of him, being so absorbed in their game. He then knelt before them and presented his wine and venison to them. The players without knowing it—being so absorbed in their play—partook of his offering of venison and wine. Chao Yen supposing that they had accepted his gift besought them with tears to add a number of years to his life. The players on hearing this gave a start and the one wearing a red robe said: 'These are the words of the Philosopher Kuan-lu. Since we have partaken of his offering we must have compassion on the offerer.' The one wearing the white robe, taking a book which lay at his side, after carefully examining it said: 'You are now nineteen years of age and according to the record have fulfilled your course, but I will add a "nine" character in front of the "ten" which will make your years ninety and nine.'"

4. For Skill.

From the Three Kingdom period we have the following:—

"After Liu Hsüen-teh had arranged his proposed matrimonial alliance he changed his robes and went out to the front of the temple where he was staying. Seeing a large stone in the hall he took up his sword and looking up to Heaven prayed saying: 'If I am destined to return to Ch'inchow and eventually set up a kingdom there, may I with one stroke of this blade cut this stone in two pieces; but if I am to die in this place may I fail to cut it asunder.' Having thus prayed he raised the blade and brought it down with such force that the sparks flew in all directions and the stone was cut in two with the force of the blow."

5. For Success in Hunting.

Some huntsmen in the Shang dynasty (B. C. 1766-1122) offered this prayer:—

"Let those from the left and the right and from above and below all enter our nets." King T'ang hearing this prayer gave orders for the nets on three sides of the wood to be left open and also altered the prayer as follows:—

"Let those on the left go to the left and those on the right to the right; those above and those below also go their respective ways and let those who do not obey this my command enter my nets."

6. For Guidance.

Many instances might be given of prayers offered for guidance but the following must suffice.

"When the King of Ts'u was hunting with the fugitive Duke of Chin, Ch'ong-rï by name, the king, anxious to show off his skill in archery, with two successive arrows killed a deer and a hare. As his followers were prostrating themselves and offering their congratulations a brown bear dashed past the king's chariot. The king turning to the duke said : 'Why don't you shoot it'? At this the duke placing an arrow to his bow secretly prayed saying : 'If I am to return to my state as rightful sovereign then let this arrow strike the right paw of the bear.' Whirr went the arrow and struck the bear in the right paw. The king's followers having secured the bear and presented it to the king, the latter said in his astonishment : 'That truly was a wonderful shot!'"

7. For Offspring.

There are three unfilial acts, the first of which is "to fail to have sons." This being the case we might expect that prayer for male descendants would be numerous amongst the Chinese. This we find to be the case.

The mother of Confucius after praying at mount Ni Ch'ui gave birth to a son who was named Chong-ni. Before his birth a unicorn vomited a Jade Book at the gate of his parents' residence. The words written in the book were "This is the son of 'rock crystal,' who as a 'throneless king,' by his moral sway will cause to continue the decaying house of Cheo (周)." His mother marvelled at these words but after she had embroidered them on a sash she fastened it to the horns of the unicorn which after a stay of two days took its departure.

One of the most popular deities in China is the Goddess of Mercy. She is generally represented in white clothes with a child in her arms. She is much worshipped by mothers desirous to obtain sons. The following is a form of prayer offered on such occasions :—

"We, Mr. and Mrs. —— , residing in such and such a district, having reached the respective ages of 45 and 32

THE LATE REV. R. H GRAVES, M.D., D.D.

and having no male offspring, respectfully offer our petition and promise that if we gain your favour and obtain a son, we will burn so many hundreds of sticks of incense before your shrine or present you with a tinsel garment to cover your person.

Having presented our petition we beseech you to bestow grace upon us, your faithful followers, and give us the joy of receiving a son who shall extend the prosperity of our line to endless years. Our hearts will then go out to you in deepest gratitude."

In Memoriam.—Rev. R H. Graves, M.D., D.D.

REV. Rosewell H. Graves, M. D., was born in Baltimore, Md., May 29th, 1833, and had just entered his eightieth year. He was baptized by Dr. Richard Fuller, October 15th, 1848. He graduated at St. Mary's College, Baltimore, in 1851. On March 15th, 1855, he was accepted by the Board and appointed a missionary to Canton, China. He was ordained a missionary at the Seventh Baptist Church, Baltimore, April 12th, 1856, and sailed from New York on the 19th of the same month, reaching Canton August 14th, 1856.

Dr. Graves was a great missionary. Few men have ever been permitted to see such a long term of service or such blessed results. When he reached South China, he found in that Mission two missionaries, one native preacher, two chapels and three day schools with 69 pupils. When he passed away he left forty-two missionaries, 149 native workers, thirty-three churches and seventy-two out-stations with 5,154 members and forty-two schools with 1,345 students.

Almost from the beginning of his career he saw the need of schools as a help to evangelization and especially the importance of training native pastors and evangelists. While itinerating through the country around Canton, locating chapels, opening dispensaries, distributing religious literature and constantly preaching in both city and country, he gathered around him a group of native workers, formed them into a class and taught them daily. This class developed into the Graves Theological Seminary, which had fifty-eight students last year. He was founder and President of the Seminary. Although having at first great difficulty with the language, by persistent effort and, as he himself says, by the grace of God, he mastered it so thoroughly, that for years he was one of a small committee chosen by the great Bible Societies for the translation and revision of the Scriptures. From the first he had great faith in the power of the printed page among the Chinese and had much to do with the organization of the China Baptist Publication Society.

Dr. Graves' policy was always to encourage the Chinese Baptist Churches in self-support and to lead them in building up their institutions. To his influence is largely due the remarkable development of the South China Baptists in carrying on their own work.

The Board has lost one of its noblest missionaries, the South China Mission a wise leader, and the whole denomination one of its greatest representatives at the front. But Heaven is richer because he is there. "Soldier of Christ, well done." May God comfort his loved ones, sustain the Mission in its sad loss and call forth strong young men to take up his beloved work.

Our Book Table

WENLI STYLES AND CHINESE IDEALS. *By* EVAN MORGAN. *Shanghai. C.L.S.*

This handsome volume with its double title is not two books under one cover, nor yet one book in two parts. It is rather from beginning to end an unbroken unity, its two-fold title suggesting only that it is adapted to subserve equally well two distinct ends. Which of these ends is of the greater importance, it will be for each reader to determine for himself, according to the purpose he has in view in reading it. To the more ambitious student of Chinese, who can not long remain content merely to be able to speak and read Chinese, it offers itself as a guide in the more difficult task of learning to write Chinese; and this not, as do other well-known books, in its lower documentary forms, but in its higher classical styles. It is this end that the author seems to have had chiefly in view, and rightly too, for this is the higher end, the end requiring the greater courage and resolution to attain, and certainly the end most needing the helping hand of a competent guide. The ambitious student will profit much from the excellent English translation that accompanies the Chinese text, but it will be on the Chinese text itself that he will expend his energy to the best results. And surely with these styles and ideals before him he need not be commiserated as having condemned himself to a task formal and dull. One might search far to find a more admirable collection of literary excerpts, as a basis for enjoyable study, than he will find in Mr. Morgan's volume. He is to be complimented on his judgment and taste in bringing together so goodly a number of specimens of the best work of China's most cultivated scholars. The English translation is on modern liberal lines, well suited to students of styles, avoiding, as it does, on the one hand a crabbed literalness, repellent to correct taste, and on the other a vague looseness that gives little clue to the syntax of the original. Such a translation alone will carry the more advanced students a long way through the obscure mazes of Wenli. For the younger students the way is still further illumined by brief footnotes made readily accessible, as required, by an ingenious index, in which they are arranged according to the radicals of the first word or phrase explained.

But probably the majority of readers—the less ambitious ones we may call them—will value the book for the second purpose the author aimed to meet—that of an introduction to ancient and modern Chinese literature. In this use of it we can assure them they will not be disappointed. They will find here a collection of Chinese essays selected with finely discriminating judgment on a great variety of topics, all highly entertaining and instructive. Many passages, indeed, are veritable gems of literature, cut and polished with the tireless patience of the Chinese scholar, who is unsatisfied till each sentence is terse, epigrammatic, and charged to the full with the subtle thought he is striving to utter. To many, indeed, it will be a surprise that Chinese literature embraces so much wise thinking, embodied in such appropriate and adequate expression. Doubtless the mines from which these treasures are now and then brought forth are still largely unexploited. May it not be that the uncouth western garments in which too much Chinese thought has been clothed, on an unsound theory of translation, have repelled rather than attracted men to seek out these hidden treasures? Who ever willingly read through a Greek or Latin classic in the word for word "ponies" that used to be prepared, perhaps are still, for cramming schoolboys ?

The essays in the volume duly represent widely different periods in Chinese history, and of course widely different styles of composition. Of the 3rd century B.C., we have three fine specimens from the pen of Hsun Ch'ing, a contemporary of Mencius ; the first on Kingly Government, the second on Moral Culture, and the third on The Evil Nature of Man. Of the first of these it might be safely said that it would be hard to find in the best writings of Athens and Rome a treatise on government of more profundity of thought, soundness of judgment, and clearness of statement than is seen in this essay. What surprises one is that with such noble ideals of government so clearly set forth two milleniums ago, there should follow so many centuries of misrule and official corruption. Notwithstanding the opposite creed of the *literati*, to know and to do have all along been far from the same thing in China. The essay on the Evil Nature of man has endured the stigma of the ages as heterodox. Hsun Ch'ing certainly had the courage of his convictions to enter the lists against such an antagonist as Mencius. To quote a sentence or two:

> Mencius says man's nature is good, but at the same time he implies that this original nature has been lost and has become evil. How mistaken he is! For if man's nature falls into corruption and becomes wicked as soon as it is created, it follows that it really must be essentially evil.

With the spread of Christianity in China, doubtless the views of Hsun Ch'ing on this fundamental religious problem will come again into wide prominence.

From the period of the eighth and ninth centuries A.D., we are presented with three of the polished essays of that renowned master of style, Han Yü, better known by his posthumous title as Han Wen Kung. In the first of these will be found some of those strong sarcastic arguments against Taoism and Buddhism which since his day have been urged with such pertinacity by the *literati* of China against these two religions. That they have not proved more successful is not due to the weakness of the arguments, nor to the inherent strength of Buddhism and Taoism, so much as to the need the ordinary human soul has of a religion more spiritual than Confucianism, with its serious negations, and poverty of sanctions. Does not this give much assurance that Christianity, with its higher spirituality, historicity and redeeming power, will be welcomed in China as Buddhism wanes; and that this great nation will not eventually fall into the bald skepticism which religious pessimists have been long foreboding? The titles of the second and third excerpts from Han Yü: "Good-bye to Poverty" and "The Sacrifice to the Crocodile," must suffice to indicate their character. They are appropriately followed by a cenotaph in the temple of Han Wen Kung, Chaochow, which, with the lives of Kuan Chung and Yen Tzu, and an epitaph on Ch'i Tzu, make an interesting chapter of the book.

Of the scholars of the Sung dynasty we have extracts from Chu Hsi, the master expounder of the Confucian canon. These include his Introduction to the Great Learning, Advice to Students, Methods of Study, etc., etc., all packed full with wise advice. There is a strong temptation to make extracts, but space forbids.

Of modern writings there are, amongst many others, the Congratulatory Address to the Empress Dowager from the New Emperor, the pathetic Memorial of Wu Ko Tu, begging the definite appointment of a successor to the throne, and his even more pathetic Last Will and Testament. Chang Chien's reply to Yuan Shih K'ai should also be noticed. Of the papers of that vigorous writer, Liang Ch'i Chao, the one on the Aims of the Hunan Modern School shows truly remarkable candor and breadth of mind. It fairly bristles with facts and ideas that republican China needs to take to heart:—

> Now you gentlemen who wear the scholar's robes, and read the writings of the sages, must find out whose fault it is that our country has become so crippled, our race so weak, our religion so feeble. Is it not because hardly any one among the four hundred millions of people has taken any personal reponsibility that we have come to this pass?

In "Old China", by the same author, we read:

> By humming, hawing and kowtowing, handing in his cards, paying his respects, making a thousand anxious efforts, he has finally acquired his yellow button, his peacock feather, his decorated robe, and his title, "The Man of the Great Hall." But in these efforts he has expended the vital energy of his long life. These honours, which have cost him his life's blood to secure, he now clasps fast to his breast, as a beggar would clasp a new-found nugget of gold. Though the heavens crack with thunder, and the lightning play about his ears, he, wrapt in contemplation of his treasure, is oblivious to all.

Lest, perchance, the elegance of these essays should discourage the western student from attempting to master high Wenli, or, more likely, to assist him in meeting the demands of ordinary daily life, they are followed by a long list of Miscellanea,—Imperial Edicts; Political, Documentary, Epistolary, and Commercial Papers, etc., etc., in great variety. Altogether, Mr. Morgan's book will prove to the student of Chinese one well worth serious study.

JOHN WHERRY.

A NEW HISTORY OF CHINA. CHINESISCHE GESCHICHTE *von* DR. HERMANN, *Rheinische Mission. D. Gundert in Stuttgart: and on sale at Max Nössler and Co., Shanghai.*

The Chinese History written by Dr. H. Hermann of the Rhenish Mission is a work of no small importance and is to be hailed with thanks, as there are only a few books on Chinese History in German, and none of them very pleasant to read. The book under review has no less than 519 pages—an astonishing feat from a man who has only been in China a little over five years, and who, besides learning the language, is teacher in the mission's middle school in Tung-kun. Besides, Dr. Hermann is not a historian, but a natural scientist. However, the knowledge of Chinese history seemed to him indispensable for his work in the school. So he studied the German, English, and French histories which were accessible to him, but found the points of view which he thought most important only partly represented. So material was gathered, which became the foundation of his own interpretation of Chinese history. Though Chinese sources were not available to the author, which owing to the shortness of the time he has spent in China was impossible, we must confess that the account given could hardly be more thorough and trustworthy.

The whole work divides itself in three parts: Ancient history, middle ages, and present. In comparison with the present times, the middle ages and ancient times are dealt with rather briefly. The whole period of at least fourteen centuries occupies hardly sixty pages.

The Chinese middle ages, a period of about 1,000 years, is, as far as pages go, still shorter—only about forty pages. We hear in this period for the first time about Christian Missions in China. Nestorian Christianity was introduced by the monk Olopun during the T'ang dynasty (620-907). Other religious systems also found their way to China about this time. Temples of the Manicheans were build in Ningpo, on the Yangtse, in Kiangsi, Hupeh, and even in Canton. Mohammedanism was also introduced into China at this time. It is interesting to note the number of inhabitants of the China of that period. We learn that in the year 733 there were 7,800,000 families in China. They increased in 740 to 8,400,000 and in 755 to 9,600,000 families, i.e., about sixty million people.

The period which begins with the Mongol Dynasty (1280-1367), and closes with the events of last year, takes up the largest part of Dr. Hermann's book. About 400 pages are given to this period. Here the author is fully at home, and there is hardly anything passed over which is of any interest. With the conscientiousness of a Chinese historian the events are recorded from the so-called Opium War (1839-1842), down to the overthrow of the Manchu dynasty in 1911. To the Opium War a long chapter has been devoted and valuable facts are given which put the whole episode in a new light. The Taiping Rebellion (1852-1864) has also been given much attention. And here also the author's opinion differs partly from what has been generally accepted.

The nearer we get to the later times, the better known, of course, are the facts. But even the expert reader of the book will thank Dr. Hermann for throwing light on many vexed and unsettled questions. The whole work closes with an appendix "China in the year 1911." We wish the book every success. China is for many an unknown land, even in these our enlightened times. "Students wishing to know something about China often believe they have done enough if they read a book of modern travel or on recent politics. They resemble the amateur traveller in Italy who thinks he may learn to know the country without knowing the history of Rome. Having started at the wrong end, as it were, they will never realize that many of the oddities and puzzles encountered in the attempt to understand the modern Chinese disappear if we can trace their historical origin and development." In quoting this passage from Professor Hirth's "The Ancient History of China," we heartily recommend Dr. Hermann's book as rendering valuable service to the student who is really interested in Chinese History. This book, more than many others, is most suited to lead him into what to most foreigners is the still unknown Chinese spirit-world, and will incite to further and deeper researches.

I. G.

A Chinese-English Handbook of Business Expressions.

This useful little book, by Mr. L. de Gieter of the Russo-Asiatic Bank, formerly Professor to the Imperial Chinese Universities of Peking and Tientsin, and of the Imperial School of Languages and High Commercial School of Nanking, had, as is mentioned in the preface, already appeared in the form of a preliminary issue, before the publication, by the T'ousèwè Press, Sicawei, of the present, improved edition.

In these days, a practical knowledge of Chinese technicalities is so increasingly necessary, both to those who are engaged in official duties and to those in mercantile employments in this country, that the existence of such a handbook as the present—light and handy in form, printed in beautifully clear type—must prove a boon for which very many will be grateful.

It is impossible for any general dictionary to cover all the shades of meaning into which the "versatility" of Chinese characters tends to branch out, as they pass from one use to another. With such a language as Chinese, every profession is apt to acquire less a special vocabulary of new words than a special vocabulary of new meanings attaching, technically, to the common words of the language; and with the many developments to which modern changes are giving rise, this tendency at the present day is greatly accentuated. Thus we find a need for collections of words and phrases, e.g., those used in Customs and Postal administration, Military and Naval terms, etc. And it is most desirable that the use of such phrases should, as far as possible, be standardized. The general use of such a handbook as the present ought to contribute considerably to this end.

It covers, in its 270 odd pages, a rather wide ground of official, commercial, banking, insurance, shipping and other interests, and in these days of Loan Negotiations, etc., should meet with extended popularity and usefulness. In any case we heartily commend it to all who, in any capacity, are interested in the commercial developments of this country or require to have a handy work of reference dealing with commercial technicalities.

W. J. C.

太初 IN THE BEGINNING: *A Popular Rendering of the Book of Genesis by* MRS. S. B. MACY, *Translated by* MISS DORCAS C. JOYNT. *Shanghai: Christian Literature Society. 1913.*

This book of 167 pages tells the story of the beginning of all things; of the first men and women of creation, and of the development of family and social life as set forth in the Book of Genesis, in a most attractive manner. It should be a popular reading book for senior boys and girls. The Chinese is simple in style and suitable for all classes. There are many pictures in the book, most of them reprints from pictures by well-known western artists. Some of them are very beautiful and most appropriate, but others raise the old question how far illustrations should conform to Chinese taste. One or two of the pictures would have raised storms of protest a few years ago. Probably the Chinese taste is being educated up to the true artistic standpoint, and yet we venture to think that the point of view of the non-Christian Chinese should not be forgotten.

ARTHUR T. PIERSON: *A Biography by his son* DELEVAN LEONARD PIERSON. *Jas. Nisbet & Co. 1912. (6/- net).*

The life of Dr. Pierson has been written by his son. It will not take rank as a classic among modern religious biographies, but it is a record of a long and useful Christian life. Dr. Pierson never reached China in the flesh. He got as far as Korea in the last year of his life; but illness intervened and he had to return to America where he died. But there are many in China who owe much to Dr. Pierson and he did more than most men for the cause of Christ in China. He was a great traveller both in America and in Europe and his influence was world-wide. Northfield and Keswick are only two typical centres where those who are devoted to the evangelization of the whole world found help and inspiration from Dr. Pierson. He was a wonderful man, and his biographer is at pains to illustrate his versatility. He was a humourist, a musician, and a poet, and his biographer tells how he wrote the hymn, "With harps and with viols," for which P. P. Bliss composed the music. It is certainly impressive to find that he was nearly and personally concerned with the development of so many of the lines of Christian work that have been successful in recent years. As a young man he was one of the original foundation members of the Y. M. C. A. at New York. We are told that he presided at the meeting where the S. V. M. U. was born. Under God, the C. I. M. owes its Home Director in America, and the American Presbyterian Board of Foreign Missions its secretary, to Dr. Pierson. G. Müller of

Bristol was his dear and intimate friend. The organization of the Centenary Missionary Conference in London in 1888 owes much to Dr. Pierson and it was the precursor of the conferences that have followed.

He was trained for the ministry at Union Theological Seminary; his first pastorate was in a Congregational Church; his three next in Presbyterian Churches; for two years he ministered to a Baptist Church—Spurgeon's Tabernacle—and in 1896 he was immersed at West Croydon, England. His zeal to reach the masses who had not accepted Christ made him feel the trammels and limitations of an ordinary pastorate. Those of us who heard him at Keswick in 1897 will remember the dramatic and passionate intensity with which he told the story of the burning of his church at Detroit and how the way was thereby opened for more popular evangelistic work. He did great work as an evangelist. And his work as an evangelist was solid and abiding. Investigation proved that out of 294 converts, new members of his church at Detroit, 229 were found to have remained faithful to their Christian profession after 21 years.

But great as he was as an evangelist his best work was probably done as a teacher. We may perhaps feel that Pierson owed more to John Wanamaker and the connection with that famous Sunday-school than his biographer expresses. In the days before Systematic Missionary Study and Bible Study Circles were as common as they are now, Pierson was pursuing those very methods and was a pioneer who taught them to others. He was before everything else a man of the Bible. The Bible was even his code book for cablegrams. "Spurgeon appealed chiefly to the heart, Pierson to the mind and conscience," says one who used to hear him during his time at the Tabernacle. "Pierson was one of the greatest expositors," said the Rev. J. B. Figgis of Brighton.

The monument upon his grave, of which a photograph is given in this book, shows a globe of the earth surmounting an open Bible, and it is a fitting emblem of the life of one whose supreme interests were Foreign Missions and the study of the Bible.

This book shows us a man of consecration and faith, of energy and untiring zeal in the work of his Master; but the reader may feel as he closes it that though he has read a record of noble work he has somehow missed the intimacy of the personality, and among other things he may wonder why the subject of the biography should be allowed only two names and an initial on the titlepage while the biographer gives his own three names in full; and also why the biographer has not thought it worth while to give at least a bibliography of Dr. Pierson's published works so that he may be encouraged to go behind the biography and perhaps get nearer to the subject of the biography himself. The omission of any stated exposition or criticism of Dr. Pierson's published views is a serious loss. The whole scheme of division adopted is geographical and concerns his pastorate and his work, not the development of his vision and the growth of his spiritual life.

J. S. G.

THE PUPILS' BOOK OF CONSTRUCTIVE WORK. *Set II. Books I and II, Set III Books I, II, and III. London : Macmillan and Co.*

Some time ago we reviewed the Teachers' Book of Constructive Work, and Messrs Macmillan have now placed on the market "The Pupils' Book of Constructive Work." Both are by the same author, Ed. J. S. Lay, headmaster of the Chadwell Council School, Ilford, and they are really companion works. The book under review is written in very simple English and can be understood by very young pupils. The explanations given are so lucid that children ought to be able to do the work without the aid of a teacher and the subjects treated are so full of interest to children that we cannot imagine anything giving children greater pleasure than following out the course of instruction laid down. The object of the author is to train children to use their faculties. To the child who goes through the course set down nature becomes an open book ; and not only does he get facts but he acquires the power of rapid and clear illustration. It is a great thing to be able to put down on paper what the eye has seen and the imagination conceived. Once the child has acquired the power of sketching freely, the geography, history, and other lessons are bound to become much more educative. The course is not confined to sketching but includes modelling, cardboard work, etc. Throughout the work there are useful questions the answers to which cannot be learned in any book. We can recommend this series for use not only in schools for foreign children but also for use in schools for Chinese.

R. G. D.

BOOK TABLE NOTES.

Books for the Missionary's Library.

Pastor Paul Kranz of Bielefeld, Germany, so well-known to many readers of the RECORDER, has sent us a list of *Fifty selected theological books in English.* We publish this list with pleasure, not because it is exhaustive or representative of the most recent religious thought, but because it answers the question : What book shall I order for summer study? We hope every missionary has in mind or in hand at least one theological book which he means to get through before the year is out. Pastor Kranz's list comes well recommended. He writes :—

"It will be seen that it consists of books, many of them of recent date, by English-speaking scholars, and that it is "catholic" in the sense that it includes books from the pens of representative men of different churches and denominations. No attempt has been made to compile a complete or exhaustive catalogue of leading theological works in English. It is meant rather to afford illustration and evidence of the fact that there is a strong trend towards what may be termed positive and evangelical faith, both in Great Britain and America.

In the preparation of the list most valuable help was given by the Revs. Sir W. Robertson Nicoll, D D., Professor Paterson, D.D., Principal W. B. Selbie, D.D., Principal Garvie, D.D., and F. B. Meyer, D.D., while responsibility for the list in its present form rests with the Rev. John Stevens, D.D., of London, formerly pastor of the Union Church, Shanghai."

1. *A. M. Fairbairn*, Christ in Modern Theology. (Hodder and Stoughton. 12/—).
2. *J. Denney*, Jesus and the Gospels. (Hodder and Stoughton. 10/—.)
3. *A. B. Bruce*, Humiliation of Christ. (T. & T. Clark. 10/6).
4. *P. T. Forsyth*, Person and Place of Jesus Christ. (Hodder and Stoughton. 10/—).
5. *Gore*, Incarnation of the Son of God. (Murray 7/6)
6. *H. R. Mackintosh*, Person of Jesus Christ. (T. & T. Clark. 10/6.)
7. *D. W. Forrest*, The Authority of Christ. (T. & T. Clark.)
8. *D. W. Forrest*, The Christ of History and Experience. (T. & T. Clark.)
9. *Sommerville*, St. Paul's Conception of Christ. (T. & T. Clark.)
10. *Sanday*, Outline of the Life of Christ. (T. & T. Clark. 5/—.)
11. *David Smith*, The Days of His Flesh. (Hodder and Stoughton. 12/—.)
12. *David Smith*, The Historic Jesus. (Hodder and Stoughton. 2/6.)
13. *Garvie*, Studies in the Inner Life of Jesus. (Hodder and Stoughton. 7/6.)
14. *Walker*, The Spirit and the Incarnation. (T. & T. Clark. 9/—.)
15. *R. W. Dale*, The Atonement. (Congregational Union. 6/—.)
16. *Moberly*, Atonement and Personality. (Murray.)
17. *G. B. Stevens*, Christian Doctrine of Salvation. (T. & T. Clark. 10/6.)
18. *D. W. Simon*, Redemption of Man. (T. & T. Clark.)
19. *J. Denney*, Death of Christ. (Hodder and Stoughton.)
20. *P. T. Forsyth*, Work of Christ. (Hodder and Stoughton. 5/—.)
21. *Walker*, The Cross and the Kingdom. (T. & T. Clark. 9/—.)
22. *Scott-Lidgett*, The Spiritual Principle of the Atonement. (C. H. Kelly. 10/—.)
23. *A. M. Fairbairn*, Philosophy of the Christian Religion. (Hodder and Stoughton. 12/—.)
24. *J. Caird*, Fundamental Ideas of Christianity. (Maclehose.)
25. *Illingworth*, Reason and Revelation. (Macmillan. 6/—.)
26. *J. Watson*, Philosophical Basis of Religion. (Maclehose.)
27. *J. Watson*, Interpretation of Religious Experience. (Maclehose.)
28. *R. Flint*, Agnosticism. (Blackwood.)
29. *P. T. Forsyth*, The Principle of Authority. (Hodder and Stoughton. 10/—.)
30. *G. P. Fisher*, History of Christian Doctrine. (T. & T. Clark.)
31. *Lindsay*, The Church and the Ministry in the Early Christian Centuries. (Hodder and Stoughton. 10/6.)
32. *Lindsay*, The Reformation. 2 Vols. (T. & T. Clark. 10/6 each.)
33. *Rainy*, The Ancient Catholic Church. (T. & T. Clark. 10/6.)
34. *Adeney*, The Greek and Eastern Churches. (T. & T. Clark. 10/6.)
35. *Paterson*, The Rule of Faith. (Hodder and Stoughton. 6/—.)
36. *Cambridge*, Theological Essays. (Macmillan. 10/—.)
37. *Robinson*, Christian Doctrine of Man. (T. & T. Clark. 6/—.)
38. *Garvie*, Christian Certainty and Modern Perplexity. (Hodder and Stoughton. 7/6.)
39. *A. S. Peake*, Christianity, its Nature and Truth. (Duckworth.)
40. *G. B. Stevens*, Theology of the New Testament. (T. & T. Clark. 10/6.)
41. *H. M. Gwatkin*, Knowledge of God. (T. & T. Clark. 12/—.)
42. *A. B. Bruce*, Apologetic. (T. & T. Clark. 10/6.)
43. *Sanday*, Inspiration. (Longmans.)
44. *W. N. Clarke*, Outline of Christian Theology. (T. & T. Clark. 7/6.)
45. *W. Adams Brown*, The Essence of Christianity. (T. & T. Clark. 6/—.)
46. *Strong*, Christian Ethics. (Longman. 7/6.)
47. *Stevens*, Psychology of the Christian Soul. (Hodder and Stoughton. 6/—.)

*48. *Drummelow*, Commentary on the Holy Bible. (Macmillan. 7/6.)
*49. *Fr. Weston*, The One Christ (the Manner of the Incarnation). (Longmans, Green. 5/—.)
*50. *John Mott*, The Decisive Hour in the History of Christian Missions.

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*These three books, Pastor Kranz states, were included at his suggestion The list is deing publisheb in several German magazines.

Some Books on the History of Religion.

The following notes are from Professor David S. Cairns, D.D., Professor of Apologetics, United Free Church Theological Hall, Aberdeen, Scotland.

The Bibliography for missionaries, which is at present being prepared by the Board of Studies is, it seems to me, extremely good, and is likely to be of much assistance to men in all fields. It is nearing completion, and will be published before long. On the general subject of Religion the field is very wide, and there are books without end. The standard book which I use for purposes of reference is De La Saussaye's Lehrbuch, *Der Religions Geschichte.* It is exhaustive (2 large volumes), and so far as I have tested it is thoroughly good. There is an admirable little manual just out, a new Edition of Tiele's Manual on the History of Religion (published by Mohr, Tübingen), which I hope will soon be translated, as it quite supersedes the old edition. It has been thoroughly worked over and supplemented by Professor Söderblom (Theophil Biller, Berlin), who has imparted, so far as I have read the book, vitality and positive faith to the somewhat dry outlines of the original edition. I use in my class an English Translation, *What is Religion?* by Professor Bousset (Fisher Unwin, 5/—). It is exceedingly interesting, though rationalistic. I use it as much for purposes of criticism as for instruction, but it does give some idea of what religion is. Perhaps the best thing in English is the sober, trustworthy account of the Religions of the World in a brief form, *The History of Religion*, by Allan Menzies (Longmans 5/—). It has not the life and go of Bousset's book, but contains a great deal of matter put in a fairly interesting way.

Concerning Commentaries.

The Rev. G. G. Warren, whose versatile pen bears witness to his wide reading and keen interest in current literature, has given us the benefit of his experience with commentaries. We wish Mr. Warren, or some equally gifted writer, would give us a series of notes on Side-lights on Scripture from Chinese life or Chinese history. Some helpful interpretations of the Old Testament and some illuminating illustration of the problems dealt with in the Epistles would, we are convinced, be the result. Mr. Warren writes :—

"I may be old-fashioned, but I venture to think that for the last thirty years no commentaries have been issued that could give a beginner such a good foundation as he can get by a steady plod through Ellicott's works (Gal., Eph., Phil. I and II Thess.; the Pastoral Epistles and—last published—I Cor.), provided he will not merely look up, but actually study every reference to the Moulton-Winer Grammar of New Testament Greek.

Incomparably the greatest of all commentaries, in my reckoning, is the fragment on I Peter that was published after Dr. Hort's death. The fragment on James is inferior to I Peter, but superior to all else. I can hardly speak so highly of Rev. 1-3. One acquiesces in the unfinished state of Dr. Hort's works because they are his. Lesser men could be content with works that fell much farther short of perfection. It is well that the greatest of our British New Testament scholars should teach us the paradox that our most finished commentaries are his unfinished volumes.

Every time I take up again the study of Philippians or Colossians, I am the more impressed with the massiveness of Bishop Lightfoot's work. More recent writers have borrowed from him much more than they have added. I would not say that of Dr. Findlay's Galatians (Expositor's Bible) as compared with the bishop's.

Bishop Westcott did better work on the Gospel and Epistles of John and the Epistle to the Hebrews than his colleague Bishop Lightfoot did on the

Pauline Epistles. But happily in the Johannine books still better work has been done by others—of whom more hereafter. One volume of Bishop Westcott's has come since his death—that on Ephesians. If a reader is obliged to confine himself to one commentary on each book, I would recommend him to get Dr. A. Robinson's work on Ephesians rather than Dr. Westcott's.

Every volume on an Old Testament book by Dr. A. B. Davidson bears the marks of the master. He is almost as unrivalled in the O. T. as Dr. Hort is in the N. T. Next to him, I should place without hesitation Dr. S. R. Driver. His contributions are happily numerous; unhappily scattered hither and thither in almost every set of grammatical commentaries. Dr. G. A. Smith's contributions to the Expositor's Bible on Isaiah and the Twelve Prophets are well known. Dr. G. G. Findlay on any New Testament book on which he has written has united a scholarship comparable to Dr. Driver's with a style comparable to Dr. Smith's.

One O. T. commentary that lies buried in a set is of superlative interest. Dr. Ellicott planned an "Old Testament Commentary for English Readers." As a whole, it is a work of prodigous dulness and inferior scholarship, but it enshrines a gem of the first water in its commentary on Leviticus. The writer is Dr. Ginsburg and happily the volume is obtainable separately, published by Cassells.

The three New Testament Commentaries that have helped me to more sermons than any other books I have on my shelves are one on the Gospel of John by Drs. Milligan and Moulton; on the Revelation by Dr. Milligan (both being parts of a series on the New Testament edited by Dr. Schaff and published by Messrs. Scribner in America, and T. and T. Clark in Great Britain) and a volume on the First Epistle of St. John by the Rev. C. Watson, D.D. (published by Maclehose, Glasgow). Dr. Milligan's commentary on the Revelation is aided by two other volumes of hi; one in the Expositor's Bible, the other is his series of Baird Lectures on the Revelation (Macmillan's). There is more new light on the Gospel of St. John in the work by Milligan and Moulton than in any other commentary I know. That book and the one on the First Epistle by Dr. C. Watson are the two commentaries that above all drive me to stop reading in order to meditate and pray.

There are two commentaries on the Psalms that I find very helpful. One is by Dr. Kay, who was at one time a missionary in Calcutta (Rivingtons, Oxford). It consists of happy renderings, happy thoughts in the form of short notes and happy references to other passages in both the Old and New Testaments. The other is by Dr. King, who was Bishop Westcott's son-in-law (Deighton, Bell & Co., Oxford). The Bishop induced his relative to give to a wider public thoughts to which the Bishop had listened when worshipping in the country church of which Dr. King was rector."

A New Chinese-English Reference Lexicon.

Our readers will be interested to learn that Mr. Edmund Backhouse of Peking, co-editor with Mr. J. O. P. Bland of "China Under the Empress-Dowager", has a new Chinese-English Reference Lexicon practically ready for the press. In size it will be slightly larger than the new Giles, and it contains some 150,000 phrases, with references where possible; and an attempt to distinguish between what is ancient and what modern. Special attention is given to the new phrases from Japan. Where short quotations fail to show what is in the writer's mind, whole passages are inserted so as to give the connection. It contains a large number of characters not given in Giles. The author hopes to add the finishing touches to his work this summer in England, and a well-known firm at home is undertaking to print the work.

A Book on the Atonement.

We are glad to learn that Rev. Arthur Sowerby of the English Baptist Mission is engaged in writing a book in Chinese on The Atonement, and that it is to be published by the North China Tract Society. Mr. Sowerby may be trusted to give us a book that will be a distinct addition to the theological works within the reach of Chinese pastors and teachers.

SHORT NOTICES.

We have received from Macmillan & Company, London and New York,—

The Children's Classics :—

Primary. *Jack, the Giant-Killer; Tales from Grimm i and ii; Nursery Rhymes; Little Red Riding Hood*, 2d. each.

Junior. *Poems of Childhood*, 2½d.

Intermediate. *Scenes from Fairyland; Poems of Child Life; The Story of Saint George*, 3d. each.

Senior. *The Talisman; Quentin Durward; Drake and Raleigh*, 4d. each.

An excellent series of readers—beautiful English, and fascinating, instructive reading with many good illustrations. We can heartily commend these books to teachers in Chinese schools.

The Children's Story Books *Old English Tales*, 6d.; *Tales from Norseland*, 6d.; *Old Greek Tales, Old Norse Tales, Three Tales from Andersen*, 9d.; *Scenes in Fairyland* and *The Last of the Giant Killers*, 1/-.

These are delightful books: every page is fascinating and the print and pictures will tempt the dullest child.

English Literature for Secondary Schools. *Longer Narrative Poems edited for schools by George G. Loane*, 1/-.

First Books of Science. *Experimental Science; Rural Science.*

Readable Books in Natural Knowledge. *Achievements of Chemical Science.*

Reform Arithmetic. *Teachers' Books v and vi. Girls' Edition.*

The science books are simple and practical, and they cover enough ground for the Preliminary Oxford and Cambridge Examinations. Every intelligent American or English boy or girl of ten, and every Chinese scholar in junior classes would find the study of these books an attractive and sound beginning for more advanced and specialized scientific work.

The Reform Arithmetic books should be in the hands of every teacher. For arithmetic is one of the studies that may be a disagreeable and profitless burden in a scholar's life or a fascinating and useful mental exercise. One looks back and shudders at the clumsy way in which arithmetic has been taught. Teachers are now without excuse, and boys and girls should find their 'sums' the pleasantest part of their lessons.

From the United Free Church of Scotland Offices, Edinburgh, there have been sent :—*Our Mission Fields:* A popular report of the U. F. C. Missions for 1910-1911. *Guide to the United Free Church of Scotland Mission Fields, 1911. Foreign Mission Atlas, 1912.*

It is a pleasure to call attention to these publications (although they have reached us at so late a date), for they mark the immense advance which some societies have made in the matter of missionary literature. The *Report* is delightful reading; the *Guide* is packed with information, and the *Atlas* indicates in a graphic way just how far the fields have been 'occupied.'

The Reform Movement in China, by Rev. W. S. Pakenham-Walsh, principal of St. Mark's College, Foochow—A pamphlet of forty pages giving a summary of the main events which have made for reform since 1900.

Minutes of the Twelfth Annual Meeting of the Conference of Federated Missions in Japan. January 1913. Amongst other matters of interest to missionaries in China in these Minutes is a statement of principles and methods of procedure to be followed in the establishment of a Central Christian University in Japan.

The International Review of Missions. January 1913. Henry Frowde, Oxford University Press. The Review maintains its high standard of excellence in the present number, but it is a pity that our copy reached China so late.

The Moslem World. January 1913. London: Christian Literature Society for India. This excellent quarterly should be of interest to those workers in China who come in contact with Moslems. 'A Chinese Apologetic' is worth studying.

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Foreign Missions and World Peace. Samuel B. Capen, Ph.D. *Men and Missions.* December 1912. Pages 5-10.

China Missionaries in Council. Rev. E. W. Burt. *The Herald.* January 1913. Pages 7-10.

China: Past and Present. Ven. Archdn. A. E. Moule, D.D. *The Church Missionary Review.* January 1913. Pages 9-17.

China and the Church. Rev. J. C. Garritt, D.D. *The Assembly Herald.* January 1913. Pages 35-36.

The Mission Hospital and the Christian Church. Dr. Harold Balme. *The Herald.* February 1913. Pages 57-59.

A Fresh Look at China. Arthur H. Smith, D.D. *China's Millions.* December 1912. Pages 144-146.

The Curse of the Land—Distrust. Ho Heng-Wha. *The Republican Advocate.* January 18th, 1913. Pages 1682-1684.

Is Japan Persecuting Christians in Korea? George Kennan. *The Outlook.* December 14th, 1912. Pages 804-810.

Public Sanitation in China. Dr. A. P. Stanley. *The Republican Advocate.* February 1st, 1913. Pages 1760-1763.

The New Freedom. C. S. Medhurst. *The Republican Advocate.* February 15th, 1913. Pages 1814-1816.

BOOKS IN PREPARATION.

"The Making of a Sermon," by A. T. Pierson.

"The Analysed Bible," by G. Campbell Morgan.

"Working for God," by A. Munsy.

The above three books are being translated by Marcus Cheng, Kingchow Seminary, Kingchow.

Correspondence

A WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR MR. EDITOR: Will you allow me in a few words to warn missionary colleagues against a trap into which I unwarily wandered last month?

For our Manchurian Christian College matriculation examination we recently adopted as our text-book in Algebra a translation of Charles Smith's well-known Cambridge primer, and I forthwith laid in a large supply from a Moukden book firm for the use of our High School here, only now to find that I have got hold of an edition too full of errors to use. The faulty edition is issued by the 科學會, is printed at Tokyo, and costs $1.50. A reliable translation is published by the Commercial Press at $1.20 by 王家葵.

Yours faithfully,

GEO. DOUGLAS.

HISTORICAL CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read the article in a recent issue of the RECORDER on "What Should be the Attitude of Missionaries toward the Historical Criticism of the Bible?" with much interest but with the wish that a man of different critical attitude had been chosen to write it. Is it too much to ask that the Editorial Board secure another article under the same caption by such a man, for instance, as Dr. Willis J. Beecher or Dr. Daniel S. Gregory? Since the RECORDER is lending its "Contributed Articles" section as well as its editorial columns to pleas for a sympathetic reception of the Higher Criticism let us not have an *ex parte* presentation of the case.

Probably few will take exception to Dr. Bosworth's statement that the "chief result of historical criticism. . . . . has been a somewhat changed view of the nature and function of the Bible as a whole." A changed view—but is it a true or a truer view? We would not for a moment deny the value of an understanding of the religious experience which "lies back of the Scriptures" but let us be careful lest in common with much of the criticism of our day, we regard it as valuable *only* for the record of the religious experience of the men who wrote it. Of vastly greater importance than to recognize the value of the *subjective* religious experience recorded in the book is it to recognize that the Book is a real *objective* revelation. May I express the desire to see in your columns an article by some conservative scholar dealing with this phase of the question? If these suggestions seem presumptuous, please pardon me. My excuse is that they are prompted by the profound conviction that one of the things that needs emphasis and reiteration at this time is that the Bible is the inspired, infallible, objective revelation of God to man.

Thanking you for the space given me,

Yours very sincerely,

H. MAXCY SMITH.

TUNGHIANGHSIEN.

THE PLACE OF CONFESSION OF SIN IN THE PROTESTANT CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Some years ago the Manchurian Revival startled its leaders as well as the Christian world by an unexpected and entirely unsought-for exhibition of the spirit of public confession of sin. Similar phenomena have been witnessed in many other places since that time, and Mr. Goforth reports that the phenomenon continues to the present time. Some missionaries rejoiced at these things as evidences of a mighty work of God, while others either suspended judgment, or expressed themselves as hostile to these emotional outbursts.

The other day in the course of my Chinese work I came across a striking paragraph in Hastings' 'Dictionary of Christ and the Gospels,' which appears to me to support the favorable view of these confessions. It is as follows:

"The necessity of such confession is implied, for instance, in our Lord's denunciations of hypocrisy—in his condemnation of the life of false pretences (Mat. xxiii. 14): of the cup and platter outwardly clean, while inwardly full of extortion and excess (v. 25): of the whited sepulchres fair to look at, though festering with rottenness within (v. 27). It is implied similarly in His frequent commendation of simplicity and single-mindedness, and honest truth in the sight both of God and man (cf. Mat. vi. 22,23: vii. 3-5: viii. 8: ix. 13.)

It seems to be recognized in the Gospels that acknowledgment of sin to man as well as to God has a cleansing power upon the soul. There may, of course, be a confession that is spiritually fruitless, to which men are urged not by the godly sorrow of true repentance, but by the goads of sheer remorse and despair. Of this nature was the confession of Judas to the chief priests and elders (Mat. xxvii. 4, cf., v. 5). On the other hand, the confession of the penitent thief to all who heard him (Luke xxiii. 41) was the beginning of that swift work of grace which was accomplished in his heart through the influence of Jesus. It illustrates George Eliot's words, 'The purifying influence of public confession springs from the fact that by it the hope in lies is for ever swept away, and the soul recovers the noble attitude of simplicity.'"

(Romola, p. 87.)

True, there have been some who confessed as Judas did under "the goads of sheer remorse and despair," and there have been others who may have done so through the subtle influence of solidarity in such meetings. Nevertheless, it appears to me plain that our Churches, both at home and abroad, have largely lost what the writer in Hastings calls the cleansing power of confession. Such confessions should not be worked up, but when they do begin we should beware how we quench them.

Yours sincerely,

D. MACGILLIVRAY.

Missionary News

Partial Report of the China Sunday School Union.

The Annual Meeting of the Executive Council of the China Sunday School Union was held on March 24th, 1913.

The Council was much interested in noting, from the report of the General Secretary, the increase in the circulation of its Chinese Lesson Helps. Two years ago the Union was printing 26,900 International Uniform Lesson booklets and leaflets, for each Sabbath. This number has increased quarter by quarter as follows:

1911	First Quarter	26,950	per	Sabbath
,,	Second ,,	27,525	,,	,,
,,	Third ,,	30,550	,,	,,
,,	Fourth ,,	31,330	,,	,,
1912	First ,,	35,750	,,	,,
,,	Second ,,	36,150	,,	,,
,,	Third ,,	45,350	,,	,,
,,	Fourth ,,	44,100	,,	,,

and the orders for the second quarter of 1913 were reported as amounting to 54,400. Ten thousand of this gain in circulation is accounted for by the fact that the North China Tract Society, the British Publication Society, etc., united their circulations with that of the Union. The remainder, however, is largely a legitimate increase in circulation. This increase is largely in connection with the leaflets, which in 1913 are issued in three different styles, instead of one, as was the practice in previous years.

Two years ago, when the Council voted to accept the offer of the Methodist Publishing House to finance and publish the International *Graded* Lessons it was feared by some that the circulation of the *Uniform* Lesson Helps might decrease. These fears, however, have been found groundless. The first Graded Series was put on sale at the end of 1911. Of this first series of "Beginners'" a third edition is now in press. In a little more than a year the two or three series now ready have had a sale of 12,000. And this is in spite of the fact that the Uniform circulation has so largely increased during the same period. The total real increase in the output of both the Uniform and the Graded Lessons would seem thus to be at least 100 per cent. Considering that the Revolution began in the Fall of 1911, and that in some sections there are still disturbing conditions, the Sunday-school work can certainly take heart. The increased circulation shows distinctly that greater attention is being given to Sabbath Bible teaching.

The first Teacher Training Series of the China Sunday School Union, announced early last year, is now well along in preparation. The six English reprints will be ready for delivery in May, 1913, and also two of the Chinese translations. Teacher Training Certificates, lithographed in color, are now in press and will be presented to the 100 or 200 students of this course during the coming National Conventions. These students have either attended the Kuling or the Peitaiho Summer Schools of Method, or studied some of the books of the Teacher Training Course in proof sheets.

An interesting feature of the Nanking Convention will be the presentation of Teacher Training

Certificates to the students of the Nanking School of Theology. The General Secretary, in the Fall of 1912, was asked to spend several weeks at this seminary as a beginning for a "Department of Religious Pedagogy." The subjects taught were: How to study; how to teach; and how to conduct Sunday-school work. Some of the Teacher Training Course books were used in proof form. Since the visit of the Secretary the students have continued the studies begun at that time. Examination questions have been forwarded from the Sunday-school headquarters and the certificates will be presented at the Nanking Convention, May 17th. Other seminaries, it is expected, will take up this Teacher Training Course and arrange for definite Departments of Religious Pedagogy. Several Teacher Training Courses have already been organized in various parts of the country. The General Secretary is most optimistic regarding the Teacher Training outlook. At the few Teachers' Institutes where the books have been offered, there have been many eager subscribers. Few departments of the Sunday-school Union are more important than the Teacher Training section.

The year 1912 marked the beginning of a new monthly periodical on religious education, "The China Sunday-school Journal."

It was felt to be quite essential to the inauguration of any sort of movement in the Sunday-school world of China that the Sunday-school Committee should have an organ by which it could keep in touch with its constituency. Accordingly the monthly China Sunday School Journal has been issued, beginning with January, 1912. This journal contains 32 pages, the last 16 pages being a reprint of part of the "Notes on the Scripture Lessons" published by the British Sunday School Union. These are the notes which are used by the Editorial Secretary of the Union as a basis for the preparation of the "Teacher's Quarterly" in Chinese. The first 16 pages consist of matter edited by the General Secretary and relating to Sunday-school Methods and Bible teaching. The monthly, in short, is a journal of the work and plans of the Union and its branches in behalf of the Sunday-schools of China. The subscription list of the Journal is now 270, the total number printed each month being 500.

An Associate Chinese Secretary, Mr. Ding, in connection with the Foochow Sunday-school Union, has been doing very effective work throughout the year. He was in attendance at the Peitaiho Summer School and returned to take part in the Foochow Summer Institute immediately following. The funds have not yet come to hand for Associate Chinese Secretaries in other localities.

The former officers of the Council were re-elected for the coming year. Three members were added to the Executive Council—the Rev. Joshua Vale, of the Chinese Tract Society, Professor C. A. Tong, of the Shanghai Baptist Theological Seminary, and Professor Y. Y. Tsu, of St John's University.

An amended form of constitution was also adopted, by which the governing board of the Union will still continue to consist of a General Sunday-school Committee and an Executive Council. This Council will for the present consist of the Executive Committee of the Centenary Sunday-school Committee and such members as may be added from time to time.

A financial statement of the expenditures and receipts of the China Sunday-school Union for 1912, is appended herewith.

China Sunday School Union.

CASH STATEMENT FOR THE YEAR ENDED DECEMBER 31ST, 1912.

To Balance brought forward from 1910 a/c. Mex. $	900.46	By *Office a/c.*		
		Writer for General Secretary £60.	$582.92	
		Office Clerk	240.00	
		Office Rent	600.00	
,, Grants British Sunday-school Union for General Work £450.	4,357.60	Stenographic help for General Secretary	91.55	
		Postages, Telegrams, Stationery, Printing, etc.	289.69	
				$1,804 16
,, Grant from World's Sunday-school Association for Publication Fund £200	1,918.53	,, *Publications a/c.*		
		Writer for Editorial Secretary £60.	582.92	
		Printing, etc., of Uniform Lesson Helps	2,353.22	
,, Subscriptions to Uniform Lesson Helps *	3,197.52	Postage, etc. of Uniform Lesson Helps	639.42	
		Writers for preparation of Teacher Training Series	1,124.91	
		Printing a/cs for Teacher Training Series	477.92	
				5,178.39
,, Bank Interest	31.50	,, *Field a/c.*		
		Travelling expenses, etc., of General Secretary,	358.55	
		Expenses of Peitaiho Summer School of Method	811.57	
		Grant towards Salary of Foochow Associate Secretary, Nov. 1911-Dec. 1912	270.00	1,440.12
				$8,422.67
		,, Balance carried forward to 1913 a/c.		
		Publications a/c.	1,526.14	
		General a/c.	456.80	1,982.94
	$10,405.61			$10,405.61

Outstanding Subscriptions $893.16

Audited and found correct,
T. G. WILLETT.

J. N. HAYWARD,
Honorary Treasurer.

Report on the Evangelistic Meetings for Government Students in China, conducted by Dr. J. R. Mott and Mr. Sherwood Eddy, Jan. 30th to March 29th, 1913.

REV. W. E. TAYLOR, M.A., PH.D., *Organizing Secretary.*

Mr. Eddy landed in Hongkong three days late, owing to a storm at sea, yet, in spite of the vacation and the China New Year festivities, nearly 1,500 students crowded the largest Chinese theatre in the city every night. At the close of the second meeting on "Christ the only hope of China" 248 signed enquirers' cards, promising to study the four Gospels, to pray to God daily for light and guidance, and to accept Christ if they found Him true. In Canton, Dr. Mott gave a series of three evening addresses to government students and young men. Night after night the largest Chinese theatre in the city, and probably the largest building in South China, modern in its plan and equipment, was crowded with a picked audience of from 1,700 to 3,000 men. Dr. Mott stated that in his visit to 40 countries he had never addressed meetings so largely attended and so significant in their character. After addresses on "Spiritual atrophy" "Temptation" and "Religion a matter of the will" 832 men signed enquirers' cards. 66 of the enquirers came from Mission schools, 111 from private schools, and 264 from government educational institutions; 255 were drawn from the associate (non-Christian) membership of the Young Men's Christian Association.

The student audiences, which averaged a thousand a night in India, have been more than double that number in each of the fourteen cities visited throughout China. In Tsinanfu, the capital city of Shantung province, the Governor gave Dr. Mott the use of the Provincial Assembly Hall for the evangelistic meetings and his representative was present at the first meeting when 2,400 students crowded the building to its capacity. More than 700 signed cards as enquirers of Christianity. In Peking, a special pavilion had to be constructed in order to accommodate the audiences, which ranged from 2,500 to 3,500. The President of the Board of Education advised the students of the government colleges to attend the first of the evangelistic meetings in this city. After a series of addresses covering three days, over 800 enquirers gave their names and addresses for Bible Study. In Tientsin the meetings were conducted during four nights by Mr. Sherwood Eddy. The Canton Guild Hall, the largest and most attractive building in the city, was secured for the meetings through the co-operation of the Chinese authorities. Each night from 2,200 to 2,400 picked students, admitted by ticket, crowded the hall, the first night many standing. Mr. Eddy warned the men that signing cards as enquirers would probably entail persecution and would necessitate persistent study. In spite of difficult conditions, so many stood to enroll that not enough cards were available. After repeated cautions to the 1,000 and more who first stood, 580 finally signed cards, giving name and address, promising not only to study the Bible daily and to pray to God, but to join regular Bible Classes and to continue in these for at least six months.

One of the most memorable days of the campaign was in Paotingfu where Mr. Eddy spent 24 hours crowded with glorious opportunity in this city made sacred by the blood of the martyrs. At the mass meeting in the afternoon an audience estimated by the local leaders to be 3,000 was present, nearly half of the number standing for two hours to listen. After leaving the meeting with enquirers, Mr. Eddy hastened across the city to the Military Academy, the West Point of China, which is training 1,600 cadets as the future officers of her army, and addressed the men drawn up at attention out of doors in the bitter cold at ten o'clock at night. The General and his Staff were present and the speaker was given perfect freedom to mention Christianity and to ask the men to join Bible Classes. In Wuchang, the Vice-President of the Republic, General Li Yuan-hung, the leader of the revolution, showed his friendly attitude by placing a Government Exhibition Hall at the disposal of the Christian Committee for the evangelistic meetings for students.

Special meetings were arranged for Dr. Mott and Mr. Eddy in Hankow, and also in Anking. In Shanghai 3,760 were present at five meetings held in the Martyrs' Memorial Hall. The attendance was purposely limited to the seating capacity of the hall. In no other city has such careful preparation for intensive work and systematic conservation of results been attempted. Every seat in the building, accommodating nearly 800, was reserved by men who had been carefully selected and who promised to attend throughout the series. It was not surprising therefore that the very large proportion of 487 of these men signed cards as enquirers with a view to Bible Study. Including the meetings in the colleges, 621 men became enquirers in Shanghai. In addition to this, 190 women took the same stand as enquirers at a special meeting for women students addressed by Mr. Eddy.

From Shanghai Mr. Eddy proceeded to Nanking, the ancient southern capital of China. The attendance here was equally remarkable, a total of 7,900 being present at the four mass meetings held in a large pavilion which had been specially constructed, and 1,400 more were reached in addresses given in the colleges, most of which were government institutions. As in Peking and Canton, Professor Robertson had prepared the way by a series of science lectures, reaching in these three cities more than 35,000 students from government schools and colleges.

In some ways the last two cities visited provided the most impressive results. Coming to Mukden in the north, the capital city of Manchuria, Dr. Mott found that the Governor had at his own suggestion undertaken the entire cost of erecting a special building for the evangelistic meetings. The Governor moreover arranged with the educational authorities to have 5,000 government students attend the first evangelistic meeting. It was an occasion memorable in the history of Christianity. The Rev. D. T. Robertson of Manchuria, reporting the meetings, writes as follows :

"Saturday's meeting being under the patronage of the Board of Education was on that account the strongest numerically, but Sunday's was impressive in every way. The student choir and some speakers aided the audience to be patient through the long time of waiting before Dr. Mott arrived, for Chinese prefer to arrive in very good time for engagements! At Sunday's meeting, prolonged to nearly three hours with the consecutive addresses, white enquirers' cards were signed by 713 men who promised to read the Bible and pray to God daily, and 412 of these same men signed red cards expressing their earnest and serious desire to begin immediately to follow Jesus Christ as Lord and Saviour. We are deeply grateful for God's blessing Who writes imperishably this new chapter in Acts."

At the same time that Dr. Mott was holding his final not-to-be-forgotten meetings in Mukden in the north, Mr. Eddy was proceeding to Foochow, the garden city of south China. The attitude of the government all through China is illustrated by their action in Foochow. Mr. Munson, writing of the preparatory arrangements, said :

"Last evening we had a foreign banquet for the Comissioner of Education and the President of the government schools of the city. It was a memorable meeting and God gave even more than we had asked. They unanimously voted to have Professor Robertson come to lecture before all the government school students. Already 3,500 have applied for tickets for the opening lecture. Then they asked for Mr. Eddy and when it was pointed out that his dates were fixed by the sailings of steamers from Shanghai, they voted to change the dates of their school examinations so as not to interfere with Mr. Eddy's meetings. We suggested that the forty-five government schools students who had registered for the preparatory student conference might be excused from their school work for eight days. This request was also granted. We are thus given an entrance into every government school in the city. The Chekiang Provincial Hall, holding 2,000, the largest in the city, and centrally located, is secured for the meetings. Mr. Cio Lik-daik who is now a member of the Provincial National Assembly, and is giving half time to that work, is going to be released while Mr. Eddy is here and will give full time as his interpreter. We believe God is going to give Foochow a wonderful blessing."

Prof. Robertson arrived on the same boat with Mr. Eddy in order to give lectures preparatory to the evangelistic meetings, and to secure contact with the government students. During the first six hours in Foochow 8,000 different people attended his lectures. This number included the majority of the government school students of higher grade, the officials, members of the Provincial Assembly, members of Reform Societies and students in Mission Schools. At each lecture tickets for Mr. Eddy's meetings were given out. Approximately 2,000 were distributed at each lecture in five minutes.

As the time drew near for the first evangelistic address the leaders began to realize that there was a great deal larger demand for tickets than the Guild Hall, seating 2,000, could possibly accommodate. One hour before the time for Mr. Eddy's meeting the Hall was packed full. He began his lecture to this audience, and in less than half an hour the overflow was larger than the number of men inside. When Mr. Eddy had finished his first address, these men retired and the overflow crowd numbering 2,200 were let in. The courts of the Guild Hall were so spacious and so arranged that the first audience could pass out one way and the second audience enter by other doors. Thus for the first address given by Mr. Eddy there was a total attendance, with admission by ticket, of over 4,200. This experience was repeated on the second day with practically the same number of men and with only one difference. Instead of having to begin one hour before the time for which the meeting was scheduled, he had to begin one hour and a half earlier. From that time on, the first lecture was given at 2 p.m., and the second at 3:30. On the four days Mr. Eddy had a total attendance of approximately 13,000 men. The results were impressive. The members of the Provincial Assembly gave a personal invitation for Professor Robertson and Mr. Eddy to come to the Provincial Assembly and lecture before their members. This was done on the third day of the visit, thus establishing a precedent for all China. On the second day a reception and dinner were given by the representative of the Commissioner of Education and the Presidents of fifteen Government Schools. On the third day Mr. Eddy gave those who were willing to become enquirers of Christianity an opportunity to take the threefold pledge by signing cards, giving name, institution, and address. 1,026 did so on the first invitation. On the last day of the series, it was feared too many enquirers would be secured, so the invitation for enquirers was not repeated. But those men who had already signed cards and who had studied something of Christianity before were given an opportunity to signify their desire to immediately begin to follow Jesus Christ, accepting Him as Lord and Saviour, and applying for baptism as soon as possible. The number who signed again on these conditions totalled 426. After the main series of meetings for government students, Mr. Eddy held one evangelistic mass meeting for women students. Over 2,000 filled the Guild Hall and about 200 were turned away for lack of standing room. 504 signed cards as enquirers at this meeting. At a special meeting for girl students in mission schools, 126 signed the further test to begin immediately to follow Jesus Christ.

A central committee has been organized for the work of conserving and following up these results, with three subcommittees on Bible Study, Visitation, and Social Service. Representatives of the three missions working in Foochow are chairmen of these Committees. Seventy-five leaders are beginning Bible Classes this week. Approximately fifty men will be used in visiting those men who signed cards during the meetings. Normal Classes are being arranged for the Bible Study leaders. Already plans are being made to extend this campaign in Foochow to every prefectural city of the Province. Fukien has thirteen such cities with a government school population of from 300 to 3,000 in each city. It is planned to bring into Foochow a group of leading Christians, with probably one foreigner as an advisory member, from each prefectural city of the Province, and train them for extending the evangelistic campaign to their city.

The present series of evangelistic meetings held in fourteen of the great student centres of China has been significant not only in actual recorded results, in unprecedented attendance, and thousands of signed enquirers, but equally in the proof that has been given both of the friendly attitude of the Government and the ripeness of the student field, in response to such methods of direct evangelistic approach as have been employed. The openness of government students is illustrated by one government college in Tientsin where 170 of the 400 students are enrolled in regular weekly Bible Study. In Peking the Board of Education crowded the two days with opportunity by changing Mr. Eddy's schedule so that he might remain a day longer in order to visit all the leading government colleges, including the Imperial University, the Law College with its 400 picked students, and several other government schools, into which no Christian speaker had ever before secured an entrance. Dr. Mott and Mr. Eddy addressed the 500 students in the Ching Hwa Academy, the keystone of the educational system, where are gathered the flower of the student body of China preparing for matriculation into American universities and subsequent official leadership in China.

Another outstanding mark full of promise is the place of leadership which has been taken in this movement by Chinese Christians such as Mr. C. T. Wang, late Acting Minister of Industry and Commerce in Yuan Shi-k'ai's Cabinet, Rev. Cheng Ching-yi, China's representative on the Edinburgh Continuation Committee, Mr. David Yui (Harvard) of the National Lecture Department of the Christian Association Movement of China, and formerly adviser to Vice-President Li in the Red Cross Movement, Mr. Chang Po-ling, head of the Government Middle School in Tientsin, one of the leading educational authorities in China, and others who have marked out new lines of advance in methods of evangelistic work for the educated classes of the country.

From the very beginning of the campaign the policy has been adopted that the real work began when the campaign was finished. This work of careful conservation of results which God had given has led to the appointment of strong committees of from 100 to 150 leading Christian workers in every city where the meetings have been held. Special literature has been printed, Bible Classes have been formed, personal workers' groups organized, a six months' programme outlined for religious and social work, and other methods employed, in order to hold the men and lead them on by persistent effort until the enquirers are baptized and united to the churches. Already the encouraging news has come from Canton that 479 men are attending regular weekly Bible Study and 41 men who had previously known of Christianity and who had signed cards at Dr. Mott's recent meetings have since been baptized. In Tientsin 51 new Bible Study Classes have been organized in two Christian schools, 17 government schools, and two other places. 38 of these classes draw their students from government institutions. In this city 52 young men have already been entered as probationers for baptism. With the careful preparation and earnest organized conservation there is reason to believe that a large proportion of men who have taken the stand as enquirers will be led on into the Christian life.

The aggregate attendance at the Student Evangelistic meetings in the fourteen cities of China now amounts to 78,230. It is to be noted that special efforts were made to have the same men attend consecutively the series of addresses in each city. At a conservative estimate probably at least 35,000 different men were in attendance at these student evangelistic meetings. In addition, an aggregate attendance of 59,339 were present at the preparatory science lectures. The combined aggregate attendance amounted to the vast total of 137,569. In spite of the difficult conditions placed upon enquirers, requiring not only daily Bible Study, and daily prayer, but in most instances consent to enroll in Bible School Classes, 7,057 have taken this first step in relation to the Christian life. It is to be expected that there will be a considerable shrinkage in results, as these men are tested by opposition, for enquirers are not to be confused with actual converts, and only the power of God can keep men true to their purpose.

SUMMARY OF EVANGELISTIC CAMPAIGN

(With Science Lecture Preparation,)

January-March 1913.

City	Science Lectures. (aggregate)	Evangelistic Addresses (aggregate)	Signed Enquirers.
Canton	8,274	7,700	827
Hongkong	5,265	6,250	258
Tsinanfu	...	4,000	725
Tientsin	...	8,600	552
Peking	15,900	8,000	800
Paotingfu	...	3,800	293
Wuchang	2,000	3,000	253
Hankow	...	1,900	101
Anking	...	1,000	150
Shanghai	...	5,880	446
Nanking	12,600	8,600	409
Mukden	...	6,500	713
Foochow	15,300	13,000	1,530
Totals......	59,339	78,230	7,057

$\underbrace{59{,}339 \quad 78{,}230}_{137.569}$

Language School at Kuling.

Summer of 1913.

Preliminary Announcement.

The success which attended the Union Language Study School held in Shanghai in the early part of last year has prompted the suggestion for a similar school to be held at Kuling during this present year. The school has no formal authorization from the different missionary societies represented at Kuling, but it has the approval of many representative missionaries.

At an informal meeting held in Kuling towards the close of last season, it was found that quite a number of younger missionaries were desirous of joining the proposed school, and a canvass on the hill showed that there were experienced missionaries who were willing to help in the matter of tuition.

While the main thought was to help beginners in the initial difficulties of Chinese language study, it was also desired that there should be advanced courses or series of lectures for more advanced students. It was decided to limit instruction to students studying or using Mandarin, each being expected to bring his or her own personal teacher.

Fees. The instructors give their services without remuneration, but there are expenses connected with maintaining the school which make it necessary to charge fees. The chief expense will be for rent, since at least three good class rooms will be required, and this item will probably amount to not less than $250. Other items for caretaker, printing, postage and office expenses will be small but should be amply covered by the fees. Should there be any surplus after paying all expenses, it might well be used in providing Chinese books for the Kuling Library, which would also serve the purposes of the school in future years: but the fees are fixed with the purpose of simply meeting necessary expenses.

The proposed fees are, therefore, as follows :—

For each regular class or course of lectures, as enumerated below, Mex. $2.00.

Inclusive fee, admitting to all classes and lectures, Mex. $10.00.

Students will be expected to provide their own books, as well as their own personal Chinese teachers.

PROPOSED COURSE OF STUDY.

1. Phonetics.
2. Analysis of Characters, Writing, Conversation Classes, Idiom, etc., July, August, and September. Rev. E. C. Cooper.
3. Baller's Primer (1911 Edition) July, August, and September. Rev. E. C. Cooper.
4. Gospel Primer Vol. I., St. Mark's Gospel. June, July, and August. Mrs. Arnold Foster (June) Miss Stewart (July and August).
5. The Language of Prayer: The Prayer Book and Psalms, July and August. Rev. S. H. Littell.
6. The Sacred Edict, Rewards and Punishments.
7. Introduction to Wên-li, National Readers, July 15 to August 15. Rev. J. S. Helps.
8. Science Readers, Arithmetic terms, etc., July and August. Mrs. Foster.
9. The Analects.
10. Lectures on the Four Books in their relation to Christianity, July and August. Rev. A. Foster.
11. Mencius, Six lectures on the last volume, July 10th to 31st. Rev. E. F. Gedye.
12. Newspapers, July and August. Rev. A. A. Gilman.
13. Chinese Proverbs.
14. Novels, 6 lectures on typical characters from the Dream of the Red Chamber. July and August. Mrs. Foster.
15. Medical Vocabulary for lady doctors and nurses.
16. Letter Writing.
17. Vocal Music and Harmony, specially designed for those who teach music in Chinese Schools.

All persons desiring to take one or more of the proposed courses are requested to write at once to Bishop Roots, that the scale on which arrangements should be made may be known without delay. Until June 30th, correspondence about the school may be addressed to Bishop Roots, 43 Tungting Road, Hankow. After that date to the Rev. E. C. Cooper, Kuling.

HANKOW.

The Month

FINANCIAL MATTERS.

The Sextuple Loan has met with one difficulty after another from both the Chinese and foreign sides. It appeared that it might be a failure before President Wilson announced that he did not favour American financiers participating therein for the reason that the terms proposed appeared to touch the administrative independence of China. China's financial situation has gradually become more disquieting. Foreign debts have been falling due in quick succession. Some question has been raised on the part of the Powers as to when these were likely to be met. Rumours of various loans have been afloat. It is evident that China is badly in need of financial assistance, but there is a difficulty in finding terms that will suit both sides.

POLITICAL EVENTS.

Dr. Sun Yat Sen made a trip to Japan. This was apparently of a private nature, but it was interpreted more or less as indicating a desire on the part of China for more friendly relations with Japan. President Yuan Shi K'ai and the National Council have been pulling somewhat apart on the question of presidential powers. On March 20th, Sung Chiao Jen, a prominent Chinese statesman, was shot in Shanghai at the Shanghai-Nanking Railway Station. His wounds were fatal. This event was considered as a political plot and a great many rumours were afloat about high authorities in Peking being concerned in it. Considerable uneasiness resulted in Peking in consequence of these rumours. On April 8th, Parliament was opened, a large number of members being present. Great interest was shown, and apparently the fear that this event would be attended with disturbances was unfounded. The breach between President Yuan Shi K'ai and the National Assembly seems to have been practically filled up. Early in April Brazil formally recognized the Republic of China. The United States Government also reported its intention of doing this. The remaining Powers, however, seem still to hesitate considerably in this respect. On February 22nd the Lung Yu Empress Dowager died. President Wilson offered Dr. John R. Mott the post of American Minister to China. After some consideration Dr. Mott declined.

OPIUM REFORM.

It is reported that much opium has been planted in Szechwan, and that attempts to enforce the regulations there have caused considerable trouble. Near Foochow fourteen soldiers were killed while endeavouring to root up opium. This led later to heavy fighting in Hinghua, and so extensive was the disturbance that the missionaries were called in. In Wuchang three opium-smokers were paraded through the streets. There has been some talk of a Government Opium Monopoly. A large amount of opium was burnt at Tsinanfu. From the Press reports, however, it would appear as though the people did not fully sympathize with it. The Hongkong Chamber of Commerce protested against China's treatment of the opium agreement. The *Peking Daily News* commenced the publication of an "Opium Black List." On March 4th the National Opium Conference met in Peking; they passed the following resolutions in reply to various criticisms of China in this matter of opium reform:—

"That China, in the face of great difficulties, is seeking honestly to carry out the provisions of the Opium Agreement, which was signed by the weak Manchu Government. That China is doing her part so well by a vigorous policy of prohibition that there is now practically no market for Indian opium, and that China is rightly suppressing smoking and the retail trade, thus killing the wholesale trade without infringing treaty obligations. The majority of provinces are still open to the importation of Indian opium, but imports are gradually ceasing owing to diminished demands. The meeting considered that inaccurate statements, by producing irritation among the Chinese, injuriously affected foreign commerce and trade."

CONDITION OF THE COUNTRY.

The Nine Dragon Mountain Society was found to have ramifications throughout a large part of the country. Later, its exposure by the officials and the punishment of some of the leaders caused the interest in it to decline somewhat. Shansi has been disturbed owing in part to a call by the people for the old order of things; serious famines are threatening there also. Fighting was reported between the northern soldiers and Hunghutze. A Mohammedan uprising was also reported in Kansu province. Soldiers mutinied at Changsha. Dismissed soldiers caused trouble in Szechwan. Eight soldiers were also executed in Wuchang for stirring up trouble.

Missionary Journal

BIRTHS.

AT Paoking, February 26th, to Mr. and Mrs. C. GUGEL, C. I. M., a son (Johannes Georg).

AT Chungking, March 5th, to Rev. and Mrs. C. B. RAPE, a son (Harold Terry).

AT Hanchenghsien, March 17th, to Mr. and Mrs. A. R. BERGLING, C. I. M., a son (Rudolf).

AT Tungchowfu, March 19th, to Mr. and Mrs. N. SVENSON, C. I. M., a daughter (Edna Victoria).

AT Tengchowfu, March 20th, to Mr. and Mrs. J. V. TURNER,

S. B. M., a daughter (Martha Ruth).

AT Lanchowfu, March 21st, to Mr. and Mrs. A. **MOORE**, C. I. M., a daughter (Marjorie Everall).

AT Samwatim, Canton, March 22nd, to Rev. and Mrs. W. **MAWSON**, N. Z. P. M., a son.

AT Weihweifu, North Honan, April 11th, to Mr. and Mrs. **HUGH MACKENZIE**, C. P. M., a daughter (Mary Margaret).

MARRIAGES.

AT Shanghai, March 25th, Mr. F. **GASSER** to Miss M. **KUSSMAUL**.

AT Kiukiang, April 2nd, Rev. L. C. **WHITELAW** to Miss M. E. **SMART**. Both C. I. M.

DEATHS.

AT Chengyanghsien, Honan, February 10th, **BEULAH**, daughter of Mr. and Mrs. T. **EKELAND**, of diphtheria. On the 23rd, **PAUL THORMOD**, their two years old son, of the same disease.

AT Sianfu, Shensi, March 16th, **CECIL F. ROBERTSON**, M. B., F. R. C. S., aged 28. English Baptist Mission.

AT Sianfu, Shensi, April 8th, **STANLEY JENKINS**, M. D., F. R. C. S., English Baptist Mission, son of D. **JENKINS**, Esq., Bristol, England.

AT Tsaoyang, Hupeh, Rev. R. **KILEN**, aged 41 years.

AT Wuhu, April 14th, Dr. E. H. **HART**, M. E. M.

AT Canton, April 16th, **FREDERICK OSCAR**, son of Mr. and Mrs. F. O. **LEISER**, aged two years and four months.

ARRIVALS.

March 22nd, Mr. and Mrs. A. G. **WŒRN** and child, (ret.); Mr. J. T. **CLASSON** (ret.); Miss F. **HALLIN** (ret.), and Miss M. E. **THORNBLAD**, all from Sweden

March 24th, Mr. and Mrs. **HEINRICH WITT** and child, (ret.) from Germany; Rev. and Mrs. A. **HERTZBERG** and family (ret.); Miss S. **ASHIEM**, all Nor. Miss. Soc.

March 25th, Mr. **FRED H. PYKE**, M. E. M. Miss **WEED**, Meth. Epis. Miss.; Mr. C. L. **STARRS**, Am. Board, (ret.).

March 26th, Rev. W. H. **HUDSON**, Am. Pres. Miss. South, (ret.).

March 29th, Mr. and Mrs. L. K. **JENSEN** and two children, from Germany.

April 8th, Mrs. J. **BELL** and family, (ret.); Misses C. M. **LARDEN** and J. L. **SMYTH**, all Eng. Bapt. Miss.

April 9th, Rev. and Mrs. C. J. P. **JOLLIFFE** and family, Can. Meth. Miss., (ret.); Rev. and Mrs. J. W. **PAXTON** and family, Am. Pres. Miss. South, (ret.); Rev. and Mrs. R. L. **TORREY** and family, Can. Meth. Miss. (ret.); Miss N. W. **BOOTH**, Wes. Miss. Soc. (ret.).

April 15th, Mr. V. **RENIUS**, (ret.) and Miss S. **ALMSKOG**, from North America. Rev. J. **COCHRAN**, Am. Pres. Miss. (ret.).

April 16th, Miss C. **BASH**, M. D., Am. Pres. Miss.; Mr. **CLEMENS**, Am. Pres. Miss.

April 18th, Miss **MACCURDY**, Am. Pres. Miss.

April 19th, Misses M. **HARSTAD** and **IDA SATHER**, Rev. and Mrs. A. H. **REINHARD** and child, (ret.) all S. Chil. Miss.

April 20th, Mr. and Mrs. F. M. **BARKER**, from Ireland, to be located in Kirin, Y. M. C. A.

April 21st, Miss A. C. **KAME**, Ref. Ch. in U. S. A. (ret.); Miss **CARTER**, Chefoo Sch. for Blind (ret.).

DEPARTURES.

March 25th, Rev. J. W. **STEVENSON**, C. I. M. for England.

March 28th, Rev. and Mrs. W. H. **LACY**, M. E. M., for U. S. A., via Suez; Miss L. **SEYMOUR**, C. I. M., for England.

April 1st, Mr. and Mrs. A. **PREEDY**, C. I. M., and two children, for England, via Siberia.

April 7th, Dr. and Mrs. E. J. **STUCKEY** and family, of Union Medical College, Peking, for Melbourne, Australia.

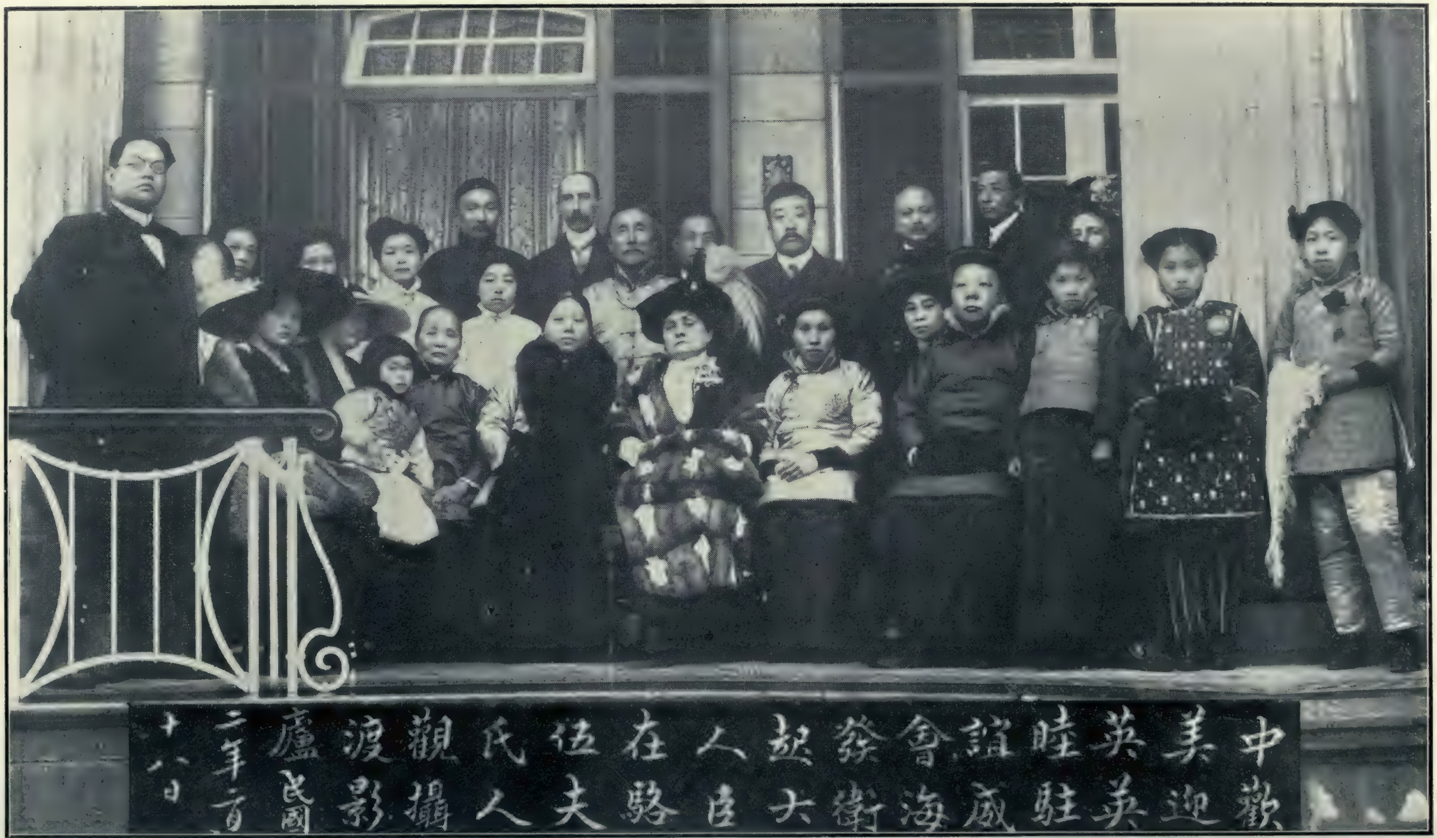
April 8th, Miss L. E. **RAMSAY** and Miss J. P. **MCKAY**, Eng. Pres. Miss., for England; Mr. and Mrs. C. A. **BURCH** and family, Am. Ad. Chris. Miss., for U. S. A.

April 11th, Miss N. **MARCHBANK**, C. I. M., for England.

April 12th, Rev. O. **PUUTULA**, Finland Missionary Society, for Europe.

April 15th, Mr. and Mrs. E. **MAAG** and two children, for Germany, via Siberia.

April 25th, Miss C. **RASMUSSEN**, of the Lutheran Mission, for America; Rev. and Mrs. F. W. Baukhardt, M. E. M. for U. S. A.


中美英睦誼會發起人在伍氏觀渡廬
歡迎英駐威海衛大臣駱夫人攝影
民國二年二月十八日

First Reception of the Chinese-Anglo-American Friendship Association in honor of Lady Lockhart and her daughter, in the home of Dr. Wu Ting Fang, Shanghai, February. 18th, 1913.

THE CHINESE RECORDER

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VOL. XLIV JUNE, 1913 NO. 6

Editorial

Prayer for China.

Was it in answer to the prayer that was offered all over the world, after the telegram requesting it had been sent out by the Cabinet, that a sudden change for the better was noticeable in prevailing conditions? Certain it is, at any rate, that immediately following April 27th, the newspapers began to report messages being sent from all over China to Peking, calling upon the President to stand firm, and upon the National Assembly to stop quarreling over matters of inconsequent detail and settle down upon the urgent business for which it had been chosen. These telegrams came largely from Chambers of Commerce—not without significance, many of them from Canton and other places in the South—and, what is perhaps even most striking of all, from local branches of the Kuomintang to their fellow-members in the government. Where all had seemed chaotic throughout the country there suddenly appeared a demand for, and a seeming development of, order. All danger is not past yet, but it would appear that the attention of the Christian Church has been called to the fact that their prayers were being heard. This shows us, then, that Prayer Sunday should not be permitted to stand isolated, but should be considered merely as the beginning of a great movement that is to continue until the dangers of the present are all overcome. Our prayer should be continuous.

Christian Unity. MOST of the articles in this issue of the RECORDER present various phases of the modern movement for Christian Unity. That a solution of this problem is fervently desired is evident; the trend of thinking and planning is running more swiftly than ever in that direction. Furthermore, it is realized that much real practical co-operative effort already exists. If the claims of Christian Unity were adequately met in the promotion of mutual esteem and friendly intercourse then there might be justification for the claim of the few that we have as much union as we need. Three stages of this movement might be designated. First, the period of enthusiastic desire; second, the period of determining to think through the problem; and third, the securing of a solution that will conserve the best we have and provide opportunities for real progress. We are now in the second period, and though the difficulties are becoming more distinctly apparent yet there is no weakening of the desire for, and the determination to secure, effective union. The greatest difficulty would seem to be that involved in organic union of churches, but this is not a point that needs to be settled at once or before any further advance can be made. The need for co-operation in institutional work is of more practical and immediate importance and it is around this problem that most of the thinking at present revolves.

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True Unity. THE paper by Dr. H. M. Woods on "True Unity" raises this question: "Do we yet fully comprehend Christ's idea of Christian Unity?" We agree with the author of the article that true unity is *mainly* spiritual, that its essential feature involves a full recognition of the "ministry and ordinances of sister churches as equally valid with its own." Furthermore, we do not believe that while humanity remains as it is any scheme of unity will eliminate altogether diversity in interpretation of the Scriptures or differences in ecclesiastical practices. Here the freedom of the individual conscience will always have to be given full play. In the "Dictionary of Christ and the Gospels" in the article on "Unity," by H. J. Wotherspoon, these statements are made: "The idea of communions severally arranged upon differing bases of opinion or order does not exist within the New Testament thought," and again "Party spirit and divisive courses are condemned, but there is no precept for the regulation of the relations of one sect to another." There were factions in the apostolic churches, but no differing communions such as in our day. This being so the problem is one that requires special treatment, and we venture to think that in addition to "spiritual unity" we need to *regain* the relationship that apparently had not been lost when the New Testament was written. We have something more to do than they to attain "spiritual unity." In this connection we must remember, also, that the unity urged by Christ was something visible to the world. How much this involves of inter-organization we are not yet ready to say, but it certainly means something more than the "spiritual unity" which seems to be the theme of Dr. Wood's article. The purpose of Christian unity is defined by Christ in these words, "That the world might believe that Thou didst send Me," "That the world may know that Thou didst send Me and lovest them even as Thou lovest Me." This visible unity was to be evidence to the world of the mission of Christ and was to be proof to them that the love which produced the unity included the world. Is the lack, then, of this unity the missing evidence that is weakening the testimony of the Christian forces? When the various divisions of Christianity have proved to the world that their faith in Christ is influential enough to make them all co-workers in the fullest sense of the word, what greater proof could we have of Christ's right to the supreme place in the heart of all? What do we mean by the "fellowship" of which we so often speak? It must mean among other things the mutual sympathy and understanding that shall enable us to work together on the one great task of proving to the world by our visible works that we are convinced that Christ is the Lord.

* * *

Practical Union at Home.

It has frequently been said that the workers on the mission field were more ready for union than those at home. To indicate how rapid is the progress now being made at home in this regard, the following extracts from the minutes of a meeting of the Chicago Co-operative Council of City Missions are quoted from an article in *The Biblical World* on "Church Union that Unites." The extracts are quite illuminating, also, as to possibilities along this line on the mission field :—

The Presbyterians and Methodists were eager to enter a given field where there was room for only one church. The Baptist secretary was appointed to investigate the field and report. On the basis of his report the council advised both Methodists and Presbyterians to refrain from organizing churches or erecting new buildings, as another denomination was found to be more numerously represented than either in that field. The advice of the council was accepted as final and will be followed.

The Presbyterians decided to establish a church in a new field which they believed to be needy and not covered by the work of others. Their request was referred to the Committee on Residential Districts for investigation and report. All the surrounding churches will be located on a map, their exact distance from the proposed location ascertained, the density of population and nationalities in the neighbourhood will be considered before the council will grant the request.

The Methodists desired to locate a church in a given place, but a committee composed of a Baptist, a Presbyterian, and a Congregationalist reported unfavourably and suggested that another place be selected.

A plan of union arranged between the churches of two denominations in a suburban community was submitted to the council for its approval. The plan of agreement had been drawn up with elaborate care. The secretaries of two denominations not involved in the arrangement took the document in hand and promptly discovered certain provisions which were eliminated. The plan as finally approved by the council was unanimously adopted by both of the churches interested.

The examples cited above will serve to illustrate the freedom, vigor, and fairness with which the council handles the matters referred to it. It has no formal authority and assumes to act only in an advisory capacity. But the wisdom and justice displayed in its past dealings give to its findings almost the weight of an ultimatum. There is not a case on record where the definite advice of the council has been intentionally ignored.

* * *

Federation Movement.

THE article by Dr. Cochrane on "The Present Status of the Federation Movement" is one that should receive most careful reading. Some slight changes have been made by the editor to bring it up to date but these do not affect its purport. In some places great interest is shown in this movement by the Chinese and it has thus become a forum for the practical discussion of the problems that are common to all. The relation of the movement for the formation of a National Federation Council to the China Continuation Committee requires careful thought, but it will be easy of readjustment since the China Continuation Committee already represents very fully both the missionary body and the Chinese Christians, and has already had delegated to it many of the functions that the National Federation Council was expected to have. When the relationship of the China Continuation Committee and the Federation Movement has been defined we shall have an organization of Christian forces that should enable us to settle some of the questions that have so long agitated us.

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A Fundamental Problem.

THE article by Rev. R. M. Mateer on "The Work of the Mission in its relation to the Chinese Church," and that by Rev. Geo. Douglas on "The Chinese Church" are in a sense complementary. In connection with these two articles we would like to recommend the reading of an article in the April number of the *International Review of Missions*, on "A Fundamental Problem of Missions." This article is unsigned, but was written by a missionary. It is in the main a frank discussion of the difficulties in missionary work arising from the racial differences of those conducting it. It is quite possible as Mr. Mateer says, "That the great problem before us is just ourselves" though it should also be kept in mind that mistakes that are made in the relation of missionaries to the different races among whom they work are largely unconscious. Mr. Mateer's article sets forth what might be called an advanced position in the solution of the problem of the relation of the missionary to the people with and for whom he works, and there may be hesitancy on the part of some to go this far for the reason that the training of those who are thus to share with the missionary these burdens has not been carried sufficiently far to warrant its general application. This would seem to be one of the unexpressed premises in Mr. Douglas's argument. The method of applying the principle will vary in different places, but we think that the time has come to adopt as a working principle such co-operation between Chinese and Western workers as will give them both a voice in the management of all departments of their common work, and will also put Chinese workers where they feel the full burden of responsibility for carrying on the work. Somebody has said there are no problems where love prevails, or something to that effect. Certainly a large part of each problem would disappear if love had its free and full course.

* * *

The Future of the Missionary in China.

THERE are those who apparently fear that one of the results of the greater prominence of Chinese leaders in Christian work is the endangering of the position of the missionary and the purity of the Church. With regard to the position of the missionary, we see nothing in present developments that will do away with either the need for missionaries or for an immediate and large increase in their numbers. Their relative position, however, will change somewhat. The development in thought with regard to the formation of a Chinese Church bears somewhat on this problem. Some Chinese leaders begin to realize that the various denominations must, to a certain extent, remain distinct in order to preserve the purity of Christian teaching. This means among other things that there is a vitality in present organizations and in the present personnel of the Christian forces—which would include, of course, the missionaries—that is absolutely indispensable to the planting of pure Christianity in China. We cannot see how the more liberal attitude toward the natural aspirations of Chinese Christians for a position of equality in the responsibility and management of Christian work in China can affect the usefulness of the foreign missionaries. We think that even Chinese leaders will recognize that while there is an increasing amount of zeal among Chinese Christians for the spread of Christianity, yet there is still a comparative scarcity of those who are thoroughly grounded in the fundamental principles of Christianity. At this point Western workers are indispensable. Without going further into the question we take it that the changes in the relationships that are coming are going to increase the sphere of the usefulness of the missionaries by releasing them from a great many activities which are of the nature of "serving at tables." In this there is everything to gain.

"Redeeming the Time."

THE one insistent note that has rung out clearly and impressively in the Continuation Committee's Conferences has been *the call to prayer*. In the minds of many of the workers in China, too, it has seemed to be a deepening conviction that we "workers together with Him" have yet to know what it means to appropriate our resources, and to discover anew *what availability we have in God*. Speaking to this theme of fervid, sacrificial devotion, and of its call to the home churches, as also to the missionaries on the field, Fletcher S. Brockman, B. A., sums up the situation with the vision of a prophet of the morning: "A picture comes before me to-day. One half a billion of people gathered around the rim of the Pacific, people that have for centuries been divided from us by walls that are high. I see them the youngest of all peoples on the earth; I see them as perhaps to-day the most intense and active; I see them in a state of flux; I see them with the manacles of the past fallen from them, and with the breath of the twentieth century upon their brows. I see them waiting for the very best that the world has for them. If there is heroism here to-day, I call you to a war whose end is peace. Is there patriotism, I call you to a statemanship which is laying the foundations of God's Kingdom. Is there imagination, I call you to see redeemed millions marching into the presence of our King. I would rather live in this hour than in any hour that the world has ever seen. I would rather have a part in this task than any task the world has ever known. I would rather die in this cause than live in another. I would rather go through it poverty-stricken and in want than in any other to have wealth and ease and all the honours that the world could bring."

There is a strategic element in opportunity. In the Greek stadium there was one word, which over and above all others shone out in conspicuous clearness on the splendid race course. It was placed so as to catch the eye of every competitor in the Olympic games. It was the word "ΣΠΕΥΔΩ." It meant "make haste," "play the man." And it is the one word from which we get our Anglicised word *speed*. The idea was to spur on the runner. There was danger that when so near the goal, and amid the plaudits of the mighty throng, he might relax his efforts, and so some other man who had been reserving his strength for a last and supreme effort, might in his *coup de théâtre* by a smart manœuvre snatch the prize from his very eyes.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

"Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part."

PRAY.

That the strong movements in the direction of unity may continue, and be guided along such true lines that there may be no set-back. (Page 334.)

For a realizing sense that the vitality of the divisions of Christendom is due to the truth and not to the error they contain. (Page 340.)

For wisdom to avoid any superficial union that being only a half-way measure, allows us to over-emphasize shallow and partial motives. (Page 340.)

That in all steps towards union there may be no lowering of the moral and spiritual standard for any purpose whatever. (Page 357.)

That too great emphasis may not be laid on the desire for economy and efficiency. (Page 340.)

That we may not forget that while we work it is yet God Who works in us. (Page 341.)

That our purpose may always be not compromise for the sake of peace, but comprehension for the sake of truth; and that our goal may be not uniformity but unity. (Page 342.)

That the missionaries in China may not lose sight of the fact that they are here to do a work which is preparatory to a Church that is to be in every sense Chinese. (Page 352.)

That in this time of preparation all may know that there is no such thing as freedom without restraint, and that the law of love is the law of burden-bearing. (Page 358.)

That the Chinese Church may be educated so that it will not, because of ignorance, be in slavery to others. (Page 359.)

That the leaders of the Chinese Church may continue to be aware how much there is that is honorable and to be conserved in much that appears trifling to the rash observer, and that knowing the danger of undue haste they may not push unity along unnatural lines. (Page 356.)

That the mastery may remain with the trusted and tried leaders of the Church rather than that it should be gained by the firebrands. (Page 358.)

That all missionaries may ever keep in sympathetic and affectionate cooperation with their Chinese brethren. (Page 352.)

A PRAYER FOR CONGRESS.

Most gracious God, we humbly beseech Thee, as for the people of this Republic of China in general, so especially for their Senators and Representatives in Congress assembled; that Thou wouldest be pleased to direct and prosper all their consultations, to the advancement of Thy glory, the good of Thy Church, the safety, honor, and welfare of the people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established in this land for all generations. These and all other necessaries, for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Savior. Amen.

GIVE THANKS.

For the beginnings of church unity that are seen in the union of Christian bodies having the same polity that have taken place in China as in Japan. (Pages 332,333.)

For the thoroughly Christian spirit that marked the Peitaiho Conference of 1904, and for that loving concession and mutual conciliation that has been the order of the day from then until now in all similar conferences. (Page 343.)

Contributed Articles

The Union Movement in Japan

G. W. FULTON, OSAKA.

IN Dr. Verbeck's "History of Protestant Missions in Japan," there occurs the following interesting paragraph: "Very early in the work in Japan the idea was entertained that it would be a 'consummation devoutly to be wished' should the separate Missions, although representing different denominations at home, co-operate in the formation of one native Church. About the time of the organization of the first church in Yokohama this subject was frequently discussed by the foreign missionaries as well as by the native brethren; and when the convention of missionaries met in September of the same year (1872), this question was again discussed, and the following resolution unanimously adopted:

'Whereas the Church of Christ is one in Him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood: and whereas we as Protestant missionaries desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences; we therefore take the earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren.'"

This was high ground. It was sincerely and heartily taken by all the missionaries present at that early Conference. But within two or three years it developed that the resolution was not understood in the same way. To some it meant Independency, to others it meant some sort of Presbyterianism,

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

and as the churches came into existence quite rapidly in the period following, this difference of understanding soon became manifest. The dream therefore of one Protestant Church for Japan was not so easily to be realized.

Later, the different bodies of Christendom began pouring in their representatives into the country, each to establish a separate organization, until to-day the records show at least twenty-five different Japanese Churches in existence, and we have no assurance yet that the end has been reached.

Some valuable results however in the direction of union have been attained.

1. The several Presbyterian and Reformed bodies arranged very early to establish one Japanese Church. Such an arrangement was consummated in 1877 between the Missions and with the consent of the Boards of the Reformed Church in America (Dutch), the Presbyterian Church in the U. S. A. (North), and the Presbyterian Church of Scotland. Later, the Presbyterian Church in the U. S. (South) began work in Japan (1885) and at once joined the union. The Reformed Church in the U. S. (German), which had been working since 1879, joined the body in 1886, and the Cumberland Presbyterian Mission joined in 1889, after being in the country for twelve years. The Woman's Union Missionary Society also cast in its lot with this body from a very early date, so that altogether seven different bodies have been associated in the building up of a common native organization called at one time The United Church of Christ, but now simply The Church of Christ in Japan.

2. Another union was that arranged by the Episcopalian group of Missions in 1887.

The missionaries of the Protestant Episcopal Church of the U. S. A. were the first to arrive in Japan (1859). The Church Missionary Society of Great Britain sent out its first representatives in 1869, followed by missionaries of the Society for the Propagation of the Gospel four years later. These three Societies labored together in sympathy but without any common ecclesiastical organization. In the spring of 1886 the C. M. S. conference took action "that it was desirable to weld together into one body the various scattered congregations of our respective Missions," and at once the matter was taken in hand by the American and Anglican Bishops with the result that on February 8th, 1887, the first General Synod was held in Osaka, which resulted in the organization of the Nippon Sei

Kōkwai, which still remains the official name of the Japanese body. Beginning with the year 1888 missionaries arrived from the Episcopal Church of Canada, who at once allied themselves with the work of the Sei Kōkwai. There are thus four missionary bodies united in the one Japanese Church.

3. A union of three Methodist bodies was consummated in 1907.

The first two Methodist Societies to send missionaries to Japan were those of the Methodist Episcopal Church, and the Methodist Church of Canada, in 1873. The Methodist Protestant Church began work in 1880, the Methodist Episcopal Church, South, in 1886, and the Free Methodist in 1895. Other allied bodies are the Evangelical Association (1879) and the United Brethren (1895). Of these, the Methodist Episcopal Church, North, the Methodist Church of Canada, and the Methodist Episcopal Church, South, after extended negotiations; finally reached a satisfactory basis of union, received the approval of their home bodies and established the independent Japan Methodist Church in 1907. This Church in the same year elected its own Japanese Bishop.

The above are the only examples of real Church union to which we can point in Japan. A much regretted failure to cross family lines was that of the attempt at union between the Presbyterian and Congregational churches in 1889. The negotiations continued for two years, the plan was nicely worked out, and everything pointed to a successful issue, when influences—partly within and partly outside of Japan—served to wreck the good cause. While in a matter of this kind it is difficult to locate responsibility for failure, it is perhaps fair to say that the agitation started by a few missionaries and friends at home was the original cause, though the Japanese themselves determined the final result.

A development not of *union* but toward *unity*, which has accomplished a great deal of good in Japan is that of the Conference of Federated Missions. It sprang out of the General Missionary Conference held in Tokyo in the fall of 1900. A plan was presented to and adopted by that body looking to an annual gathering of representatives of the different Missions to counsel together in matters of common interest and to plan for co-operative enterprises. It was at first called The Standing Committee of Co-operating Christian Missions, though the name was changed later to "The Conference of Federated

Missions." The first meeting was held in 1902 and the interest and benefit have been increasing with each passing year. The "Christian Movement" has been issued by this body as an annual Year Book of Missions since 1903. A plan for a Christian Literature Society has recently been prepared by it, and the Society is already at work. A comprehensive survey of evangelistic conditions and occupancy is now in process, which promises much in the direction of new activity and a better distribution of the whole Christian forces. All the advantages cannot here be enumerated, but this body forms a point of contact between the Missions, is a strong unifier, and the agent of co-operative effort in perhaps a score or more of different channels. It is a representative body, but the members of its various committees are drawn from the whole missionary body, and the meetings are largely attended.

A similar organization has recently been effected among the Japanese churches, called The Federation of Churches. This has only been in existence a little over a year, but it promises much in the joint work of the future. Already in the year of its existence it has furnished committees of co-operation with committees of the Federated Missions so that the two Federations furnish the proper machinery for the combined operations of all the Christian forces in the Empire.

The spirit of co-operation and union is abroad in Japan to-day. It has been manifested strongly in the missionary and Japanese conferences covering the whole country in the past two years under the auspices of the Committee on the Distribution of Forces which has been carrying on the work of survey of the whole evangelistic field. It is also manifest in the scheme for a Christian University, the plan for which has been drawn up, and which it is hoped may soon become a reality. It is manifest in the closer relations of missionaries everywhere, and to some extent at least in the operations of the Japanese churches. The latter need to cultivate the spirit more, and doubtless it will grow with the development of the Federation movement. We are not yet within sight of that ideal originally set before themselves and the world by the first missionaries to this country, viz.: One Church of Christ for Japan. But there are strong movements in the direction of unity in the fields of education, literature, evangelism, and social service which are sapping the life-blood of denominationalism, and perhaps we shall wake up some morning to find that all the walls of partition have crumbled away in the night and we are all one without knowing it.

True Unity

"Quam fluctus diversi, quam mare conjuncti."

HENRY M. WOODS.

IT is manifestly a matter of supreme importance that all Christians should clearly grasp the idea of what true unity is. If we hold the correct idea and work for it, it will prove a rich blessing to ourselves and to the whole Church of Christ in China. If we form a wrong idea of unity and try to press it upon others, the result will be estrangement and untold disaster to the spiritual life of the Chinese Church.

What then is true unity, and how may it be promoted? Does it mean something external, the merging of churches into one ecclesiastical organization? Or is it something spiritual, heartfelt sympathy and harmonious co-operation for the advancement of the Kingdom of our common Lord?

Bacon, in his essay on Unity in Religion, quaintly says: "Religion being the chief bond of human society, it is a happy thing when itself is well contained within the true bond of unity." And he goes on to show what false unity is, *i.e.*, a union formed at the expense of conviction, or because men are indifferent to the truth. I happened to read the comments of a distinguished writer on this essay not long ago; and his views are so luminous and so appropriate to present discussions regarding Christian unity in China, that I venture to give them, feeling sure that they will be helpful to all who ponder them.

The writer says: "It is very important to have a clear notion of the nature of the Christian unity spoken of in the Scriptures, and to understand in what this true bond of unity consists, so often alluded to and earnestly dwelt upon by our sacred writers. The unity they speak of does not mean. . . . that all Christians belong, or ought to belong, to some *one society on earth.** This is what the apostles never aimed at, and what never was actually the state of things from the time the Christian religion extended beyond the city of Jerusalem.

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* Italics throughout are the original writer's.

The Church is undoubtedly *one*, and so is the human race *one:* but not as a society or community, for as such it is only *one* when considered as to its future existence. The teaching of Scripture clearly is that believers on earth are part of a great society (Church or congregation) of which the Head is in heaven. The universal Church of Christ may therefore be said to be *one* in reference to Him; but it is not *one community* on earth. Even so the human race is *one* in respect of the *one* Creator and Governor; but this does not make it one family or one state. And though all men are bound to live in peace, yet they are not at all bound to live under *one single government.* Nor, again, are all nations bound to have the same form of government, regal or republican, etc. That is a matter left to their discretion. But all are bound to do their best to promote good order, justice, and public prosperity. And so the Apostles founded Christian churches, all based on the same principles, all sharing common privileges—"one Lord, one Faith, one Baptism," by the inspiration of Him who knew what was in Man, they delineated those Christian principles which Man could not have devised for himself, but each Church has been left, by the same Divine foresight, to make the application of those principles in its symbols, its forms of worship, and its ecclesiastical relations.

"Now I have little doubt that the sort of variation resulting from this independence or freedom, so far from breaking the bond, is the best preservation of it. A number of neighboring families, living in perfect unity, will be thrown into discord, as soon as you compel them to form one family, and observe in things indifferent the same rules. One likes early hours, another late; one likes the windows open, another shut; and thus by being brought too close together, they are driven into ill-will, by one being perpetually forced to give way to another."

The writer goes on to point out that each Church's following its convictions regarding doctrine and government is no barrier to true unity; "But," he adds, "it is quite otherwise when any Church, by an unwarranted assumption, requires all who would claim the Christian name to assent to her doctrines and conform to her worship." In our prayers and endeavors for unity, Christians should not seek "the submission of all Christians to the government of one single ecclesiastical community on earth," but rather "mutual kindness and agreement in faith."

In short, he shows that the oneness of believers for which our Saviour prayed, and which the Apostle Paul enjoined upon all Christians, is "the unity of the spirit in the bond of peace."

All who reflect upon these excellent words will see that the writer of them has grasped the true view, and has caught the real spirit of the Gospel.

Not only is true unity spiritual, one of the heart and not of organization, but Scripture distinctly teaches it is a *unity in diversity*.

It is not reasonable to expect all Christians to think alike in all respects concerning the Church, its faith and polity, because the Apostle declares the Creator has not made all alike. An all-wise Maker has endowed Christians with different temperaments and different gifts of mind and heart, and the different branches of the Church are the expression of those different gifts. Each emphasizes and exemplifies some special truth, some phase of Christian life and work, contributing something which is not so prominent in the other branches of the Church; and all together present the totality of Gospel truth and service. The Divine Word teaches us not to be surprised or disappointed because there are these honest differences, but to show mutual forbearance and esteem, and have fellowship as brethren of one household of faith in spite of them. The true spirit of unity requires me to grant to others the same liberty, and accord to their convictions the same respect, which I ask for my own communion. I ought not to demand of other Christians that they come over to my way of thinking, or refuse to treat them as a part of the true Church of Christ because they do not think as I do. They belong to Christ, and show by their lives that they are His true servants; that is enough. This gives them a right to recognition as a part of Christ's Church, equal to our own, and I dare not refuse to acknowledge their right. To do so would be a sin against the great Head of the Church, and a breach of that spirit of true unity for which He prayed.

The Church then is distinctly richer because of this diversity; and as the writer quoted above points out, true unity is best preserved by this diversity, allowing freedom of development and of action for the different parts of the Body and for the various gifts with which the Divine Head has endowed them. It is not, therefore, reasonable diversity of ecclesiastical organization which hinders true unity; but the lack of that catholic fraternal spirit which is able to fix its eye on Christ and overlook minor differences, and which recognizes the ministry and ordinances of sister churches as equally valid with its own.

This is what the Apostle Paul taught when he said by the inspiration of the Holy Spirit: "We being many are one Body in Christ, and every one members one of another." (Rom. 12: 4,5,6.) Again, in I Corinthians 12, the principles underlying true unity and Christian fellowship are plainly set forth. "There are differences of gifts, but the same Spirit: and there are differences of administration (*i.e.*, varieties of Church organization and government,) but the same Lord. God hath set the members every one of them in the body as it hath pleased Him. And the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you. That there be no schism in the body: but that the members should have the same care one of another." It is not necessary to expand the thought; the Apostle turns it over in its kaleidoscopic aspects; unity and yet individuality: harmony and yet difference in constitution and in operation. Note briefly two thoughts bound up in this passage, having a vital bearing on the subject. The first is the word "schism." How different the Bible meaning from the accepted one, unfortunately derived from the Church of Rome and its false claim of infallibility. In ecclesiastical parlance, schism now practically means: "We set up *our* standard; if you refuse to accept it and do not join our organization, you are guilty of schism." The Scripture teaching is: "No man can judge his brother: to his own Master he standeth or falleth. Seeking the guidance of the Spirit, he must follow his own convictions of duty. And if I refuse to acknowledge him as a part of Christ's Church, because he does not adopt my opinions, *I am the one who is guilty of schism;* because I hold off from him when he is willing to fraternize with me." According to the Scripture, schism is any member of the body's saying to another member, "I have no need of you," "I don't acknowledge you." The other thought which these passages teach is closely related: every denomination of Christians has need of every other; every one has much to learn from the others; and cordially recognizing each other's ecclesiastical standing, all together will do a work for Christ which no one denomination, however large, could do. Thus may be realized the ideal of unity, which Our Saviour puts before the Church.

Let us strive to avoid that spirit which is destructive of unity—which tempts one to exalt his own communion, while perhaps unconsciously depreciating all others—what the writer quoted above—who is no other than Archbishop Whateley—calls "unwarranted assumption." The injunction "In lowliness of mind let each esteem other better than themselves" is even more obligatory in ecclesiastical than in social relations. "Look not every man on his own things,"—his own cherished ecclesiastical ideas—"but also on the things of others"—they have a right to consideration too. "Let this mind be in you which was also in Christ Jesus,"—who loved all, and gave Himself for all. Let us only "provoke one another unto love and to good works."

The good bishop referred to represents the warm fraternal spirit which uniformly prevailed among all branches of the Reformed Church in England and the Continent from Reformation days down to the time of the so-called Tractarian agitation—about 1830—when unhappily a narrower spirit began to appear among some. Let us rather follow those of truer view and broader charity. If all Christians, while loyal each to his own convictions and communion, will only unite for the salvation of this great nation, the Chinese Church will grow and prosper, and our blessed Saviour's prayer will be fulfilled—we will "keep the unity of the Spirit in the bond of peace."

Dangers of Superficial Union

RIGHT REV. L. H. ROOTS, D.D.

THE movement towards Christian unity is inspired fundamentally by the ideal set forth in the New Testament. It is also supported by the philosophical and humanitarian tendencies of our time, which recognize and seek to promote the progress of mankind toward human brotherhood. But in many respects its most powerful support is found in the desire for economy and efficiency which dominate the industrial world. For example, the report of the "Conference on the Situation in China, under the auspices of the Committee of Reference and Counsel," held in New York, February 29th, 1912, contains three resolutions made "in view of frequently published statements that the Boards are often disposed to obstruct union movements on the foreign field,'' and the Conference adopted three resolutions ''as an unofficial expression of its opinion.'' The third of these resolutions, which is the climax of the series, closes by expressing the sympathy of the Conference ''with every purpose of the Church itself, to unite in the interest of increased strength and economy and of effective propagation of the Gospel of Christ.'' This is all very good as far as it goes. Co-operation for the sake of efficiency may, and in many ways we know does, help towards the better understandings and larger vision which must condition progress toward the realization of ideal unity. Perhaps we ought to recognize in this sphere also the truth of St. Paul's saying :—''That is not first which is spiritual, but that which is natural; then that which is spiritual.'' However this may be, we certainly ought to recognize that much in our efforts is very superficial, and that there are grave dangers in superficial union. For superficial union is confessedly but a half-way measure, and may easily allow us to over-emphasize shallow and partial motives. Whenever it does this it becomes dangerous.

At the present time I think we need specially to beware of laying too great emphasis on the desire for economy and efficiency, for this motive is very powerful, appealing to the common sense of everybody. Yet over-emphasis of this motive leads to serious dangers. First, it leads to exaggerated dependence on organization, machinery, and human endeavor. No doubt the business side of our work needs far more attention than it gets; while union in schools and hospitals and even churches would save, in some instances, serious and needless loss. But all this gain would be dearly bought if it should lead us to think that our skilful adjustments can be depended on to secure the advance of the Kingdom, or that the chief factor in the winning of the world for Christ is the energy of human endeavor. Secondly, it leads to the neglect of fundamental problems which ought to be patiently studied and kept constantly in view. The divisions of Christendom have not arisen without cause, and any plans for healing them must allow full play to whatever good they embody or express. The vitality they possess is due to the truth and not to the error they contain. If we do not sympathize, at least to some extent, even with what seem to us on the whole serious vagaries or hopeless formalisms, the reason is likely to be that we have not understood them in their historical setting. Such understanding requires time for painstaking study, for the diffusion of accurate information, and also for the spread of charity. In this process the whole Church must grow, scholars and men of affairs, preachers and pastors, men and women, all contributing to the great end. And beyond all this, the desire for economy and efficiency tends to neglect the personal element in the problem of unity,—the intelligent faith and devotion of the individual Christian which is the ground-work of any solid progress.

Again, superficial union often over-emphasizes popular ideas of human brotherhood Such ideas take us, I think, a stage farther on than the commercial ideas of economy and efficiency; but if not transcended they also lead to grave dangers. One of the dangers is the shallowness of self-confidence and trust in human theories or philosophies. We need constantly to use our minds, even as we need to use our hands, in the service of God; but we court disastrous failure if we fail to realize that while we work it is yet God who works in us, who must be allowed to dictate our ideals, and who alone can bring our work to perfection.

Another grave danger is that we neglect the corrective and inspiration which are needed at every step, and which are afforded by the faithful study of the Scriptures. We all agree that Bible study is a means of growth in the grace and knowledge of our Lord and Saviour, and that such growth is essential if we are to have anything more than superficial union. We unite our efforts in other directions. We set aside some of our best workers to co-operate in the translation of the Scriptures. Should we not set apart at least one or two strong men of experience, and learning and devotion for co-operative work among us in the promotion of Bible study to meet this particular danger?

Finally, the failure to transcend the desire for economy and efficiency on the one hand and the humanitarian tendencies of our time on the other, which is a characteristic failure of superficial union, involves a comparatively low ideal of unity itself. Our only salvation from the narrow trammels of our present small-mindedness and disheartening imperfections lies in accepting whole-heartedly the glorious ideal of unity set forth in the New Testament (cp. esp. Matt. 16:18, John 17, I Cor. 12, and Eph. 4), and refusing to allow anything else to displace this as the criterion of all our thinking on the subject. Our purpose "should be not compromise for the sake of peace, but comprehension for the sake of truth, and our goal not uniformity, but unity." The goal of unity lies in the future, not in the past. We must constantly realize that it is God who has revealed this ideal and who is working in us towards its fulfilment.

The Present Status of the Federation Movement in China

THOS. COCHRANE, M.B., C.M.

THE Federation Movement was started at the beginning of 1903, when a circular was sent out from Peking to all the missionaries in China stating that, as a result of a meeting of the Missionary Association in that city, a Committee including representatives of all the Missions in Peking had been appointed to consider how a greater degree of unity could be obtained in Mission work throughout China. This circular asked for answers to four questions. (1) "Would you approve the preparation of a Union Hymn-book?" As regards this it was felt that a common hymn-book for North China would be easily possible, and it was thought that one in easy Wen-li might be possible for the whole country. (2) "Would you approve of the adoption of a common designation for churches and chapels?" It was felt that a common term for all places of Christian worship could hardly fail to give the impression that those who met in them possessed a common faith, and in reality constituted a common church. The suggestions were that "Li Pai Tang" and "Fu Yin Tang" should be the designations adopted. (3) "Would you be willing to adopt common terms for God and the Holy Spirit, *i.e.*, Shangti and Sheng Ling?" The suggestion was put forth in fear and trembling; it was not proposed to revive acrimonious controversy, but it was thought that perhaps the time was ripe for a settlement, and that common terms would create a strong presumption in the minds of Chinese hearers and readers that in essentials the Christian Church was one. (4) "Would you favour the federation of all the Protestant Churches in China?" In reference to this it was felt that the suggestion was a heroic one, but federation, not to say union, was regarded as an ideal towards which the Church Catholic was tending, and it was hoped that the views of missionaries on the subject would help forward the cause.

The result of the agitation of these matters is well known and we need not deal with questions 1, 2 and 3, but confine our attention to the suggestions contained in the fourth.

Following this circular, another was issued on April 12th, 1904, which reported progress and, on the fourth question, declared that, although nearly everyone favoured the appointment of a committee, there was rather less unanimity on this question than on the other three, but that what was lacking in this respect was perhaps more than compensated for by the cordial sympathy it evoked from a very large majority; no other point evoked so much enthusiasm. Replies like the following were received: "The C. I. M. proves it possible." "We want to see one Chinese Church throughout the Empire." "It will make the Chinese strong and conscious of their responsibility." "With all my heart." "This is the crux of the question and has been my chief idea for years." An Anglican missionary wrote: "I see few really weighty reasons against the possibility; the signs of the times seem to point to such a crisis as may demand united action and common support, and the framework of a federation of churches would be more helpful than any missionary association."

A conference of North China missionaries was then called to meet at Peitaiho on August 12th, 1904, and the result of this Conference was reported in the CHINESE RECORDER for November of that year, and a glowing description was given of the enthusiastic meeting. It was shown that of the large number of answers received from all over China 90 per cent. were in favour of federation. A good deal of uncertainty was expressed as to the meaning of the Federation proposed, and a very large percentage went beyond the suggestion of the circular and declared their readiness to proceed at once to the organization of a Union Chinese Church. The Peking Committee was instructed to secure the formation of a general committee, and the report closes as follows:—"The spirit of the Conference was thoroughly and delightfully Christian; loving concession and mutual conciliation being the order of the day from beginning to end.

In December 1904, another circular was sent out to every Mission in each province asking for the appointment of a representative on a general committee, and that arrangements might be made for his attendance at a Conference in Peking in September 1905. At the Conference it was resolved that, as there seemed to be an almost unanimous desire on the part of the missionaries in China for some form of federation of the Christian Churches, steps should be taken to form a representative council in which the Chinese Church should be adequately represented; that this Council should take into consideration the tentative scheme of Federation prepared by the Peking Conference, which suggested a series of Councils ranging from District and Divisional Councils up to one representative of the whole field, and that the work of any representative Councils which might be formed should be reported to the Centenary Conference of 1907 for consideration and revision.

This deals with that part of the history of the movement which may not be generally available, but everyone knows that the matter was carried to the Shanghai Conference whose eight resolutions can be found in the records of that body; but to refresh the memory of those who may have forgotten them, it may be stated that it was resolved to recommend the formation of a Federal Union under the title of "The Christian Federation of China"; that a Council for each province or group of provinces should be formed including Chinese and foreign representatives, and that a National Council should ultimately be formed from representatives of each of the Provincial Councils. An Organizing Committee was appointed to secure the formation of Provincial Councils and to effect the organization of a National Council. It was also resolved that the work of the Councils should be to do everything possible for the furtherance of Christian unity; to devise and recommend plans whereby the whole field could be worked most efficiently and with the greatest economy in men and time and money; to promote union in educational and other forms of missionary activity; and that the National Council should receive representations from the Provincial Councils and act, if required, as a medium for the expression of Christian opinion in China.

It will be necessary for us to indicate as briefly as possible the net results of the movement subsequent to the Centenary Conference. We all know how difficult it is to carry into active operation plans suggested by a Conference and left to the care of a committee whose members are widely scattered and can seldom meet; and, without some man who can give his whole time to the work, results are slow. No federation of churches has taken place; there has been a linking up of churches of the same ecclesiastical order in some cases, but there has been no inter-denominational federation. It has, moreover, been felt difficult to include this in the programme of the Federation Movement at this stage; and what has lately been insisted on, and is being insisted upon more and more, is that the Federation Councils are representative bodies of Chinese and foreign workers who meet to consider the work of the province as a whole, and that membership of the Council does not carry with it a recognition of the advisability or otherwise of inter-denominational federation. It is well to make this quite clear because the formation of Councils has been hindered by conscientious scruples on the part of those who thought that the formation of a Council involved federation with other bodies, which some were not prepared to accept. Where this difficulty has arisen acutely it has been overcome by calling the Council, not a Federation Council, but a Christian Council, as in the case of Kwangtung and Kwangsi.

The present state of organization is as follows:—A Council is being formed for the Manchurian provinces. One has existed in the province of Chihli for several years, and the constitution of this Council is that each Mission appoints a Chinese and a foreign representative, and one additional representative for every 500, or major fraction of 500, members, these representatives being alternately foreign and Chinese. It has been the opinion of this Council that the National Council should consist of one foreign and one Chinese delegate from each province, and additional delegates, alternately foreign and Chinese, for every 5,000 baptized members. This would mean about five or six representatives from Chihli. It is declared in the constitution of this Council that its discussions and conclusions will only have such weight as their wisdom entitles them to receive, but that since it is composed of delegates from the various Missions it is confidently anticipated that these discussions and conclusions will meet with general approval, and that the Missions will unite in the effort to realize results that will be for the common good. At an early stage of its proceedings it united on the term question and names for churches and chapels, and a small union hymn-book was compiled. Much good work has been done, enquiries have been made as to unoccupied districts, a provincial map has been prepared, a common ritual for marriages, funerals, etc., has been discussed, and many useful papers and addresses have been given on such subjects as: "The Essentials of True Unity;" "Duties and Privileges of Federation in China;" "Benefits of Federation;" "Progress and Continuity of True Union;" "Evils of Division and How to Guard Against Them;" and as regards delimitation of territory, co-ordination, and co-operation, the province is in a forward state. Some propositions with regard to a Federated Union Church for the North China provinces have been discussed with a view to presenting them to the Federation Councils.

There is a Council in Shantung on a similar basis to that in Chihli, and valuable results to the work of the province have accrued from its meetings, the present educational union having been enlarged and solidified, and an evangelistic campaign in the province started under its ægis.

The Honan Christian Federation outlines as its work :—(*a*) The emphasizing of truths we hold in common; (*b*) The promotion of united conferences for strengthening and increasing the spiritual life; (*c*) United evangelistic meetings; (*d*) The introduction of the Union Hymn-book, especially for use in united meetings; (*e*) The use of common designations for churches and chapels, God and the Holy Spirit; (*f*) Keeping a list of all the workers, Chinese and foreign, in the province, and their location, with a view to definite prayer; (*g*) The encouragement of mutual division of territory and occupation of vacant fields; (*h*) A Council meeting once a year. The representation is similar to that of the Chihli Council, and there is an Executive Committee. It has done useful work and has prepared a booklet and a map giving information about the work of the province.

The basis of a Federation Council was considered in the province of Shansi, but no actual meeting has taken place. A difficulty here would have been met if it had been clearly understood that such a Council did not necessarily involve more than a conference to consider the work of all the Missions in the province; and if a suggestion, such as has been adopted in Kwangtung, to call the body a Christian Council, had been made, it would have been formed ere now. The question is now being revived, and it is hoped soon to cooperate with the Chinese Federation Council which was formed in Shansi some little time ago, so as to have a united Council for the province.

There are no Councils in Shensi or Kansu. One could easily be formed in Shensi as there are practically only two Missions at work there. The same may be said of Kansu, and as a fact mutual consultation has taken place in that province although there has been no properly constituted Council.

The three provinces of West China—Szechwan, Kweichow, and Yunnan—are united in the West China Advisory Board, and as it is hoped soon to have Chinese on that Board the constitution will be analogous to that of the Federation Councils.

A Council exists in Hunan. Previous to the Shanghai Conference, communication was established between the Provisional Committee in Peking and the missionaries in Changsha, and a Conference was convened in the latter place. At this Conference many valuable results were obtained from discussions on such subjects as "Affiliation or Union of Chinese Churches with Respect to Name, Government, and Statement of Belief;" "Unity among Christian Missions;" "Choice of Common Designations for Churches and Chapels;" "Recommendations as to Division of Territory;" "Mission Interrelationship regarding Enquirers, Members and Native Workers."

Hupeh has a Provincial Council whose basis of representation is one Chinese and one foreigner for each organization in the province, and an additional foreigner for every 25 workers or major fraction thereof (wives of missionaries being reckoned), and one additional Chinese for every 500 adults in full membership, or major fraction of that number. Representation from the majority of the Missions is necessary to constitute a quorum. The Executive Committee consists of the two presidents, the two secretaries, and the two treasurers as *ex officio* members, with three Chinese and three foreign members added by ballot. Committees for various departments of the work of the Federation have been appointed, and serious consideration is to be devoted to resolution 7 (*b*) of the Shanghai Conference, which reads: "To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money."

A Provincial Council for Kiangsi has also recently been formed.

A Council was formed for the province of Anhwei, representation being on the basis of one Chinese and one foreigner for every 1,000 communicants. The programme it adopted was that suggested by the Shanghai Conference. For various reasons this Council was not able to accomplish much work, but just lately a great deal of interest has been shown and it is hoped that the plans outlined will begin to take shape.

The Kiangsu Council is a very active one. At the last meeting held, which was largely attended, the delegates included thirty Chinese pastors representing nearly every Mission in Kiangsu. A Chinese member who welcomed the delegates said:—"In welcoming you to the Provincial Federation we look forward to the time when we shall see a National Federation in China, and beyond that to a world-wide Federation of all the Churches of Christ on earth." Useful discussion took place on questions of extreme interest, such as—for example—the disenfranchisement of preachers.

The Chekiang Council has been established for some time, and has considered matters of great importance as well as of general interest, and its members feel that they have carried things to a stage where a National Council is imperative in order to secure further advance. Space forbids reference to the subjects discussed except to say that, besides the adoption of hymns for a union hymn-book, uniform designations for chapels, union evangelistic and educational work, this Council has inaugurated a survey of the whole Chekiang field. It has taken a special interest in the question of branch churches and independent or Tzu Li Hui churches. The best provincial map is probably that which has been prepared by this Council, and it shows in a striking way the occupation of the province and indicates what remains to be done.

In North Fukien there is a Federation Council, and in South Fukien a Missionary Conference; but on neither of these bodies are there Chinese representatives. Last year there was held a meeting of Chinese, acting independently of the missionaries, from the six Missions working in Fukien. At this meeting among other decisions come to was one to form a Federation Council of all the churches in the province, on which Council they agreed to have one delegate for every 30 Chinese preachers or pastors, and one layman for every ministerial delegate. Among other objects in view was the formation of one Chinese church in Fukien, and it was decided to consult with other provinces and to send delegates to a National Council. Correspondence is now taking place between the Executive Committee of the Federation Movement in Shanghai and the province of Fukien with a view to securing co-ordination and one Council for the province.

Definite steps are being taken in Kwangtung to form a Council, and the proposed basis is that of the Kiangsu Federation. The proposal is that it shall be called the Leung Kwong (Kwangtung and Kwangsi) Christian Council. The writer, however, when visiting Kwangsi, found that the missionaries there preferred to have a Council for their own province, and they decided to organize one, the name and constitution to be similar to that of the Kwangtung Council.

We have thus covered the whole China field, and have seen that Councils or representative bodies have been or are being formed in all the provinces with the exception of Shensi and Kansu. We have no doubt, however, that even if these provinces should not form Councils they could arrange to be represented on a National body, if one were formed, because practically there are only two Missions in each. Those working in Shensi are the China Inland with its associated Missions and the English Baptist Mission, and in Kansu the China Inland with its associated Missions and the Christian and Missionary Alliance. Indeed, in talks with missionaries from these two provinces, the writer gathered that representation could easily be arranged.

It is now necessary to discuss the question of the formation of a National Council. We have already mentioned the suggestion from Chihli for the formation of this national body, and if the delegates were chosen in the way indicated we should have a simple plan and a not unwieldy Council.

The formation of the China Continuation Committee will, of course, affect somewhat the Movement towards the formation of a National Council. However, it will be helpful for us to give a brief statement of the suggestions made and steps taken in this direction. The problem presented itself somewhat in this way. Each province should, if possible, be represented. A province forms a fairly convenient unit; it involves a large amount of territory, and has many provincial questions peculiar to itself. Uniform method of representation would be very convenient, although it is not absolutely essential so long as the basis adopted in each province is understood, and the number of missionaries and Christians represented by the delegates clearly indicated. It is, however, just possible that some may wish to have every Mission in each province represented. This would be easy in some of the provinces; for example, in Manchuria where there are only three Missions. The same is true also of Shensi and Kansu which have two Missions each, so that adequate representation of these provinces is a simple matter. Then, inasmuch as the West China Advisory Board acts for three provinces and is in a high state of organization with complete agreement on the question of higher education, it should be comparatively simple to have complete representation of the views of these provinces by means of a small delegation. Excluding independent Missions there are in Shansi only three at work, which simplifies the problem for that province. In Kwangsi there are four, and in Honan, Kiangsi, and Fukien there are about half a dozen Missions. Chihli has already indicated its ideas, but Chihli, Shantung, Chekiang, Anhwei, and Hunan would require about seven to ten representatives each to have every Mission represented. The provinces which on this plan would be most difficult as regards the number of representatives would be Hupeh, Kwangtung, and Kiangsu on account of the numerous Missions working in them. The difficulty would be increased by electing both Chinese and foreigners on a basis proportionate to the number of missionaries and church members of each Mission. But even with some such plan, in any final arrangements the number of delegates might be reduced and still have practically all Missions represented; for example, the Methodist Episcopal Mission has no separate Conference for Shantung province, Shantung being linked up with the Chihli Mission to form one Conference. Again, it would probably be possible for the American Presbyterian Mission which is working in both provinces to combine its representation. The English Baptist Mission is likely soon to link up its work in Shantung, Shensi, and Shansi in one Council, and their representation could be arranged so as to reduce the numbers. But it is only in cases where a Mission has one Conference for the work in two or more provinces that such an arrangement would be possible if sufficient local knowledge is to be secured for adequate presentation of provincial questions, combined with complete Mission representation. It is only necessary to take Honan as an example to make this clear. If the Canadian Presbyterian Mission were not represented in a delegation from Honan it could not be represented elsewhere, except in the extreme south of China; but the American Southern Baptist Mission works in the two neighbouring provinces of Honan and Shantung, so that if this Mission were not represented from Honan it could still be represented from Shantung. The Mission of the Church of England in Canada is a still more striking example, as it works only in Honan.

Development has thus moved in the direction of the organization of a National Federation Council. In addition to the suggestion of the Chihli Council several other Provincial Councils have had before them the matter of the formation of a National Council. Readjustment will be necessary, but the momentum which has thus been gained will, we are sure, not be lost, though its direction will be affected necessarily by the China Continuation Committee, to which was delegated by the National Missionary Conference a large part of the functions of a National Federation Council. It is interesting to note how the organization of some of the Missions in China is being perfected; for example the American Presbyterian Mission has a China Council; the London Missionary Society has an Advisory Council; the American Baptist (North) has practically decided on a somewhat similar body, and other Missions have taken action looking towards the same end. When each province has a comprehensive plan and policy for its work, and these are linked up with a national body which can add to the policy on provincial and inter-provincial questions a policy on larger issues, we shall have made great advance in the organization of our Missions. When we can secure co-ordination of the work in each province, a comparison of plans, a clear view of the needs and united action, and can face the whole task with the greatest economy of our resources we shall be able to accomplish the great things we dream for China. Not only so, but we shall be able to correspond and confer with similar representative bodies which may exist in Japan, Korea, and the whole East, and thus realize the desire we cherish for closer and closer co-operation in our campaign to win the world.

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The Work of the Mission in its Relation to the Chinese Church

R. M. MATEER.

IN this matter attention is called to the following :—

First, We are in China to do a work which is preparatory to a Church that is to be in every sense Chinese. This fact we should not lose sight of, nor place the realization of this ideal so far in the future that it has no influence upon our present work and plans.

Second, In working toward this ideal, it should go without saying that we must keep in sympathetic and affectionate co-operation with our Chinese brethren. This is so important as to eclipse every other consideration except a matter of conscience.

Third, May it not be, therefore, that after all, the great problem before us is just *ourselves :* ourselves in the face of the situation in general and in relation to our Chinese brethren in particular? Are we not in danger of standing in the way of largest progress, by our failure to realize our limitations and the consequent necessity of bringing our best Chinese workers to the front,—limitations such as the following—deficient language, failure to understand and appreciate Chinese customs and feelings to such an extent as constantly to give offense ; such an ignorance of Chinese history and literature as to put us as leaders at a great disadvantage ; as the Chinese see us, too great a display of high living and easy-going indulgence, resulting largely in failure to set forth the spirit of the Gospel ; our inability to read and know men as the Chinese know them and so in our use of men crippling the work; our more or less unconsciously looking upon as servants even the best who work with and under us so that the saying has become current among these men that they are about done "grinding the mill" for the foreigners? Our best Chinese, in their zeal for the cause, are becoming more and more impatient with what they feel to be the impossibility of present conditions to meet the demands and the opportunity of the hour ; and they lay the responsibility for this largely upon our attitude toward them which makes it impossible for them to work with us.

How can we afford to be blind to all this and to the fact that changing conditions always call for readjustments? Should we not rather view this matter with an open mind so as not to allow what was of service in the past to become an incubus upon present and future developments?

As missionaries, we are most fortunate in having the pick of all the countries, not only in the fact that the Chinese furnish the most promising material for a great Christian Church, but also in the fact that they are the easiest to work with in a co-operative way. They are manly, lovable, practical, and energetic, and, when responsibility is laid upon them, are conservative. What does this leave to be desired? Shall we allow what they consider arrogance of control to drive them away from the mother that reared them? We are in danger of doing that very thing. In other words we have come to the parting of the ways in our relation to our influential Chinese leaders and through them to our Chinese church. There may be those who will pooh-pooh all this, but that will not alter the fact.

Fourth, It will be said that the time has not come: that our Chinese are not far enough advanced. But when will the time come? We have a splendid lot of men who have the cause quite as much at heart as we and who are as ready to sacrifice for it as we. If we refuse to take them into our confidence in a full sharing of interest and control we are in danger of precipitating conditions which will make it impossible to produce, in our generation, men equal to those we have now. It may be said that our Chinese have not proved themselves capable of managing such large interests. But how can they give such proof when they are not allowed to try? The way to develop a man is to treat him as a man and put a man's responsibilities upon him. Many a boy at the death of his father has had to shoulder the care of a whole family. It seemed an impossible situation but he rose to the occasion and, with his mother at his side, not only made a success of his task but also was himself thus developed into far more of a man than he otherwise would have become.

Some foreign nations are holding back in acknowledging the Chinese Republic. They know perfectly well that their recognition would be a great help just as it helps a young man to be treated as a man; but these nations, some with national and others with financial ambitions, are withholding this generous treatment of the young Republic. Our Chinese leaders feel that we have been treating the Church in a similar way. This matter has gone so far and the times are changing so fast, that not merely a formal but a real taking them in with us in the full sharing of councils, plans, and control, is the only thing that can conserve that sympathetic co-operation necessary to great success in the work.

Fifth, It will be said that we have the money and hence must have the control. By declaring this many a slap has been given the Chinese that they have felt keenly. Now is this true? Is it our money? Is it not rather the Lord's money? The Board used to think that they could not entrust these responsibilities to their missionaries but must keep the control of the work largely in their own hands. Later, as practical business men have taken greater interest in the cause, saner councils have prevailed, so that the control is being shifted far more to the field, where those at shorter range can know better what to do. It is for us, in turn, to exercise this grace and learn this practical wisdom, by sharing with our Chinese the control of even the finances. On our part this is not a question of right, but rather of fairness and expediency. Even if the money were ours, one furnishing the capital the other ability and service in the conducting of a business, is a common method of partnership. In Japan, aside from what is used in foreign salaries and housing, the mission shares equal control with the Japanese in every department, including finances. This has been urged by the Board as the thing and the only thing to do. The missionaries now see that the work would be in much better shape if this had been granted without being fought for step by step. Now is the time for us to profit by their blunder. The Japanese leaders fought for what they thought they ought to have. The Chinese who are differently constituted are quietly withdrawing, and in time will bring about what will amount to a boycott of us missionaries. They are turning to independent movements, for which large sums are being contributed.

After all, it is not a matter of foreigners or Chinese but the CAUSE that is important. It will be a thousand pities if we allow this breach to widen, instead of turning our combined wisdom and enterprise against a common foe. If we fail in this, the blunder will be far more deplorable because of the incomparably great opportunity now before us.

[The above was read at the annual meeting of the Shantung Presbyterian Mission in September 1912. At this meeting it was voted that in each Mission station, representative Chinese be chosen by Chinese bodies, if possible, to constitute with the foreigners a joint committee, who shall decide upon the expenditure of the station's annual appropriations for evangelistic, educational, and medical work. This co-operation committee in each station is to be constituted of an equal number of Chinese and foreigners; the size of such committee to be decided by each station. The reason for this is that stations are not equally well supplied with Chinese suitable for this work. These committees have been constituted in each of our eight stations with most gratifying results. It looks as if fears would be disappointed, while such co-operation gives every promise of leading the Chinese to feel that the work is theirs, and to thus throw themselves into it with far more zeal and sense of personal responsibility. It is not going to bring in the millennium at once, nor be free from all difficulties, but if it establishes mutual confidence through a full understanding and leads to *esprit de corps* in the church, great and permanent good will result. It seems to some of us that the critical and pregnant problem just now, is not so much union of denominations as genuine co-operation between foreigners and Chinese. At this Mission meeting a committee was appointed to consider and report upon the advisability of similar co-operation between the Mission Finance Committee and representatives of our Chinese church.

At the recent meeting of the Shantung University Council, in January, it was voted to have hereafter on this Council, an equal number of Chinese and foreigners with equal voting power.]

The Chinese Church

REV. GEORGE DOUGLAS, M.A., LIAOYANG.

LOOKING through the findings of the Mott Conferences on the subject of the Chinese church, I find that there is a widespread demand throughout the Chinese church at present

1. For Unity: 2. For what is called Independence—though the term must be used with caution.

The insistence of the demand in both cases is largely due to the conditions prevalent in the state, but by no means entirely so; and it is interesting to observe how often political conditions mould the character of God's church and help to fulfil His sovereign purposes in it through all the ages.

I. The demand for greater Unity is a thoroughly healthy one, nay, it is the Spirit of Jesus finding expression in His church "That they all may be one." As such it was already strong in the church before the Revolution. But there can be little doubt that the present striving after harmony in the state is adding great emphasis to the demand within the church. The leaders of the country and all her saner citizens realize that the very existence of the Republic depends upon its unity. United it may stand, divided it will certainly fall. Hence the almost morbid anxiety engendered by any semblance of division.

By all this the Chinese church cannot but be profoundly affected; and we consequently see reflected a like earnest insistence that all ranks in the church be closed up too. There has been noticeable in the deliberations of the committees on the Chinese church a certain impatience with the divisions of the West, which truly seem of small account in face of the appalling mass of heathenism. There seems to be a desire on the part of some, as Dr. Arthur Smith pithily expressed it in Peking, "to short-circuit church history." Yet the leaders of the Chinese church, to their credit be it said, seem to be well aware how much there is that is honorable and to be conserved in much that appears trifling to the rash observer; and they know the danger of undue haste and may be trusted not to push union along unnatural lines. Hence the decision that churches of the same ecclesiastical order be first linked up throughout the country, as we have so happily been in Manchuria for twenty years or so; and then interdenominationally, as we are attempting now, by the route of federation. The whole question is fortunately not an urgent one on the Manchurian field. And for those who do know that there is a Lutheran branch and a Presbyterian branch of this church of Christ in our midst, there is so far as I can see no rock of offence in the fact. There is no difficulty in passing to and fro from one to the other. Nay, the fact that so large a number of evangelists and teachers brought up in one communion are working happily in the other, and as I will testify from my own experience are greatly benefited by their sojourn in the sister-fold, seems to me to be good reason why we need be in no haste for organic union. Indeed our minor differences *are fruitful and profitable aids to reflection* where perhaps more such aids to reflection are needed to stimulate some of our Chinese brethren on their heavenward path.

Let me add three words by way of caution :—

1. Care must be taken in all steps towards union lest there be a lowering of the moral and spiritual standard for the sake of including too freely the weaker brother. There is a risk to be incurred by a looseness of discipline, and an all-inclusiveness that would stretch the Church's faith and practice to a point not recognizably Christian. For example, I have heard of proposals that go far to tolerate secondary marriages within the church ; and we are all too conscious of what we are losing by our lamentably lax observance of the Sabbath law and its privileges. Our standard for baptism, our dealings with the children of the church, our manner of Bible instruction, our preparation of catechumens, our discipline, are all relative subjects that we might discuss afresh to-day with great profit ; and let me add that I feel we have a world to learn from our neighbors in Korea on all these topics.

2. It is to be remembered that in all our efforts it is not uniformity that we seek, but diversity in unity, oneness not of letter but of spirit, and this will be best obtained by convergence at the feet of the risen Lord.

3. In Manchuria we have, by the blessing of God, been most happily situated in the harmony of our relationships in the past. It would, therefore, in my opinion, be a gross sin on the part of other denominations to force their way in here without consultation and against the will of those already in possession of the field. I quote the situation in my own province as an example of what must be true also for many other parts of China.

II. I pass now to consideration of the other most clamant present-day demand of the Chinese church—the demand for what is somewhat loosely termed independence. The insistence of it is again largely an echo of the prevalent conditions in the state, but not exclusively so. There are two dominant notes in the demand, one healthy and natural, the other an echo of the more ignorant and anarchical element in the land.

In political life China has begun to taste the sweets of liberty, and to the patriot who has, after a struggle, come to the enjoyment of such a privilege, anything like the shackles of outside arbitrary authority has become intolerable. There is at the same time in the state at present a just and natural indignation at the hesitation of the powers to recognize the republic, an irritation at such conditions as those imposed by the Sextuple Group in China's efforts to secure a loan, and most of all high indignation at the attitude taken up by Great Britain towards China in her magnificent struggle with the opium fiend. Can we wonder if we find the feelings engendered by such things vibrant in the church also, and calling into being a new note which with the lawful desire for freedom from unnecessary restraint demands, restively, severance from the foreigner because he is a foreigner, and in extravagant cases an independence that can but blight? Let us face this situation with courage and candour, with forbearance and care.

Let it be remembered that the missionaries are keenly sympathetic with the Chinese nation in her present high-souled struggle for emancipation from the bondage of ages, and fiercely against any of their own fellow-countrymen who would in any way encumber the fighters in her war with vice.

Secondly, let it be remembered that there is no one more eager for the complete autonomy of the church in China at the earliest possible hour than the foreign missionary. The end for which we are here is to make ourselves unnecessary as soon as possible.

We know that we have nothing to fear from the trusted and tried leaders of the church, men who have come through fire for their faith. What we have to fear is, lest in the excitement of the passing hour, fire-brands should gain the mastery. And there are some in the church, alas! who have yet to learn at what a great price freedom is bought. There is no such thing as freedom without restraint; the law of love is a law of burden-bearing. There is a something in the prevalent demand for independence which is apt to forget these things and which runs some risk of betraying impatience not only with the authority of the foreign missionary, but with the yoke of the foreign Christ. After all, there can be no true independence save that which is founded on the immutable and inalienable authority of truth. If the workers in any church are capable of government they will govern, if they are incapable they will not govern, and there's an end on't. Therefore let us educate for all we are worth. "A church will always be in slavery to others when it is an ignorant church." I quote Lord Cecil at Edinburgh. "An ignorant man is always a slave to someone else." A well-instructed church will, in the nature of things, become a self-governing church ; it will have learned the true secret of self-support. And no church is truly independent until it is self-supporting. It may call itself so and the aid-givers and aid-receivers may use many artful contrivances to bury the dependence out of sight, but the fact remains. We are here to found a Chinese church, not a semi-foreign one ; and until it is Chinese *in deed and in truth*, our work is not finished. Such a church may be trusted to depend not on paid but on voluntary help. Its work will be done by the constraint of love.

And finally, but foremost of all, it is to be a *Church ;* that is, a uniquely Christian thing, composed of living members of the living Christ—not a mutual improvement society founded on some moral system. To this end I ask for a re-statement this Eastertide of the Gospel we are here to preach. Amid all the changes that we have been living through and the admitted need for a shifting of emphasis there is one thing sure that does remain eternally the same. *I want to hear my Chinese colleagues tell us* in a few words how to express this one sure thing in the language of to-day, that "There is none other name under Heaven given among men whereby we must be saved."

China's Request for Prayer*

A. P. PARKER, D.D.

THE prayer life is the most important part of the Christian's duty and privilege. Great emphasis is laid upon it in the Bible. Its benefits are both subjective in the reflex influence upon the mind of the one who prays—it makes him devout, earnest, sincere, humble, and obedient to the will of God—and objective, in that there are gifts to be sought after and to be had for the asking and they will not come without the asking. There is a great Giver who will give good things to His creatures when they cry unto Him. This is a vital article of the Christian's faith. If we believe the Bible we must believe that no spiritual blessing comes to anyone except in answer to prayer. Temporal blessings come to all ; He sendeth His rain on the just and the unjust, and He opens His hand and supplies the wants of every living thing, but the Christian cannot live without prayer. Prayer is the Christian's vital breath, the Christian's native air, his watchword at the gates of death ; he enters heaven with prayer.

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* Sermon preached in Union Church, 27th April, 1913. Text, I Tim. ii : 1-3.

According to the teachings of the Bible and Christian experience, our prayers should be offered up, not for ourselves only, but principally and chiefly for others. Intercessory prayer, prayer on behalf of others, is the most important and effective part of our work for our fellowmen. The greatest work we can do for them is to pray for them. Christ and his disciples are our examples in this matter, they prayed for others more than for themselves. Moreover, it is in this way that we ourselves get our greatest blessings. In watering others we are ourselves watered. Like travellers amid Alpine snows or in the Arctic regions, when one traveller is overcome by the cold and wants to lie down in drowsy stupor, his fellow-traveller sets to work to chafe his limbs and keep him moving, and he himself becomes warm by exerting himself to save the one that was almost overcome with the cold. So it is when we pray for others. Our hearts become warm with the love of God shed abroad by the Holy Spirit. But prayer for others must be real and earnest. No mere lip service or form of words is of any account whatever. It must be the real prayer of the heart, prayer that is a burden, that keeps one awake at night, that takes away the appetite, that will not let one rest in ease and indifference, prayer that is wrought in the heart by the Holy Spirit.

It has always been the duty and the privilege of Christians to follow the Apostolic injunction contained in the text and pray for the governments under which they live, as well as for the governments of the world at large. It gives us a striking illustration of the transforming power of Christianity when we think of St. Paul giving urgent directions that among the persons to be remembered first in the intercessions of the Church are Nero and the men whom he put "in high place," as Otho and Vitellius, who afterwards became Emperor : and this, too, after Nero's peculiar and wanton persecution of the Christians, A.D. 64. How firmly this beautiful practice became established among Christians is shown from their writings in the second and third centuries, says the Expositor's Commentary. Tertullian, who lived through the reign of such monsters as Commodus and Elagabalus, who remembered the persecution under Marcus Aurelius, and witnessed that under Septimus Severus, can nevertheless write thus of the Emperor of Rome: "A Christian is the enemy of no one, least of all of the Emperor whom he knows to have been appointed by his God. . . . . To the Emperor, therefore, we render such homage as is lawful for us and good for him as the human being who comes next to God, and is what he is by God's decree." In another passage Tertullian anticipates the objection that Christians pray for the Emperor in order to curry favor with the Roman Government and thus escape persecution. He says the heathen have only to look into the Scriptures, which to the Christians are the voice of God, and see that to pray for their enemies, and to pray for those in authority, is a fundamental rule with Christians. And he quotes the passage before us this evening.

Chinese Christians have been taught to pray for the Government. They prayed for the Government under the reign of the Manchus and they pray for it now under the Republican regime. We have no doubt, therefore, that they have responded with willing hearts to the call of President Yuan and his cabinet to unite in prayer for the nation to-day. We have all been much interested and some deeply moved by this call to a nation-wide prayer meeting for the country. This call was the result of a union prayer meeting of the Christians in Peking. On the Sunday preceding the Friday on which this call was issued, the Christian Churches of Peking held a united prayer service for the Chinese nation and the National Assembly at this important time of the inauguration of a permanent government. A representative of Yuan Shih Kai and many influential Chinese attended the meeting.

Five days later the following message was adopted by the Cabinet and telegraphed to all provincial governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian churches both Catholic and Protestant:—

"Prayer is requested for the National Assembly now in session; for the newly established government; for the President yet to be elected; for the constitution of the Republic; that the Chinese Government may be recognized by the Powers; that peace may reign within our country; that strong virtuous men may be elected to office ; and that the government may be established upon a strong foundation. Upon receipt of this telegram you (officials) are requested to notify all Christian Churches in your provinces that April 27th has been set aside as a day of prayer for the nation. Let all take part."

Representatives of the provincial authorities are requested to attend the services which will be sincerely carried out by the entire missionary and Chinese Christian forces of the nation.

This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities throughout China, while old foreign residents consider it a striking and extraordinary proof of the deep changes that are being accomplished in China since the revolution.

The *Peking Daily News* says Sunday's meeting was one of the most remarkable Chinese meetings ever held in China.

"It was a prayer service called at the request of the Chinese Government. It was opened by Pastor Meng in charge of the Independent Christian Church, Peking, who said this was the first time in the history of China that the Chinese Government had requested the Christians to meet in prayer for the country.

"After prayers and songs and a few remarks, Mr. Wellington Koo, who was the special delegate from the President and from the Minister of Foreign Affairs, gave the following address:—

"I am here representing President Yuan Shih Kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take an interest in this meeting which has been called for special prayer for the nation at this time. The old book says that the root is in the heart, and if the heart is right the man will be right, and so the family and so the whole nation. It is the power of religion that is necessary to-day. Christianity has come to China for now over 100 years. It was born in Judea and spread all over the world. Although under a Republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves, but as citizens of the Republic and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity may be promoted and we come with this expression of goodwill to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

This is indeed a great, an unprecedented event. The Government of a non-Christian nation asking the Christians to pray for the nation and its people is something that has never happened in the history of the world. The suddenness of it has taken us all by surprise. It brings to mind the old prophecy "A nation shall be born in a day." It is an act of very great significance. It shows the strong position the Christian Church now occupies in China. It proves, more than almost anything else that could happen at this time, that the work of Christian Missions in China has been a success, and that it now commands the attention and the respect of the leading men of this country. Truly we may say, "What hath God wrought?" We may well thank God and take courage for we have here a striking proof that our labor has not been in vain in the Lord.

There is naturally some speculation as to the real motives that actuated the President and his Cabinet in sending out this call for prayer. In the opinion of some, it may be that, as in times past men and nations have sought the aid of gods whom they did not serve, the President and his Cabinet have said, in effect, "These Christians are strong, they are sincere, let us invite them to call on their Deity to favor our new Government, and strengthen our hands." Again, it may be that the President and his Cabinet want to curry favor with the Christians and the foreign missionaries and so get their aid in bringing about recognition on the part of the Governments of Europe and America. The Chinese editor of the *China Republican*, who is a bitter opponent of President Yuan Shih-kai, pooh-poohs the whole matter, and represents it as a deception on the part of President Yuan. He warns his readers to be not deceived, saying the call for prayer is a political move which shows the cleverness, not the religiousness, of Yuan and his immediate followers. And so he goes on through a whole column of attack on the President and his advisers, which by its very bitterness is robbed of any serious effect. This editor has, from the very beginning of the publication of his paper, carried on a most unrelenting and unreasoning propaganda against President Yuan Shih-kai, and his opinion on this subject must therefore be largely discounted.

With perhaps a few exceptions, the missionaries as well as the Chinese Christians regard this call as an expression of a sincere desire on the part of the Government to seek divine aid in this time of need for China. The idea of the call originated with Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs, who is himself a devout Christian. He proposed to issue this call and when he consulted President Yuan about it, Yuan favored the idea. So the proclamation was sent out to all the governors of the provinces instructing them to call on the Christians everywhere to meet in their places of worship on Sunday, April 27th, to pray for the country. The missionaries have taken up the call and have sent telegrams to Europe and America and Australasia, asking the Christians of those countries to unite with the Christians in China and make it a day of universal prayer for God's blessing on this country. News has already come that the Christians in those countries are heartily responding to the call.

Surely all Christians throughout the world who hear of this call of China for intercession on her behalf will respond most heartily and avail themselves of this grand opportunity to unite in prayer for God's help at this time of crisis. Let it be granted that the President and his Cabinet are actuated by more or less mixed motives and let it be granted further that the President himself is not a Christian, and that many of his Cabinet do not believe in the Christians' God, still there is evidence that some of the Cabinet are deeply sincere in issuing this call and the great fact stands out that Christians are called on by the Government to pray for China. Surely this must stir the hearts of all Christians everywhere. The obligation is laid upon us to specially intercede with God at this time. We cannot, we must not, disobey the call. What a wonderful sight—the whole Christian world in prayer for China. And we are bound to believe that God will, in answer to the united prayers of his people all over the world, send down the needed blessings upon the country.

The Peking correspondent of the *China Press* writes:

"This call to prayer will be welcomed by missionaries and Chinese Christians as yet another proof of the Government's determination to abolish all disabilities previously laid on Christians. During the Revolution the Republican leaders promised that they would ensure religious toleration. This pledge has been loyally observed. Before his inauguration as

President, Yuan Shih-kai received deputations for the Protestant and Roman Catholic Churches, to whom he gave similar assurances. He confirmed this speech at the opening of the National Council.

During the period of the Provisional Government several of the highest governmental positions have been filled by Christian Chinese. Among the more than six hundred delegates to the new Parliament which met in Peking the 8th instant, some sixty-odd are Christians. There has never been, so far as is known to the public, any suggestion of discrimination against Christians since the Republic was established. The official request of Government for special intercession in Christian Churches must be regarded as a triumphant vindication of missionary work in China. Furthermore, it is an earnest of the intention of the Republic to enlist the missionaries on its side in order to bring about the regeneration of the nation."

The *Shanghai Mercury* says:

"What are the immediate effects likely to be? First, great gratification in Christian circles, with the necessary result, a closer leaning towards men whose judgment has led them to do a wise thing, and hence a very considerable strengthening of the Republican cause. This will, in its turn, conduce to the consolidation of the peace which the country so badly needs. Following that, there must be a growth in the appreciation of China on the part of the foreign Powers. These, in the persons of their most religious citizens, will be more attracted to the seemingly converted administration, and this will act and react upon the governments of the Western world, which, with the exception of Turkey, are all Christian. We would far rather look on the action of the Chinese authorities as one of conviction than as one entirely astute. Heaven is above all. What is more natural than that men impressed with the solemnity of the occasion should ask for that aid which such a belief suggests as necessary? Historical examples of such prayers are not wanting in China. What is unique on the present occasion is that Christians are invited to join in. Truly, we have here a fact which shows more than anything else has so far done the soundness of the statement which we have continually urged in defence of the new administration—that a new spirit is abroad in the land."

The issuance of this call must have a very great effect on the progress of our work here in China. It will release thousands of men and women from the bondage of fear and allow them to come forth and confess Christ before men. We have had unmistakable evidence many a time that there are thousands of men and women not only among the lower classes, but among the educated and official ranks of the people, who really believe in the Christian religion, but on account of social and official conditions have been afraid to come out openly and profess themselves Christians. This act of the Government in calling on Christians to pray for China must surely give them courage to stand forth and avow themselves as believers in the Christians' God. It will also give great impetus to all forms of missionary work, evangelistic, educational, medical, and literary, and far greater opportunities for the spread of the Gospel than we have had hitherto, although our present opportunities seem to be beyond anything we could have expected even a few years ago.

What a clarion call this is to Christians in the homeland, not only to pray for China, but to give their men and women and their money for the spread of the Gospel in this land. Our forces ought to be vastly increased immediately, for these splendid opportunities will pass away and the work will be far more difficult a few years hence than it is now.

The people of China are now in a nascent state; like a chemical element just separated from combination with another element, it is ready to unite with almost anything that comes along; it is very active and quick to take up with any sort of an affinity. So the minds of the Chinese are now open to the truth of the Gospel, better perhaps than at any time in the past. If we give it to them now they will to a large extent accept it; if we do not give the Gospel to them now, they will take up with other doctrines,—agnosticism, atheism, infidelity, etc., etc., and the work of evangelization will be much more difficult in the years to come than it is now.

Finally, notwithstanding the real doubts expressed by some and the cynical criticisms made by others, I think we have every reason to believe in the sincerity of the motives of those who proposed this call to prayer. They feel the serious character of the crisis through which the country is passing and they appeal to high Heaven for help, and they want all who can and will pray to God to call earnestly upon him for help in this time of their great need. That God's blessing will come upon the country at large and upon the government in many ways, in answer to the united prayers of Christendom, we cannot have the slightest doubt. What though the motives that prompted this call for prayer may have been more or less mixed; what though some of the men, including the President himself, may not be professing Christians; what though the lives of some of them may be far from what they ought to be morally, yet the call affords a unique opportunity for the Christians in China and for Christians throughout the world to unite in prayer for China, and in that we rejoice, yea and will rejoice.

Surely the need for prayer is great enough to stir our deepest sympathy and enlist our most earnest prayers. The new parliament has assembled in Peking in which some eight hundred men, with practically no experience in parliamentary government and widely divergent views on the questions with which they have to deal, have the destinies of this great nation largely in their hands. They have got to make a constitution; they have to elect a permanent President; they are to have a say in the negotiations with foreign powers; they have to regulate the internal affairs of a nation whose territory stretches over nearly forty degrees of latitude and sixty degrees of longitude, and whose people have a wide variety of interests and ideals. The Provisional President now has—and the permanent President, when he is elected, will have—tremendous issues to face and tremendous burdens to bear. The opium evil has to be abolished; foreign relations have to be managed; a settled government has to be established and peace maintained. Good leaders are needed in the State and in the Church—men of vision who, like the men of Issacher, could discern the signs of the times and know what the people ought to do. And what shall we say of the multitudes of the common people, the voiceless multitudes for whose sake the government exists? Who can measure their needs, political, religious, social, commercial? How badly they need good government; how much they need education and enlightenment; how deeply they need spiritual uplift and moral regeneration. Who can help them? Only God. And He can and will. In the presence, therefore, of such appalling need on the one hand, and of the infinite stores of Divine energy and benevolence on the other, who can refuse to pray? God has the exhaustless supplies for all of China's needs and he will give them in answer to prayer. Let us pray without ceasing.

Let us pray continually, not to-day only, but for the time to come, for all the objects mentioned in the Call to Prayer.

Let us pray for the Parliament; that party wrangling may cease; that the members may see eye to eye on the great and vital issues that they have to face. Let us pray that they may have wisdom in drawing up the Constitution; that they may choose the right man for President. Let us pray that the dealings of foreign powers with China may be according to justice and equity; that recognition by foreign governments may soon be given; that peace and prosperity may prevail throughout the country; that good leaders may be raised up to lead the people in the right way; that good government may be soon established throughout the land. Let us pray especially that the people all over the land, high and low, rich and poor, may turn to the true and living God and may throw away their idols to the moles and the bats; that there may be general repentance and confession of sin, and that the very men who have sanctioned the issue of this call to prayer may see that they themselves must repent of their sins and cry to God for pardon and resolve to lead clean moral lives in the sight of God and man. Let us pray that God will raise up intercessors for the people who, like Daniel, shall confess their own sins and the sins of the people, and thus be channels through whom God's rich blessings may come upon the land, its government, and its people.

Let us pray without ceasing. Amen.

Chinese Belief in Prayer

III. Occasions when Prayer is Offered.

JOSHUA VALE.

IN the two previous articles on this subject (see March and and May RECORDERS) specimens of prayers were given under 1, Deities to whom prayer is offered; 2, Objects for which prayer is offered. In this article the subject is continued under the last head, viz., 3. *Occasions when prayer is offered.*

The objects for which prayer may be offered being numberless it follows that the occasions when prayer is offered will be very numerous.

Every possible occasion seems to be provided for in the "Priests' Hand Book," and these seem to arrange themselves under the three heads of:—

Private occasions, Public occasions, and State occasions.

1. Private Occasions.

(*a*) Bad Dreams.

As China leads the world in regard to population so she would also seem to take first place in regard to the number of dreams her people dream.

The following is a good specimen of a petition on such an occasion:—

"I, a sincere believer dwelling at such and such a place, having dreamt that the 'Fire' star fell upon my roof [or any of the following dreams, "That an evil spirit had taken possession of my house," "That I had fallen into a deep pit," "That I was bitten by a mad dog," etc., etc.] fearing lest some untoward accident should befall me, I determined to offer my vow and supplicate the spirits of Heaven and Earth, (the Goddess of Mercy or any other god) and vow to present so many thousands of sticks of incense, sets of candles, jars of oil, etc., etc. Having presented my vow I beseech you to protect your humble servant and sincere follower; that my whole family may enjoy immunity from all calamity, my home have prosperity, and my possessions increase.

If you deign to hear my prayer my gratitude shall know no bounds."

(*b*) On Entering the Priesthood.

The supply of priests for the two sects of Buddhism and Taoism is kept up in three ways. Children of poor parents or those who have vowed to present them to the temple form the first great source of supply; next in order are those who, after committing some crime, become priests in order to escape punishment, or officials who after a strenuous life betake themselves to the priesthood in order to get merit for the removal of their many sins and faults. Lastly, not a few religiously disposed persons join the priesthood with a sincere desire to attain to a better life.

The following is a prayer offered by such persons:—

"I, a disciple (of the Taoist sect), living at such and such a place, announce my desire to join the priesthood and beseech you to have my name enrolled. In the past I spent my life in a vain and empty show, but now I am awake to the error of my ways and vow to sever myself from sins of the six senses, to firmly maintain a true aim, brush away all wrong ways and revert to the principles of Tao.

All the 'good deeds' stated in the various books and tracts of our sect I will with all my might endeavour to perform. All the 'evil deeds' in these works I also will carefully avoid. I will, moreover, use my best endeavours to lead and enlighten the multitudes who are still living in sin.

Should I receive your gracious protection and be able to carry out the principles of Tao, I should much desire to be allowed to remain in the world for a period longer, in order to proclaim the sacred and transforming truths of our religion, and thus enable the religiously inclined to revert to the way of truth and the spiritual principles of Tao. This done I should then desire to ascend on high. This my vow is made from a true heart without the slightest empty pretence. If I should disobey the words of this vow may I sink to the bottom of hell. If I should presume to do evil may thunder crush my body to powder. Let the Patriarch of Sagittarius (斗口靈祖) examine this my petition which I now offer."

The Buddhist vow is very much on the same lines as the Taoist, so we need not give that here.

(*c*) Untoward Events.

Untoward events are very numerous in some districts; the country people being much more superstitious than those living in towns and cities.

The following is a very short list of untoward events which draw out the prayers of the people to their favorite deities:—

A rooster appearing on the roof of a house;
A hen given to crowing;
Rats gnawing clothing;
Dogs clawing holes in the ground;
A snake entering a kitchen and dying there.

On such occasions the following prayer may be offered:—

"I——living at such and such a place respectfully offer incense and present my request to Buddha [or any other god]. The rooster having appeared on the roof of my house I fear lest something untoward should befall us. I therefore respectfully offer this petition before the family altar and the blessing-bestowing gods of the Three Religions, praying for their protection and asking them to cause the unlucky star to retire from our abode and the lucky star to shine down upon us.

I further ask that the baneful influences may not encroach upon us and that happiness and long life may be extended to us for ever.

I your faithful disciple promise to offer up a rooster on the 7th day of the 7th month; at the New Year also I will present a whole hog and at any other stated period I will present a pig's tail or head or any other offering of flesh desired.

I, moreover, promise promptly to select a lucky day for returning thanks to the god of the hearth and other deities, that they may keep away plague and prevent fires from coming nigh our dwelling."

2. *Public Occasions.*

The public occasions when prayer is offered are very many, but as several of such cases have already been touched on under prayer for rain, times of famine, etc., I shall only give one or two other instances under this head:—

(*a*) On the Appearance of a Comet.

"In the spring of the 9th year of King Chen a comet was seen whose length extended across the whole heavens.

The Court diviner having cast lots said, 'This appearance of a comet betokens a revolution in the State. Formerly Duke Hsiang built an altar in his domain at which he worshipped the 'White Ruler.' Afterwards when Duke Teh moved his capital to the city of Yung he there erected an altar to the worship of God. The Duke Muh also built the Lady Pao Hall at which the yearly sacrifices were offered.

Prayer should therefore be offered at these places in order to avert the calamity foretokened by the appearance of this comet.'"

(*b*) In Times of Plague.

When plague attacks a district and the authorities are unable to do anything to stay its course, they usually arrange for public processions at which long prayers are offered by the priests. During the great plague in Manchuria the European illustrated papers often had such pictures in their columns. The prayers or masses offered on such occasions are so long and complicated that it is impossible to give any examples in a short article like the present. It may, however, be of interest to give the prayer offered by the Viceroy of Manchuria, Hsi Liang, at the funeral of the late Dr. Jackson, as it appeared in an American paper as follows:—

"O spirit of Dr. Jackson, we pray you intercede for the twenty millions of people in Manchuria and ask the Lord of Heaven to take away this plague so we may once more lay down our heads in peace upon our pillows. In life you were brave, now you are a spirit, noble spirit, who gave up your life for us, help us and still look down with sympathy upon us." (*Christian Advocate*, May 11th, 1911.)

3. State Occasions.

(*a*) The Transfer of a Capital.

"When P'an K'ang was removing his capital from the west to the east of the Yellow river..................he offered sacrifices in the most solemn manner to his ancestors.........and a prayer was written out and presented at the same time, in which it was stated among other things that Duke Cheo would remain in the new capital and conduct the government." (Ross.)

(*b*) When Feudal Princes took an Oath.

From the "History of the Eastern Chow" we have the following:—

Su Ch'in, speaking to the assembled barons, said: "The scheme by which we, the assembled barons, unite to repel the advance of the Prince of Ch'in has already been clearly stated to you. We now, therefore, offer our victims, smear our mouths with their blood, and make our vows to the spirits, thus entering into a covenant of brotherhood by which we all are expected to stand by and sympathize with each other in times of trouble."

The assembled barons, bowing, replied: "We respectfully receive your instructions." Su Ch'in then raised the dish in both hands and invited the six barons, according to their respective rank, to smear the blood on their mouths, Su Ch'in himself making an announcement to Heaven and earth and the ancestors of the six states.

Six copies of the covenant were made and each baron received one copy.

Several instances may be found in the "History of the Three Kingdoms" of such prayers as that given above. The one best known is as follows:—

"In the Peach Garden, Liu, Kuan, and Chang, the three famous leaders of that period, prayed to Heaven and earth and offered in sacifice a black ox and a white horse. These three men becoming in this way sworn brothers agreed to act in harmony the one with the other, each using all his strength to carry out the aims and plans of the rest. These men we are told were not concerned to know whether they were born in the same year or month, their only wish being that they might all die at the same time.

They called on Imperial Heaven and sovereign earth to witness truly to their sincerity and to punish and cut them off should they prove false to their vows."

(*c*) Coronation of an Emperor.

"In the year 1644, when the first emperor of the Ch'in (淸) dynasty took possession formally of the throne, he announced the fact at a great service to Heaven in a prayer which began thus:—

"I, the son of Heaven, of the Great Pure dynasty, humbly, as a subject, dare to make announcement to Imperial Heaven and sovereign earth. Throughout the whole world God looks on all without partiality. My Imperial grandfather received the gracious decree of Heaven and founded a Kingdom in the east, which became firmly established—my Imperial father succeeding to that Kingdom established it and it grew wider and more powerful. I, Heaven's servant, in my poor person, became the inheritor of the dominion they transmitted..............I, receiving Heaven's favor, and in agreement with the wishes of the people on this the 10th month, the 1st day, announce to Heaven that I have ascended the throne of the empire." (Legge, Rel. p. 34.)

(*d*) Special Solstitial Sacrifice.

When describing the worship of God at the Altar of Heaven mention was made of the solstitial sacrifice and prayer, but the following example of a special prayer offered in A.D. 1538, on the occasion of a slight alteration being made in the name of the Supreme Being, is of special interest. "On the first day of the coming month we shall reverently lead our officers and people to honour the great name of God (Shangti), dwelling in the sovereign heavens; looking up to the lofty nine storied azure vault.

Beforehand we inform you, all ye celestial spirits, and will trouble you on our behalf, to exert your spiritual power and display your vigorous efficacy, communicating our poor desire to Shangti, and praying Him graciously to grant us His acceptance and regard and to be pleased with the title which we shall reverently present. For this purpose we have made this paper for your information."

On the day selected, the following prayers were offered:—

"Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O Spiritual Sovereign, camest forth in thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things got from Thee their being, with their reproducing power."

After precious stones and silks were offered, the following prayer was made:—

"Thou hast vouchsafed, O Ti (帝), to hear us, for Thou regardest us as our Father. I, thy child, dull and unenlightened, am unable to show forth my feelings. I thank Thee that Thou hast accepted the intimation. Honorable is Thy great name. With reverence we spread out these precious stones and silk, and as swallows rejoicing in the spring, praise Thine abundant love."

Prayers were then offered after the three drink offerings.

The various offerings having been removed, the Emperor continued, saying:—

"The service of song is completed, but our poor sincerity cannot fully be expressed. Thy Sovereign Goodness is infinite. As a potter hast Thou made all living things. Great and small are curtained round (by Thee from harm). As engraven on the heart of Thy poor servant is the sense of Thy Goodness, but my feelings cannot be fully displayed. With great kindness Thou dost bear with us, and, notwithstanding our demerits, dost grant us life and prosperity."

After this, when the "spirits" were being sent away, another prayer was offered and then finally the following one:—

"We have worshipped and written the great name on this gem-like sheet. Now we display it before (帝) God and place it in the fire. The valuable offering of silks and fine meats we burn also, with sincere prayers, that they may ascend in volumes of flames up to the distant azure. All the ends of the earth look up to Him. All human beings on earth rejoice together in the Great Name."

FINAL REMARKS.

It is said of Thomas Edison that when he wishes to solve a problem he first of all collects all the facts and observations that have any connection with the problem. He then looks for the best way in which to solve his problem, and if necessary he makes a vast number of new experiments and investigations.

In our study of any Chinese subject such as prayer, sacrifice, or worship, the only way to a right understanding of the subject is to adopt some such plan as that used by Thomas Edison.

I have gathered together in the three articles a goodly number of prayers, both ancient and modern, and it only now requires a Thomas Edison to take these and draw the proper lessons therefrom. Whilst not presuming to be that person, I may take this opportunity of stating a few lessons I have learned from a careful study of this subject. These I shall give under two heads.

I. Outstanding Features.

(*1*) *Unselfishness.*

As seen in the following cases:—(*a*) King Cheng who prayed to be enabled to follow the example of his forefathers in procuring peace and prosperity for his people. (*b*) King T'ang who not only prayed for rain with such earnestness and devotion but also was willing, if need be, to sacrifice his life on behalf of the people. (*c*) Duke Cheo in praying for his brother manifested a most marked spirit of unselfishness, as by allowing his brother to die he himself would have been made Emperor in his stead.

In the next reign he was actually accused of having designs upon the throne and this case which was not known before was cited as proof of his sincerity and loyalty to the throne.

(*2*) *Subjection to God's Will.*

This is not a very marked feature and the most striking instance, that of General Chu, could not be given in this article because of its length; we have, however, the common saying:

"All things are in God's hands, therefore do not pray too earnestly," as proof of this spirit of subjection.

(3) *Sincerity.*

The sincerity of King T'ang, Duke Cheo and several others is too manifest to need further remark.

(4) *Reverence.*

The general impression we get of Chinese worship as seen at the present day in the temples is that they utterly lack the spirit of reverence and sincerity. After reading, however, such prayers as those offered by the emperor at the solstitial sacrifices we cannot but be struck with the spirit of reverence manifest in the whole ceremony and in the prayer itself. Everything in the ceremony at the Altar of Heaven seems to bear the mark of reverential deference to the great being who is supposed to be present.

(5) *Gratitude.*

Gratitude is often supposed to be lacking on the part of the Chinese in their worship, but when we think of the thousands of fine temples all over the empire, even after allowing a good margin for interested and selfish motives, there must be still room for the spirit of gratitude in such gifts and self-denial.

Dr. Ross says that in the annual sacrifices to the eight Cha (not given in this article) the prince officiating desires to express gratitude for the meritorious work of the gods throughout the year.

(6) *Prompt Fulfillment of Vows.*

The newly arrived missionary is curious to know why certain trees are decorated with red cloth, silk banners, or tablets. In the centre of the great capital of the west there is a small temple whose walls and those of the neighbouring houses are literally covered with tablets with four characters in gold or paint. These are given by the people as tokens of gratitude for prayers answered and as evidence of vows fulfilled.

Having briefly referred to the "Outstanding Features" I shall in conclusion draw the reader's attention to a few features which seem to be lacking.

II. Things Lacking.

(*1*) *Inspiration of Daily Prayer.*

In Buddhist and also in some Taoist temples, prayers are offered twice or three times daily. Shopkeepers also offer three pieces of incense to heaven, earth and their ancestors, morning and evening, which perhaps may be allowed as a form of prayer. Devout persons also burn incense and candles before the family altar every morning and on the 1st and 15th of each moon. Apart from these, however, I think I am safe in saying that there is nothing approaching our Christian family prayers. The only example of daily prayer (apart, of course, from those offered in the temples) I have been able to secure is as follows: "Every morning when you wash your teeth mutter a prayer to Buddha. Thus when your last hour comes, a good angel will stand by your side and purify you of your former sins!"

(*2*) *Petition for Pardon.*

Dr. Ross says: "Prayer is never made for the pardon of iniquity, but is made for guidance in seasons of difficulty or for favors in the time to come."

We have seen in several of the examples given illustrations of confession of sins and a desire to be at peace with the gods to whom the prayer is offered; but this is always in connection with a petition for personal good or benefit. When Dr. Ross says that "prayer is never made for pardon of iniquity," he means, no doubt, that no prayers asking for the forgiveness of sins or transgressions are offered alone but always with some other prayer which is the chief object of petition.

(*3*) *Lack of Simplicity.*

The lack of simplicity in all written petitions is very marked. In most of the examples quoted the ceremony connected with each prayer and the multitude of words used simply prohibit the ordinary individual from ever making prayer a daily or hourly exercise. There are instances on record when out of their pressure of circumstances individuals have used the simplest language and approached the gods without any form or ceremony, but such cases are very rare.

(4) *Lack of Communion.*

We hear now and then of an individual or priest who, feeling the utter worthlessness of the pomp and show of this world, retires to some monastery hidden away in the deep valleys of some beautiful hills. Others also spend many hours in quiet rooms at the back of large temples. There are not lacking many devout souls also amongst the people who spend hours before special shrines set up in their own homes; but, apart from these, who at most are very few, the idea of prayer as a means of communion with God is utterly lacking amongst all classes of the people.

(5) *Lack of Seeking for Spiritual Good.*

I think I may safely say that out of the many examples I have given and many others not produced, not one gives us the impression that the person offering the petition is seeking either for himself, or others, any spiritual good. It is in every case always temporal good that is the object of the prayer. How different to the Christian conception of prayer is all this!

We approach the Father—Our Father—through the Lord Jesus Christ.

Our prayers are regarded or should be regarded as a means of spiritual fellowship and communion.

Our petitions, whilst not disregarding the temporal things of life, are first and foremost for the things which concern the Kingdom of Christ.

Our prayers may be offered at any time under any circumstances; the Holy Ghost directing and helping us therein.

Spontaneous prayer is encouraged and the individual soul is invited to draw nigh in person.

One of the most spiritually minded preachers of the present day expresses it in these words:

"When I speak of prayer I am thinking of a very active and businesslike thing. I think of something more than speech: it is commerce with the Infinite. It is the sending out of aspiration, like the ascending angels in the patriarch's dream: it is reception of inspiration, like the descending angels that brought to the weary pilgrim the life and light of God. When we pray, we must drink in, and drink deeply, quietly, consciously, deliberately, the love energy of the eternal God."

After studying the subject of prayer as presented in these articles I am deeply impressed with the ground-work we have to build upon in our endeavour to win China for Christ. There is much that we can appreciate in their prayers. Rightly directed by teaching and the light of Scripture what a band of praying people the Chinese church will produce in the future! What untold blessing as the result of prayers offered by multitudes of spiritually enlightened souls may be brought down to the still "unenlightened" masses of this land!

In Memoriam.—Dr. Jenkins and Dr. Robertson.

THE deaths already announced of Drs. Jenkins and Robertson have brought sorrow into the small foreign community of Sianfu, Shensi. Both these men were endowed with many gifts, and their success as students is testified by the high degrees they held; for both were members of the London University, and Fellows of the Royal College of Surgeons of England.

Not only were they well equipped for their professions by gifts and scholarship but they possessed other gifts of heart and disposition that made them capable administrators and acceptable workers amongst the Chinese. They were eminently fitted to break down the barriers that separate East and West, and commend the Gospel to the Chinese by their grace of manner and friendly attitude.

Dr. Robertson passed through the perils and anxieties of the revolution. He ministered night and day to the wounded of both sides, and besides attending to the needs of a full hospital in Sianfu, more than once responded to the call of the military to come and attend to the wounded on the scene of battle. He was the last to leave Tung Kuan after one engagement; all the soldiers even had fled. And on other occasions he risked his life in this ministry of mercy to both parties during their ferocious and inhuman contests.

His unremitting toil entitled him to a long holiday, but he was unwilling to leave the many patients in the hospital at the close of the revolution. He followed them with unremitting care. Just before he was stricken with typhus fever, a call to attend a child ill with small-pox appealed to him and riding night and day to the little patient and back again undoubtedly weakened his otherwise robust constitution, so that he proved unable to withstand the severity of the fever when it attacked him.

It was most fitting that the Tutuh should acknowledge Dr. Robertson's great services to the Chinese which he did by not only attending the funeral, but by addressing the congregation and eulogising his services and work. The Tutuh also took the opportunity of expressing his thanks and appreciation of the work of Christian missions amongst the Chinese, and to say how potent a factor they were not only in the service of humanity but in cementing the bond of the brotherhood of nations.

Dr Jenkins was home on furlough during the revolution, and had not long returned from England. When he passed through Shanghai a few months ago he did not look at all well, but in response to the call of duty pressed on to distant Shensi, leaving his wife and two young children in Shanghai. After a short spell of activity he, too, was stricken down, and though the attack was not severe, yet his strength was not enough to pull him through. His wife arrived two days before he passed away. The death of these two noble-hearted men helps to keep fresh in the mind the great end of the Christian faith—that of service for others, even the surrender of life if necessary. But the experience is a bitter one and leaves the community and the Baptist Missionary Society all the poorer by the loss of these beloved men and efficient workers.

In Memoriam.—The late Mrs. Thomas Bryson,

London Mission, Tientsin.

WHEN Mrs. Bryson's mortal remains were committed to the grave on April 13th of this year, at the Tientsin Cemetery, an abundance of floral wreaths bore true testimony to the esteem and affection with which she was universally held. The presence of large numbers from all sections of the community proved that goodness and unselfishness, saintliness and loving-kindness, still touch the springs of reverence in human breasts. The grief-stricken Chinese, who joined in the solemn rites and procession, knew that Mrs. Bryson, in season and out of season, with unfailing devotion and alert sympathy, had striven strenuously for their weal. A wave of sincerest grief swept over the hearts of every member of her own Mission circle, for she had been a succourer of many, a friend of all, and her unobtrusive graciousness and kindness had won for her a niche in all their hearts, and they mourn for her with deep affection.

Mrs. Bryson's ancestry and family, of Scotch and English blend, was of robust virtue and mental calibre, warmly attached to the highest and best in the Kingdom of Grace, and zealous with unstinting service for its spread.

Her maiden name was Mary Isabella Carruthers, and she was born, in 1851, in John Bunyan's renowned county of Bedford. Inheriting her father's gift for writing, she early began to use it wisely and for the best. She wielded a facile pen, and several stories and poems appeared in *The Children's Treasury*, the magazine of the philanthropic child-saviour, Dr. Barnardo, as also in the publications of the Sunday School Union, in the council of which her father took active part.

It was in July of 1875 that she was united in holy matrimony to the Rev. Thomas Bryson, who had been a student at Bedford Missionary College, and, for a term of years, had been laying the foundations of a Christian Church in that important centre,

THE LATE MRS. THOS. BRYSON.

Wuchang, with vigour and persistence, coupled with rare gifts of terse speech and fluency in the language of the people, and that in one of the strongest citadels of haughty contempt for Christ and all foreign things. Here eleven years were spent in a true comradeship of incessant labours for the uplift of China. Mrs. Bryson's varied activities as a missionary did not blunt her pen, for she continued to write, and that charming book "Child Life in Chinese Homes" was one offshoot, a book which has had a wide circulation in several countries, and is still in demand.

Reasons of ill-health necessitated a change of sphere, and, in 1886, Mr. and Mrs. Bryson took up their residence in Tientsin. Here again work was prosecuted with indefatigable enthusiasm. In spite of the cares incident to a growing family, Mrs. Bryson developed women's work and schools, besides introducing industrial projects to aid the less favoured women converts. Her tender nature and charm of manner opened many hearts to grant willing entry to the Lord, and she visited Christian and non-Christian homes. Her own home was always a resting place for fellow-missionaries, and the unobtrusive hospitality of the household was for all comers, especially warm for those from isolated and inland stations, and great is the number of those who shared the blessings of that home. Amid these varied cares and duties, Mrs. Bryson continued to write. She prepared the biographies of three men whose names add lustre to the Christian records of China, for they were of the true priesthood of God, of the bravest and saintliest, whose tread was freighted with Divine energy, and whose memories will remain evergreen: Dr. Kenneth Mackenzie, the pioneer of medical education in North China; Dr. F. C. Roberts, his successor in Tientsin; and "James Gilmour of Mongolia," all of whom died in the prime of vigorous manhood, and in the midst of valiant activities for the King. These three books deserve the widest circulation, for they give in a graceful style the story in a manner which clings to the heart. In addition, she contributed largely to the columns of the secular press. And, after the dark days of 1900, the year of fire and sword, blood and destruction, Mrs. Bryson edited a record of that persecution and martyrdom as it touched the fields of the L. M. S., and it remains the only authoritative account, in the pages of "Cross and Crown."

When planning to write the life-story of another of the pioneers of the North, the Rev. Jonathan Lees, Mrs. Bryson was stricken by a disease which affected her eyesight, and which baffled experts to diagnose. Later, this became more pronounced, and complications set in. But, through all those weary months, she remained the same sweet and gentle "elect of God," unrepining and grateful, surrounded by unwearying love and enswathed with the peace which passeth understanding. The end came painlessly, and almost unobserved, and the spirit slipped through the veil to emerge into the light and vision of the Eternal Home.

Seven children stood beside the bereaved father in the hour of their grief, to share the legacy of a stainless name and the inheritance of a life devoted unreservedly to the service of God and His Church. The eldest son is a missionary at Tsangchow, Chihli, and the traditions of the parents are being honourably maintained. Three other sons are occupying positions of trust in three different provinces of China. Three daughters are in Tientsin, one being married and two at home with the father, and all have been unfailing in watchful care and solicitude for the parents. Another daughter is the wife of a Major in the army in India, and she alone was not privileged to attend the funeral of the beloved one.

Mr. Bryson retired from active service at the end of last year, after years of unswerving fidelity, resistless energy, and rare devotion, but continues to live in Tientsin and to help in the various branches of the Society's interests. May God succour his aching heart with peace, and enrich the children and grandchildren with the heritage of a life nobly fulfilled. Wreaths wither and die, but the fragrance of Mrs. Bryson's memory will remain, and will be cherished by all who came within the circle of her friendship and service.

This is a poem written by Mrs. Bryson in early life, entitled

MY CREED.

I do not reason out my faith or hope, through vain philosophies ;
I handle not the mystic's glittering tools, or scholar's sophistries ;
I use no telescope to pierce the mists, thick spreading overhead :
I am content to feel His own strong hand, guiding my feet instead.
I do not linger o'er a dream which soars my present wants above :
I do not guess, I cannot surely know—I only trust and love.
I am content to know this glimmering dawn will merge in radiant noon,
Yet raise no empty questionings to learn if that be late or soon.
I know the veil that hangs before my eyes is slight as shadows are.
The hidden glory of the farther shore, leaves me nor doubt nor care.
The *wrong* side of His wondrous providence, is all that I can see ;
Some future day His own loved hand shall show, the glorious *right* to me.
Walking by faith, the path or dark or bright, is ever safe for me,
Till some glad day my faith shall merge in sight, then I indeed shall see.

R.

Our Book Table

SOME RECENT BOOKS ON GEOGRAPHY.

初等地理 by 劉光照 (Educational Association).
格致地理實物教授 (Commercial Press).
共和國教科書新地理 (Commercial Press).

The first of these books, the Elementary Geography of Liu Gwang Djao, was published two years ago by the Educational Association. It is divided into two parts; the first of which has three chapters dealing with local geography, physical geography, and the geography of China. The second part treats of the geography of foreign countries. The whole book is not bad, in point of accuracy, having some mistakes, but mostly those of a minor nature. It, however, suffers from one great defect. There are too many names and places and too little about them. One chapter, for instance, gives simply the names of the eighteen provinces and the outlying dependencies with hardly a word about them. Another gives a list of the lakes in China with the names of the province in which they are. Here is a section on "*The Cities of North America.*"

> "Outside of Europe the greatest cities in the world are in North America and in North America the chief cities are in the United States. The capital is Washington and the chief commercial centre is New York. It has waterways in all directions, the commerce is flourishing and it is the third city in the world. In it is situated Yale University (!) where many of our students have studied. The schools of Boston are many and its commerce flourishing. Philadelphia is the greatest coal market of the world. Chicago is on the southern shore of Lake Michigan, is the great railroad centre between the east and the west, and is the second commercial city in the country. New Orleans is at the mouth of the Mississippi and is the chief cotton market of the world. In the west is San Francisco which has much commerce with the Far East and where many of my people live."

This is a fair specimen chapter. The whole book is overcrowded with names and seems sadly lacking in grasp and arrangement. It would take a very clever teacher to make geography interesting or intelligible taught from such a book as this. It does, however, contain a large amount of information most of which is correct.

The second book is a translation of Murche's Science Reader, but is better arranged than the original work which is wonderfully mixed. Happily, also, the translator has omitted the names of Robby and Nora who have so often bored those of us who have taught the original. They are priggish little children and we are glad to be rid of them. It is issued in two volumes—half of each being devoted to general science and half to physical geography. I have only glanced at the general science part, and shall confine my attention to the part on physical geography. It is on the whole very well done and should be a very useful book. Chaps. 8 and 9 of Vol. I are useless for most Chinese scholars. Chap. 8 deals with a city, but it is a foreign city.

> "Do the men walk where the horses and carriages go? No, the horses and carriages go in the middle of the road and the men walk at the side of the road," and so on through the whole chapter.

Chap. 9 is about a railroad journey and assumes a knowledge of that mode of travel which the vast majority of Chinese youth are far from possessing.

Aside from these two chapters there is little to criticize in the book except that for the vast majority of Chinese teachers it would be quite useless for they would not understand it at all. In schools where there are teachers who have a good knowledge of Western subjects and a little simple apparatus it will prove very useful.

The last of these books is evidently new. If it was not written since the revolution it has at least been so completely rewritten that one cannot see where the old work comes in. It is in six small volumes of about eighteen leaves each and is divided into two parts. Vols. I to 4 are on the geography of China. Vols. 5 and 6 tell us about the rest of the world. The first part is excellent. There are maps of the whole country and of each province as well as pictures of various places. They might be better, but still they are fair. It is also well arranged giving the provinces as they connect naturally with each other—the northern provinces, the Yangtze valley provinces and the southern provinces, and then the outlying parts of the Republic. There might be a little more distinction as to the importance of various cities—great cities like Chentu hardly receive more attention than small places like Paoting. Both are provincial capitals and that is enough. Still this part is good, and one could hardly do better than teach this book for the geography of China, and it would not be a bad thing for new missionaries to have in their course of study.

Why did not the author stop there? It is absurd to try to give a geography of the world in two volumes of this size. South America gets all of two leaves including the map! And that is not the worst. There is hardly a page without mistakes. Of the Congo Free State we read "This country is eternally neutral......and enjoys the right of its own free trade." Bulgaria is entirely omitted. Brazil is a great country with half the area of China Really its area is over three-quarters that of China. The reason for hot and cold seasons is the greater distance of the earth from the sun at certain times! Why didn't the writer stop when he finished China, which he knew something about, or at least take the trouble to look up his facts in some fairly reliable book?

This book will do well for the geography of China, Liu Gwang Djao tolerably for the West, and Murche for introductory physical geography.

D. T. H.

BIG PEOPLE AND LITTLE PEOPLE OF OTHER LANDS. *By* EDWARD R. SHAW, *Dean of the School of Pedagogy, New York University. Edition for China. American Book Company, New York, etc.*

This edition of a well-known School Reader is specially prepared, we are told on the Title-page, for the use and education of the Chinese people. But in the preface it is also stated that the book is "designed to meet the child's natural desire to learn or hear of other people than those living in the part of the world about him." That is to say, the book was originally made for home use. It has been adapted for China by the addition of fifty-two pages of notes—which are really idiomatic Wenli translations of difficult words and phrases in the text, and a full English-Chinese vocabulary. This part of the book is well done and will be found of immense advantage by scholars beginning to learn English.

A careful perusal of this book raises the question why the reading matter itself should not have been prepared as carefully as the notes. If, as Professor Shaw says, it is a useful part of a child's education to learn that 'there are other people in the world who differ very much from those he has seen,' it is surely important that the information imparted about those other people should be reasonably accurate.

The first people described in this book are the Chinese and the following are some of the descriptions which are served up for children in schools at home:—

> Boys and girls dress in silk or cotton trousers.........They wear over these long gowns reaching nearly to their feet.
>
> Girls in China do not go to school.........The schools in China are only for boys. The boys are taught to count. They learn by using balls set in a frame. The balls slide on wires.

> In China many girls and women have very small feet. When they are babies their feet are bound up tightly. They sometimes wear iron shoes. Poor parents know their girls will have to work hard, and so do not bind their feet.
>
> Chinese boys have many kinds of games and toys. One game is like battledoor and shuttlecock. They use their feet to strike the shuttlecock. They do this so fast that the shuttlecock hardly ever falls to the ground.
>
> A Chinese dinner begins in the wrong way. They have fruits and nuts first. After this comes rice.
>
> In China houses are one story high. They are built of wood. The roofs slope, and are made of sticks woven together. The churches are called pagodas.
>
> There are no wagons.

The child's interest in different peoples, we are told, is in their physical appearance, their dress, their ways of living, their customs, their manners, and, it is added, 'His desire for new impressions and ideas gained from description and accompanying pictures is . . . keen.' Now the only pictures provided for the child in this chapter on China are:—

(1.) A picture of two Chinese well-dressed women and two little children in gala costume. The group is posed in the familiar way: scrolls on the wall behind; a clock, water pipes and tea cups on a stand or table in the centre; the women, each holding up a fan and displaying a handerchief and jewelry, sit on either side. The two children are seated side by side between the women, and wear as much finery as their mothers could provide. (2.) Part of a Chinese market price-list or account. (3.) An unfamiliar form of kite. (4.) A hand holding two chopsticks. (5.) A bit of a canal with boats, a bridge, some houses, and a pagoda. (6.) A portion of the Great Wall. (7.) A Chinese chair with three chair-bearers.

It can scarcely be said that these pictures are the kind to give a child right impressions of China, and it certainly cannot be pleaded in excuse that pictures of China and the Chinese are difficult to obtain. Groups of children at school and at play; types of houses and boats and occupations; men and women as they are seen every day can be had for the asking, and why a few stock blocks were made to serve the purpose is not clear.

We call attention to these details from a sense of duty; for in these days of improved educational methods and abundant school literature, carelessness and inaccuracy in children's Readers should not be allowed to pass without a protest. The impressions which a child, say in America, will get about the Chinese from this book, would be far from satisfactory, and one wonders whether the impressions the Chinese child will get about other countries will be as correct as they might be. When the supplement to this book was being specially prepared for China the earlier part should also have been carefully revised or entirely rewritten.

NOTABLE WOMEN OF MODERN CHINA, *By* MARGARET E. BURTON. *With illustrations. $1.25.*

The writer of this book is known to many of us. Her "stay of some months in China," as she tells us in the Preface, gave her, in 1909, "an opportunity" (of which she certainly has taken advantage) "of seeing something of the work amongst the women of that interesting country." But, whether this advantage is wisely "taken" is open to question. Is it wise or for the good of the Chinese women (whom none desires more strongly than the enthusiastic author herself, to help towards the fullest self-development) to give such unqualified praise as we have in these pages to characters still living and working amongst us? In a country where young womanhood is developing along lines unthinkable a few years ago, there is, in our opinion, a danger that others, less well-balanced than such women as Dr. Stone, for instance, may be led into seeking a spurious notoriety (witness the Amazon and hot-headed Red Cross movements of last autumn) through overdone adulation in permanent form of girls and women who are their own companions—whose humble "walk with God" would be a far greater influence than printed pages dragging into full light every act and thought as objects for praise.

But, as the book before us was written (to quote the author's Preface once more) for the purpose of "enlightening many people in America who were greatly surprised to learn that Chinese women were capable of the achievements reported to them," by Miss Burton, we must trust that the lesser evil will be justified by the greater good; and that many, not only in America, but elsewhere in the home-lands, will be stirred by the account of what God has done for China through the women who have been selected as "Notable" in this book.

The style is easy and colloquial and the author has been at great pains to verify every fact. We would recommend every woman-missionary to have the book on hand when inclined to feel downcast at the apparent failure of her Mission.

D. C. J.

SURVEY OF THE MISSIONARY OCCUPATION OF CHINA. *By* THOS. COCHRANE, M.B., C.M. *Shanghai. C. L. S. 1913.*

Dr. Thos. Cochrane has broken new ground in this volume, and every one who has attempted to gather and collate missionary statistics will recognize his industry and his success. We offer him our hearty congratulations on his achievement.

The plan of the book is simple. The missionary work of each of the eighteen provinces is reviewed in turn in separate chapters. Manchuria is treated as a whole, whilst Sinkiang, Mongolia, and Tibet are dealt with in another chapter. Then follow chapters entitled "General Considerations," "Education," and "Summary."

Each of the provinces is briefly described as to area and population, physical features, products and trade, climate, chief cities, people, and languages. A short account of its missionary occupation is then given, particular needs are pointed out and, in most cases, an estimate is added of the cost of such additions as are thought necessary. The places occupied by foreign missionaries, with some details of the forces and of the work that is being done, fill up the remainder of the chapter.

A table in the concluding chapter of the book supplies the following summary of the missionary position :—

Missionaries (not including wives)	3,285
Head-stations	552
Out-stations	5,348
Preachers	7,237
Christian community	385,209
Counties or divisions in all the provinces	1,920

Apparently the figures are mostly those for 1911 and where we have tested them they usually agree with the best returns that are available. Naturally there are slips here and there, but we have nothing better in the way of statistics than those contained in this volume. A comparison of the figures with those given in the *China Mission Year Book* for 1912 reveals startling differences; but probably these are merely the result of different classifications. Dr. Cochrane, we note with interest, makes the total Christian community 385,209 against 324,890 as in the *Year Book*.

The title-page states that "An Atlas accompanies this Volume," but we regret to learn, after waiting two months, that the Atlas is still in the press. For this delay we understand the author is not responsible; but all the same it is most unfortunate, for without a map the figures lose much of their utility.

The reviewer has spent many hours going over this volume. Some chapters he has read again and again, and for some districts and provinces he has tried to construct the scheme of occupation advocated by the author, or set forth in the actual statistics. Then, again, he has tried to put together the estimated cost or annual additional expenditure that is suggested, but the results are too elusive to be set down here. There are pages of figures before him as the result of his study of Dr. Cochrane's statistics, but when he tries to draw conclusions he finds himself in difficulties. The author himself, in not a few cases, confesses that further information must be obtained before the needs can be defined. The fact of the matter is that figures are only part of the material that must be got together in a general survey. Each investigator will naturally group his statistics according to his own plan, and the real problem lies in the plan itself and in the terms that are to be used. The reviewer, after careful study of one group of figures, thought he had got a fair idea of the condition of female education in one of the principal mission centres. Fortunately, before using his conclusions, he met a lady missionary who *knew the schools* and who showed him how entirely wrong his conclusions were. This experience and others somewhat similar have reduced him to a proper state of humility, and make him hesitate to use figures without knowing just what they stand for.

Dr. Cochrane's "General Considerations" and notes on the subjects of "Education," as well as his "Summary," deserve careful study. What he has written is the result of wide knowledge and careful investigation and is a contribution of the first importance towards the reconstruction of our work. However Dr. Cochrane's conclusions may be modified or altered by further enquiry, everyone will readily acknowledge the ability with which he has dealt with a vast subject and the enthusiasm with which he pleads for the full conquest for Christ of this great territory and this wonderful people.

BOOK TABLE NOTES.

Books in Preparation.

We are indebted to Dr. MacGillivray for the following list of new books now being translated for the C. L. S.

Authors or translators will confer a favour by corresponding with Dr. D. MacGillivray, 143, North Szechuen Road, Shanghai, who will prepare a quarterly announcement and answer inquiries :—

Evolution as related to Philosophy.—A. P. Parker.
Dawn of History.--Yin Pao-lo.
Sketches of Rulers of India.
Life of William Penn.
Parliament (Home University Series).
Public Speaking and Debate.
Lofthouse's The Family.
Sanitation in the Tropics.
Uplift of China.

Note by the Book Table Editor.

Several reviews and some pages of notes have unavoidably to be held over till next month. The RECORDER has grown in size, but its pages are all too few for the material with which the editor has to deal and the task of selection, always difficult, is now particularly so. The Book Table, accordingly, this month takes out a leaf and limits its hospitality.

Correspondence

INFORMATION WANTED.

To the Editor of
"THE CHINESE RECORDER."

DEAR BROTHER : As a member of the Executive Committee of the China Continuation Committee I am anxious to possess the fullest possible knowledge of ALL missionary work in China. May I ask you to say in the RECORDER that I shall be very glad to receive copies of printed reports from the different missions and workers, also, circular letters, news sheets, etc., and shall be grateful if all will put my name on their mailing lists. Address "Canton, China."

Yours sincerely,
R. E. CHAMBERS.

MISSIONARIES AND THE HIGHER CRITICISM.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR : Mr. Hutton's letter on this subject appears to me to be entirely wrong in the method advocated of dealing with the higher criticism of the Scriptures, and I will indicate why I think so.

The very high claims made as to the inspiration and authority of the Holy Scriptures, claims so well sustained by the place it holds in the religious history of the world, demand that its origin, history, and compilation be the subject of the most close and erudite study, and the enormous amount of scholarly literature produced in connection with this study is a proof of the unique preëminence it holds, while the glory of the Book is this, that it comes forth from the most severe and exacting scrutiny with its Divine message of life and truth unimpaired.

Mr. Hutton's statement, that "these men"— *i.e.*, the higher critics—"approach the sacred Scriptures . . . . from the agnostic and sceptical point of view," is altogether too sweeping. That many of the advanced German and Dutch scholars are rationalists is not to be denied, but the same thing cannot be said of Driver, Sanday, Robertson Smith, George Adam Smith, and a great many other higher critics. Dr. Robertson Smith to the last held firmly to his belief in the inspiration of the Bible.

Nor can those theories of the advanced scholars, which many of us deplore, be met by any dogmatic assertion as to the inspiration of Scripture; the theories are the result of the most profound, and thorough, scholarly study by the ablest men, and if they are to be disputed they must be met by arguments advanced by scholars of equal attainments. It is true that some of the criticism is literary, not scientific, and does not depend on an acquaintance with Semitic languages or on archæological lore, but on literary and, to some extent, spiritual insight, and an examination of Dr. Maclaren's "Exposition of the Psalms" in the Expositor's Bible will show how certain conclusions may justly be put on one side for others that more truly interpret the meaning of the Sacred Word. For the main lines of defence against purely rationalistic theories we must rely upon such scholarly work as we find in Dr. James Orr's "The Problem of the Old Testament."

It must not be forgotten that Bible students owe a debt beyond all expression to the scholars who have labored so assiduously in their study of the Scriptures and all connected with it. See, for instance, what Dr. George Adam Smith has done in his treatise on Isaiah, and how rich in information is Hasting's Bible Dictionary, and these works, not to mention others, are the outcome of the work done by the higher critics. If their criticisms have created some difficulties, they have solved others that on the lines followed by Mr. Hutton cannot be removed. It ought to be apparent to all that the inspiration of the Scriptures does not rest upon its supposed accuracy in all matters, nor on any inerrancy, but as Dr. Denney says, on "the unity stretching through so many ages, the same consistent pressure towards one purpose, and the same Divine life and power in it"; it is in the Word of the Gospel, its revelation which culminates in Christ and His Cross, which commends itself to the conscience, and justifies itself in human experience, that we find its divinity as the Word of the living God.

We missionaries, also, cannot reach the sources of information necessary, nor have we the time for the study required to enable us to master the question thoroughly, but we need not be obscurantists and shut our eyes to truth and fact, and we ought to avail ourselves, as far as possible, of all that we can obtain from those whose abilities and labors can assist us in our knowledge of Scripture and it seems to me decidedly Christian to do so. The implication that all who have any sympathy with the higher criticism cannot be called Christians should never have been made and ought to be promptly withdrawn.

Yours faithfully,

ARTHUR SOWERBY.

[The correspondence on this topic is now closed. Eds.]

THE TERM FOR HOLY SPIRIT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the April number of the RECORDER there is a review of a Gospel Reader in which the following words occur: "On the first page I find 聖神 for Holy Spirit. As the book is designed for use in mission schools it would have been better had 聖靈 been used, a term generally accepted by the missionary body." Many missionaries greatly prefer the former term and always use it, believing strongly in the personality of the Holy Ghost. Sinologues like Dr. Legge and Dr. Chalmers held the view that 靈 is properly speaking an adjective and not a noun at all, and I doubt whether the Chinese ever speak of 一位靈 while they do speak of 一位神.

I have before me a letter from Dr. John in which he says: "If the point is carried by the 聖靈 party it will be a most unfortunate thing as I see things." Chinese teachers and converts will often seem to agree to what the missionary says and will get used to any term used in the Church, but I hope new missionaries will not be misled into believing that 聖靈 is necessarily the right term because it has been adopted by the revisers of the Bible for the sake of union. Union is good but it is better to differ when the union means all being wrong together, as it must do sometimes when terms are settled by count of heads and not by scholarship.

Your truly,

AMY FOSTER.

WUCHANG.

TRANSMISSION OF TYPHUS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The whole missionary body has been shocked and saddened during the last two years by the untimely death of some of the most honored and loved of its number from typhus fever. As I believe it is probable that many do not yet know of recent discoveries concerning the transmission of this dreadful disease, and as a wide knowledge of the facts might be the means of saving some lives, I take the liberty of addressing you on the subject.

Experiments made within two or three years have shown that typhus is readily transmitted by the bites of ordinary lice. In the light of this fact it is easy to understand (at least for those of us who have seen famine conditions at close hand) why epidemics of typhus and relapsing fever (which is probably carried in the same way) should so regularly and commonly follow famines. Furthermore, precautions undertaken in hospital practice based on the above hypothesis seem to be effective in preventing the spread of the disease even to those constantly handling patients ill with it, as is necessary for nurses and physicians.

If these facts are accepted—and there seems little reason to doubt them at present—the necessary precautions will suggest themselves to everyone. Use every care to prevent contact with the persons and especially the clothes of those whom you do not absolutely know to be above suspicion. This is not altogether easy, but the possible penalty for disregard of rule is sufficiently terrible to make it worth while to take great pains in the matter. We all know that the first thing a coolie does when he has taken our load of bedding is to put his outside garment on top of it; or the ricksha coolie will put his coat in the bottom of the ricksha by the passenger's feet. It seems disobliging to object, but it is better than to run the risk of typhus. Many mission hospitals do not provide clean bedding and clothes for their patients, allowing them to bring in their own. This is *certainly* dangerous for all concerned, including the patients themselves. Every care must be used in boarding schools about the policing of the dormitories. In case of epidemics it seems heartless to turn away any needy; but I believe it is only kindness and for the greatest good of the greatest number to refuse to treat more than can be cared for in a decent and sanitary manner.

Yours very sincerely,

M. D.

CHINESE HYMNS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are lying by me several hymns and tunes, sent to the RECORDER by the well-known author of a number of tunes, the Rev. C. S. Champness. The hymns are probably by other authors, and are only moderately good—prose. As an example, the hymn to Praise begins thus:

樂音本有大益處
並不是虛空事
此是天上賜給我
使我心常喜樂

This is in the *form* of a 7. 6. hymn. I do not discover any other claim of the verse to poetry, either in rhyme, or rhythm, or poetical conception. The whole hymn is not at all worthy of the tune Mr. Champness has written for it, the rhythm and harmony of which please me.

"The Liberty Song" I think one of Mr. Champness' best, and it is accompanied by a hymn—written by a Chinese author, I judge—which is stirring. I fear some may not quite like the line,

脫去滿人壓制

However, I should think it might be printed. I like the movement, and harmony, and life of the tune.

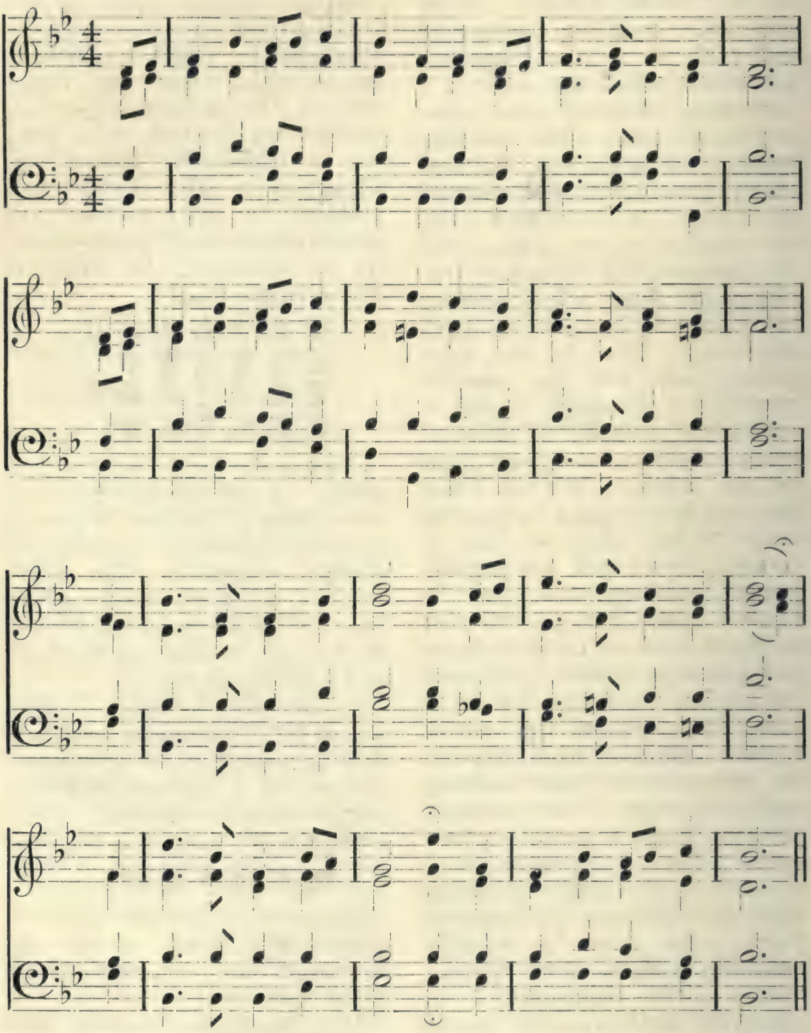
It is interesting to note that Mr. Champness is not afraid to write tunes for the ordinary staff, with their accidentals. The Chinese in the south evidently can sing these tunes, as they can and do in the north. Our students are not afraid of flats and sharps.

Yours musically,

CHAUNCEY GOODRICH.

LIBERTY SONG.

C. S. CHAMPNESS, 1912.



自由歌

一
辛亥之秋八月節後
頓起大義舉事
漢族在鄂影響成立
脫去滿人壓制
願中華國大興旺
全出仇敵之手
全國永遠得平康
國民常得自由

二
反復大戰漢陽武昌
英雄流血未寒
東南西北一齊應響
恢復前日江山

三
但風俗久爲華民仇
只知敬拜假神
若今所爲尤不本實
如何將己心誠

四
吁嗟幾多流敗風俗
賭博鬭牌擲骰
由是買賣工藝荒棄
不堪民疲國匱

五
若要我國全成自由
須靠眞神能力
惟主在天常常幫助
一切誠心求祈

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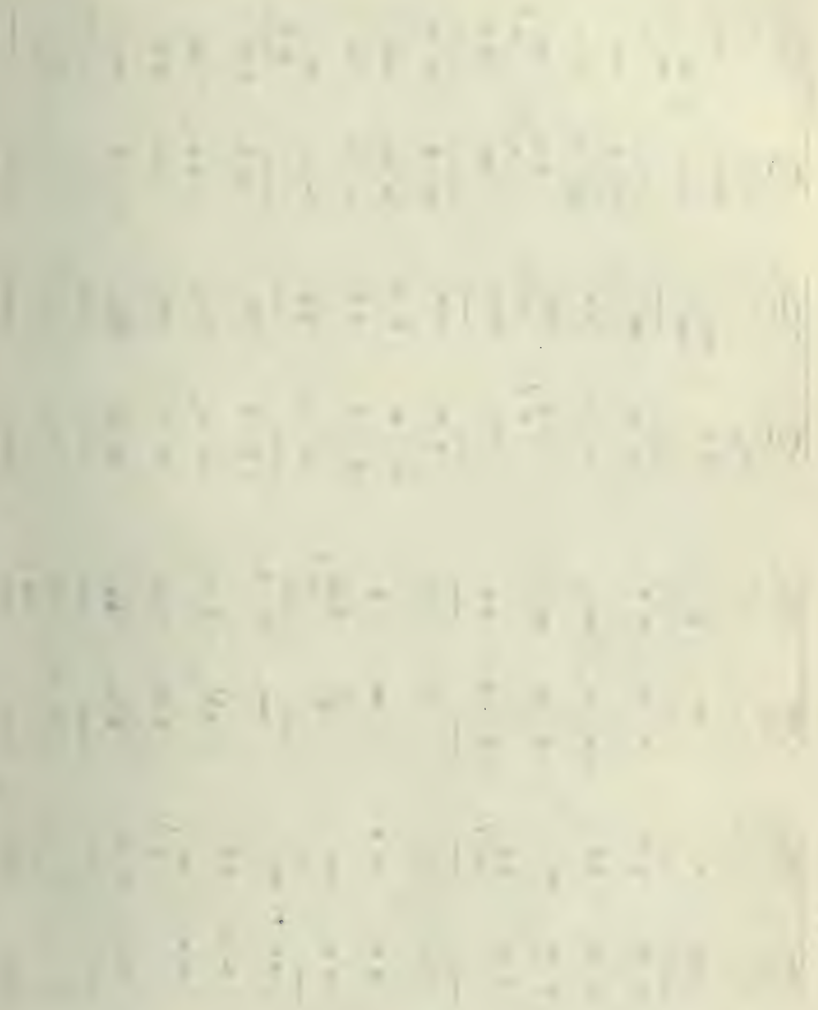

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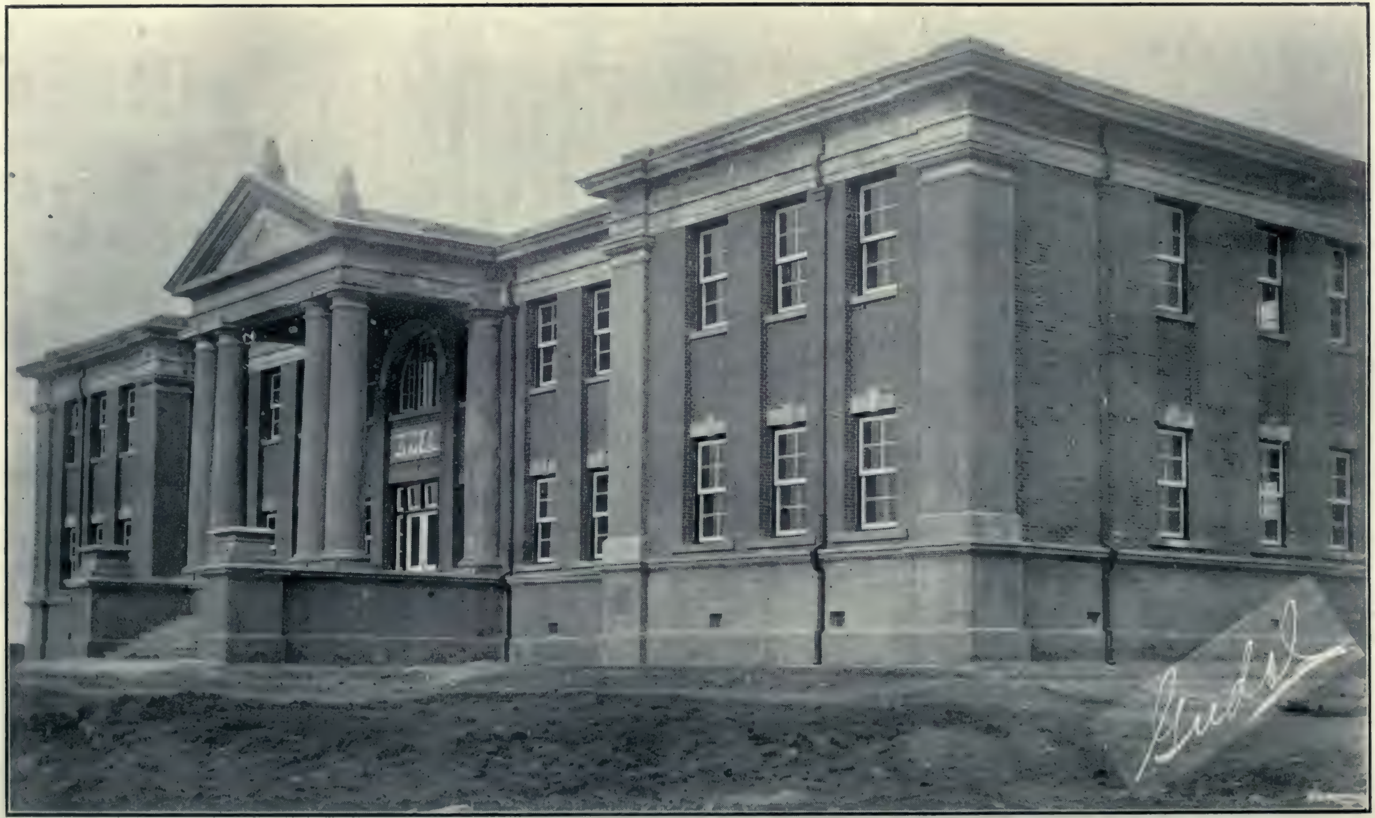

CENTRAL CHINA MISSION LUTHERAN THEOLOGICAL SEMINARY, SHEKOW, HUPEH.

Missionary News

The New Publishing House of the China Baptist Publication Society.

On April 23rd, 1913, in the afternoon, the new Publishing House of the China Baptist Publication Society was formally opened. It is situated on the river front in the eastern suburbs of Canton, and just across the river from the Canton Christian College. A large number of missionaries were in attendance, the meeting being presided over by Hon. F. D. Chester, American Consul General. The services were held in the building which has been in partial use for some time.

Up to date the building has cost thirty-eight thousand dollars, is two storeys high, and 130 ft. by 106 ft. on the ground floor. Commodious offices, paper, and book godowns, proof readers' and editor's rooms are all contained within the building. A residence for the superintendent adjoins the works. All work is done in one room, on one side of which is placed the superintendent's room, which, being raised 3ft. above the floor and enclosed in glass, makes possible full oversight of the work room at all times. Each press, paper cutter, type caster, etc., is run by its own individual electric motor.

The China Baptist Publication Society has entered into this new building after fifteen years of service in more or less inconvenient quarters. During that time, however, there have been published over ninety-nine million pages of Christian literature, and the receipts have been more than four hundred and twenty thousand dollars.

Excellent addresses were made by the Rev. R. E. Chambers, corresponding secretary of the Society, Hon Chung Wing Kwong, Rev. W. W. Clayson, B. A., and Rev. George H. McNeur.

This Publication Society occupies a tremendously important position in relation to the work of the various Missions in South China. Definite steps have already been taken for co-operation in publication work. This includes an appeal to Chinese Christians, Boards and Foreign Mission Societies, for financial support to the South China Religious Tract Society, and representation of Chinese organizations and Missions on the Board of Managers of the South China Tract Society. Furthermore, the China Baptist Publication Society and the South China Tract Society propose together to become responsible for one central Christian bookstore, general colportage work, and the publication of a new series of tracts; it is proposed also to have a union missionary headquarters. Further plans are on foot for fuller co-operation in the China Baptist Publication Society itself though the methods and details of this co-operation are matters for further consideration. The time is ripe for some move in this direction both in order that the press which is already in existence may fill the largest place of usefulness, and that waste through future re-duplication may be prevented. The recent series of Conferences held under the chairmanship of Dr. Mott had done much to clear the way for a consideration of this step in advance.

Shanghai American School.

The Shanghai American School under the Union Missionary Board of Managers has had a most prosperous year under the Principalship of Rev. J. M. Espey and his efficient Faculty. The total enrolment for the year was 68; of these, 48 were children of missionaries and 20 from the non-missionary community. Fourteen missionary organizations have been represented in the patronage. Already additional pupils are being registered for the next session, and to meet the growing demand the managers are arranging for an additional house and an increased Faculty.

The Board regret that Mr. Espey leaves for furlough at the close of the present session, but a special committee at work in the United States to engage a permanent Principal and additional teachers has succeeded in engaging a Principal who is expected to arrive in time for the Fall session.

The health record of the school has been good, due in large measure to the situation close to the open country and to the regular outdoor exercise that has been required. Baseball, football, tennis and swimming have all been enjoyed, and the long walk to and from Union Church has been made every Sunday, with one exception.

All the older boys are members of the Shanghai Boy Scouts, and the troop to which they belong secured the Efficiency Shield.

In association with the Camp Fire Girls of America a Campfire is being organized among the girls.

In April, most of the music pupils took part in a public musicale that was held in connection with a drawing exhibit, and showed well the good training which they had received.

One pleasant feature of the school life has been the weekly lecture and entertainment held Friday afternoon during the last hour.

Shanghai has many kind friends who are well fitted to brighten the week end, and concerts and scientific lectures have been appreciated by the boys and girls. In addition to these a number of outside lectures and concerts have been attended.

The present session will close the 27th of June, and the Fall session will open on the 12th of September. Those desiring to register pupils should do so at an early date, and should the number of those desiring to register exceed the capacity of the school, preference will be given to the children of the representatives of the contributing Boards.

All applications should be sent to the secretary at the address given below.

The contributing Boards at present are the Presbyterian Boards, North and South, the Southern Methodist Board, and the Foreign Christian Mission, while the authorities of the American Baptist Missionary Society and of the Y. M. C. A. have acted favorably and their appropriations are expected at an early date. Other Missions are also urging their Boards to become contributing members of the school.

The special committee in America is also charged with the duty of raising funds for permanent buildings and equipment and the managers have every reason to expect success.

(Rev.) JNO. A. GERE SHIPLEY,

Secretary Executive Committee.

Problems of the Mission Field.

AN INTERNATIONAL INQUIRY.

In order to relate the work of the *International Review of Missions* as directly and immediately as possible to the actual needs of the mission fields, the editor is inviting missionaries to send to him, not later than December 31st of the present year, concise statements of the most pressing practical problems which have confronted them in their work in the past two or three years. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. This investigation will be of great value not only to the *International Review of Missions* and the Continuation Committee, but to all leaders of missionary work, as it will show what are the actual problems which at the present time are most exercising the minds of the men and women who are actively engaged in missionary work, and towards the solution of which the thought and energies of the Church should be directed.

Correspondents are asked to state clearly their Society, length of service, and the nature of the work in which they are principally engaged. The replies (which may, if preferred, be in French or German) will be treated as confidential. A pamphlet dealing more fully with the whole project will be sent free of charge to any missionary on application to the Office of the *International Review of Missions*, 1 Charlotte Square, Edinburgh.

The Christian Church in China.

Rev. E. W. Thwing, secretary of the International Reform Bureau, writes as follows of the union service of prayer for the nation, and the new opportunity for Christian Mission work in this great Republic.

"Perhaps one of the most remarkable Chinese meetings ever held in China took place in Peking on Sunday. It was a prayer service called at the request of the Chinese Government. It was opened by Pastor Meng in charge of the Independent Christian Church, Peking, who said this was the first time in the history of China that the Chinese Government had requested the Christians to meet in prayer for the country. After prayers and songs and a few remarks, Mr. Wellington Koo, who was the special delegate from the President and from the Minister of Foreign Affairs, gave the following address: "I am here representing President Yuan Shih-kai and Mr. Lu Cheng-hsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is in the heart, and if the heart is right the man will be right and so the family and so the whole nation. It is the power of religion that is necessary to-day. Christianity has been in China now for over 100 years. It was born in Judea and has spread all over the world. Although under a Republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu Dynasty, as a special class by themselves but as citizens of the Republic, and their work has done much to promote morality among the people of this land. The President and Mr. Lu fully understand this and hope that Christianity may be promoted. We come with this expression of goodwill to this gathering of Chinese who have met here for prayer for the nation at this important time of its reorganization."

Peking, April 14th 1913.

Szechwan News.

Rev. W. H. Aldis, Paoning, writes as follows:

Evangelistic Work.—We have made several special efforts in this branch. A preaching and book distributing campaign was held at the beginning of February. Quite a number of the Christians volunteered to help in this work, as that we were able to divide into four bands. We met each day for a short time of prayer, and then went on to the streets in different directions as planned. Each band carried a large banner, announcing that we were preaching the Gospel. We went from house to house, distributing packets of Gospels and other books. With each packet of books, we gave a printed letter of appeal to accept salvation. This letter was from the Church members to their fellow-townsmen. Each day, after the preaching on the streets, we all adjourned to a large Military Yamen, which had been lent us by our Prefect for the week, and there we had further preaching to large and attentive audiences. The Prefect himself came the first day. We are looking to the Lord to give us great results from this effort. Many, I know, have been led to think as a result, and I feel sure that we shall yet reap an abundant harvest. I have also erected a mat shed on the river side for preaching to the large numbers of country people who come in day by day for the market there. We can always be sure of getting a good audience.

The Month

THE DAY OF PRAYER.

On April 17th, the Cabinet adopted the following request for Prayer:—

"Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the constitution of the Republic, that the Chinese Government may be recognized by the Powers, that peace may reign within our country, that strong virtuous men may be elected to office, and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province that April 27th has been set aside as a day of prayer for the nation. Let all take part."

This met everywhere with ready response, and while some, for political reasons, criticised the motive leading up to it, in general it was accepted as a sincere desire. The suggestion came from a Christian prominent in the Government, and was agreed to by President Yuan. In addition to the general observance of the day in China, many special references were made to it in the homelands.

RECOGNITION OF THE REPUBLIC.

The recognition by Brazil of the Republic was celebrated with rejoicing. Later the Belgium Government announced that it would follow suit as soon as it was done by the Great Powers. On May 2nd, E. T. Williams, Chargé d'Affaires, together with the staff of the United States legation, formally announced to the Chinese Government the recognition by the Government at Washington of the Chinese Republic. This was received with great satisfaction. On the same day Mexico also recognized the Republic. On May 3rd, the Consul-General for Cuba announced that the Cuban Government had recognized the Republic. The British Government had also expressed itself as feeling that it was desirable that such recognition should be granted to the Chinese Republic.

THE OPIUM QUESTION.

Opium smugglers have been somewhat active. $5,000 worth of opium was discovered in barrels which ostensibly were part of missionary supplies. In Shansi also opium smugglers were discovered. It was reported that opium was still being cultivated on President Yuan's own property. Later it was stated that this had all been destroyed. There has been some discussion of the regulation of the opium trade in Macao.

FINANCES.

Negotiations were again taken up with the Quintuple Group. On April 26th, a loan agreement was finally signed. This caused considerable excitement and a large measure of open opposition to the loan. The Senate, by a vote of 102 to 69, passed the following resolution:—

"We do not recognize as effective the action of the Government in signing the Quintuple Loan, because it has never been passed by the National Council and therefore such action is a transgression of the law and the loan should not be effective." The Kuomintang was also active. Dr. Sun Yat Sen appealed in a letter to the foreign Governments to prevent the conclusion of the loan, and said it would be used to precipitate civil war.

THE CENTRAL GOVERNMENT.

The struggle between the various parties has been acute. The Kuomintang is in the majority, but the other three parties have adopted the rule of leaving the house when defeat is imminent, so that there being no quorum no business can be done. The parties agreed to first draw up a constitution and then elect a president. Rumours of a counter-revolution have been rife. Shanghai business men sent a telegram urging Parliament to proceed with its business. President Yuan announced that unless there was a change he would be compelled to proceed against the plotters. This action steadied things considerably, and later signs of possible compromise appeared.

CONDITION OF THE COUNTRY.

There has been considerable uneasiness in Wuchang, as a result of which a large number were executed. The authorities, however, secured complete control again. Robbers were active in Honan, and brigandage was reported in several places. There was considerable trouble near Foochow and some labour trouble in Ningpo. A famine in Honan involved the necessity of providing relief for sixty districts, each one said to contain one hundred thousand people. Plans for this relief have already been started.

Missionary Journal

BIRTHS.

AT Bideford, England, March 25th, to Mr. and Mrs. W. J. EMBERY, C. I. M., a daughter (Doris Mary).

AT Canton, April 13th, to Mr. and Mrs. F. O. LEISER, Y. M. C. A., a son (David).

AT Lintsingchow, April 22nd, to Rev. and Mrs. J. J. MOE, National Holiness Mission, a son (John Palmer).

AT Peitaiho, May 2nd, to Dr. and Mrs. F. F. TUCKER, American Board Mission, a son (Arthur Smith).

MARRIAGES.

AT Shanghai, April 26th, THOMAS PERCIVALE THOMPSON to ANGIE MARTIN, M.D., American Church Mission, daughter of Rev. and Mrs. H. V. S. MYERS.

AT Shanghai, May 6th, Mr. J. L. CLASSON, C. I. M., to Miss A. LINDBERG.

AT Shanghai, May 20th, Mr. JOSEF E. OLSSON, C. I. M., to Miss J. VOSS RASMUSSEN.

DEATHS.

AT Kutztown, Pa., U. S. A., March 8th, ALBERT BRENNEMAN, of tonsilitis, only son of CALVIN F. and PHOEBE B. (née BRENNEMAN) SNYDER, of the C. and M. A., Kansu Province, W. China. Deceased aged 3 years 6 months.

AT Chaoyangfu, Mongolia, April 5th, Dr. J. NORMAN CASE, of typhoid fever.

AT Shanghai, April 29th, MARGARET, daughter of Dr. and Mrs. W. E. TAYLOR, Y. M. C. A.

ARRIVALS.

April 19th, Mr. and Mrs. S. BERGSTRÖM and two children, Miss M. ANDERSON and Miss A. SWANSON (ret.) from North America. All C. I. M.

April 27th, Mr and Mrs. A. JENNINGS and child, C. I. M., (ret.) from England.

April 29th, Mr. and Mrs. C. G. SÖDERBOM and two children, Miss IDA E. ANDERSON, Miss A. GUSTAFSON, and Miss H. S. JOHANSON, (ret.) and Messrs. J. OTTOSSON, and K. NYKVIST from Sweden via Siberia. All C. I. M.

April 30th, Miss M. E. WATERS, C. I. M., (ret.) from North America via Siberia.

May 3rd, Rev. W. E. BLACKSTONE, Unconnected, (ret.).

May 6th, Rev. and Mrs. E. C. OCKENDEN, Unconnected, (ret.).

May 9th, Rev. and Mrs. A. H. BUTZBACK, (ret.); Rev. and Mrs. JERRY BEHRENS, all Evangelical Association.

May 13th, Rev. and Mrs. H. R. CALDWELL and three children, M. E. M. (ret.).

May 17th, Mr. and Mrs. P. L. GILLETT and family, Y. M. C. A., from Seoul, Korea.

DEPARTURES.

April 8th, Dr. and Mrs. DANSEY SMITH and Mr. and Mrs. H. J. SQUIRE and two children for England via Siberia. All C. I. M.

April 25th, Misses K. M. and M. E. TALMAGE, Mrs. H. P. DEPREE and children for U. S. A., all Am. Ref. Ch. Mission; Rev. and Mrs. F. W. BANKARDT and family, M. E. Mission, for U. S. A. Mr. and Mrs. J. BROCK and two children for England, Miss A. HENRY for Australia and Miss I. KUNST for Germany; all C. I. M.

April 29th, Dr. and Mrs. W. D. FERGUSON and family, Can. Meth. Mission; Rev. and Mrs. LACY L. LITTLE, Am. Pres. Mission, South, Miss N. ZWEMER, Am. Ref. Ch. Mission; all for U. S. A.; Mr. and Mrs. F. MÖNCH, C. I. M., for Germany, via Siberia.

April 30th, Miss M. KING for North America viâ Siberia.

May 1st, Miss MACFARLANE, Ch. Scot. Mission, for England; Mr. and Mrs. OWEN WARREN and child, C. I. M., for England.

May 2nd, Rev. and Mrs. J. M. BLAIN and family, American Pres. Mission, South, for U. S. A.

May 7th, Rev. and Mrs. C. D. DRURY, C. M. S., for England.

May 8th, Mr. and Mrs. R. H. MATHEWS and two children, and Mr. G. F. DRAFFIN for Australia. All C. I. M.

May 9th, Rev and Mrs. J. H. JUDSON and daughter, Am. Pres. Miss.; Mrs. C. A. FELL and two children, M. E. M.; Rev. and Mrs. P. R. BAKEMAN and family, Am. B. F. M. S.; all for U. S. A.

May 10th, Rev. and Mrs. LYTTLE and family, United Meth. Church, for England; Miss E. E. GLOVER, M. E. M., for U. S. A., via Suez. Rev. and Mrs. A. KENNEDY and family, and Miss ETCHELS, all Grace Mission, and all for U. S. A.; Mr. J. L. ROWE, C. I. M., for England.

May 13th, Miss M E. DUFFUS and Miss HARKNESS, both E. P. M., and both for England.

May 14th, Miss J. SHEWRING, Christians' Mission, for England.

May 20th, Miss I. M. COLEMAN and Miss M. A. EDWARDS for Australia. Both C. I. M.

May 28th, Rev. and Mrs. J. STEELE and family, E. P. M., for England, via Siberia.

HANGCHOW MEDICAL MISSION.

DEPUTATION FROM LONDON, HOSPITAL STAFF, STUDENTS, NURSES, SERVANTS, ETC.

Hanghow Medical Mission.

DR. D. DUNCAN MAIN IN THE MIDST OF THE LEPERS AND MAKING THEM SMILE AT THE RIGHT MOMENT.

THE CHINESE RECORDER

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VOL. XLIV JULY, 1913 NO. 7

Editorial

An Open-minded Attitude.

WHEN our Lord, in fulfilment of prophecy, came as the promised Messiah He was rejected by His own people because of His failure to manifest Himself according to their interpretation of the promise, which they mistook for the promise itself. The history of the Christian Church shows many instances of rejection of truth on the part of Christian people laboring under the same misapprehension. It is not always easy to say whether the truth is injured more by its friends or by its enemies. In more recent years this has been particularly true in many branches of Christian learning, not the least of those so suffering being the two referred to by Bishop Bashford in this issue of the RECORDER. At the outset startling statements were made which later became more or less extravagant. Naturally, devout Christians were apprehensive with an apprehension that soon developed into fear, and as the fear grew it made them blind to the fact that the scientists and theologians themselves were divided into conservative as well as into radical groups. That in the early days there was a danger of going too far there can be no doubt; but that this danger has existed of late years may very reasonably be questioned. At any rate it may safely be said now that the question has two sides, each of which is entitled to a respectful hearing. Both evolution and the so-called higher criticism have brought to light too much knowledge and inspiration of a positive sort for them to be dismissed without consideration simply because some of their advocates have gone to extremes. It has been largely because some Christian people have declared these subjects subversive of Christianity that there have withdrawn from the Church many who believed them to contain great and indisputable truths that could not be denied. Many of the greatest minds in the Church accept much of their teaching and declare it to be very decidedly Christian. Surely our best course is to avoid all panic, and not to mistake our own ideas of what Christianity is for what Christianity actually is.

* * *

The Power of Lamaism.

THE fact that Tibet is prominent politically at the present time makes quite timely the article by J. H. Edgar on the religious life of the hermit nation. The Tibetans, though secretive by nature, are yet, like all people, rapidly becoming known to the world at large. In this article we are greatly indebted to Mr. Edgar for a clear insight into both the strength of Lamaism and some of the philosophical reasons for that strength. The hold of Lamaism upon the sensuous side of its adherents and the centralization of authority, together with the complete union of Church and State, present a group of difficulties in the way of Christianity that might well challenge the faith of Western churches in somewhat the same way that Islam has done. One is, however, encouraged in recalling that just as Mohammedanism is beginning to yield to the pressure of Christian consecration, so in time Lamaism will have to yield, even though at present the most promising point of attack is not very clearly seen. It would appear to be a problem that only a united Christianity can solve. We hope that the religious zeal of Chinese Christians will be so awakened that they will count it a privilege to win this nation for Christ; for Tibet is a marvellous opportunity for the missionary endeavor of the Chinese church.

* * *

Missionaries on Furlough.

THE article by Dr. Hunter Corbett on "Missionaries on Furlough" has only one fault, and that is, its brevity. While it is an echo of days that have past, yet it is good advice for the present generation of missionaries. President Finney, however, was dealing with only one phase of the use of the missionary's time while on furlough. He should endeavor to give a message that should stimulate those with whom he comes in contact, and this, too, without either over-stating the favourable side, under-stating the difficulties, or simply selecting that which will help bolster up his particular plea. But in addition to attempting to furnish inspiration, there should be a frank discussion of problems as they are. Then while there should be a certain amount of time given to deputation work, and a certain amount of time allowed for recuperation, there should also be definite planning so that the missionary on furlough may by studying, or by taking advantage of special opportunities for investigation, get into touch with modern ideas and the most advanced methods in any line of work. Some of the solutions of the problem of serving humanity, which are being discovered at home, are applicable on the mission field. Besides bringing the home constituency into touch with the needs of mission work, a furlough ought to bring the missionary into touch with modern life at home.

* * *

Influence of Missionaries.

THE biographical sketch of Dr. E. C. Bridgman, which will be followed by similar sketches of other pioneer missionaries, serves to remind us that there is a general phase of the missionary influence which ought not to be overlooked. Not to all of us is given the opportunity of directly influencing important diplomatic negotiations. Nevertheless, no matter how closely the missionaries apply themselves to their special task, the influence of the missionary body goes beyond the actual confines of Church work, and the general impression that a group of missionaries, or the whole missionary body, makes as to their attitude towards current movements for reform is one whose importance should not be overlooked. We cannot help remarking, also, in connection with this article, in which reference is made again to the controversy over a proper rendering into Chinese of the word for God, that there are some problems that only God can solve, and some issues that only He can settle. The term question is one such. It is possible that the future organic relation of the various communions will be settled in some such way. The inference, therefore, is that when sharp division arises over any problem it should for the time being be taken out of the arena of discussion in order that God may solve it in His own way; in the end solving it to the better satisfaction of all.

Missionary Responsibility.

Two articles in this issue both suggest certain phases of missionary responsibility. One by Rev. R. F. Fitch, on his trip to the Philippines, emphasizes the responsibility upon the missionary body for linking up the lives and aims of students in mission schools to the call and opportunities for social reform. This article reminds us forcibly, also, that the school is not an end in itself, but the means whereby the energies of the youth that come under our influence should be linked up to practical present day needs and problems. We are responsible in a large measure for the direction taken by the lives which pass through our schools.

The article by Rev. C. E. Patton, on "The Limits of Missionary Responsibility," points out the responsibility of the missionary for the inculcation and cultivation of both the desire and the willingness on the part of Chinese Christians to attain a measure of real self-support. The problem of so using our resources and so meeting our opportunities as to allow full scope to Christians in China for the development of ability to undertake and support Christian work in China is one of a most delicate nature. We anticipate that in the coming months much attention will be given to this problem, and that for a proper solution of it much prayer will be offered. We do not desire to see the Chinese Churches drawing off to themselves and the missions also confining their efforts to certain well marked out lines of activity, so that while the missions and the Chinese church will be running parallel, they will yet run apart. That is, it is true, one way of securing self-support on the part of the Chinese, but such a division would not be in accordance with the principles of Christian fellowship which are fundamental to our faith. The solution must include such a working together of Chinese Christians and Western Christians that they will move as one in coöperative effort for the carrying on of the task of bringing the Gospel to China—a task concerning which there should be no division. It seems to us that the present tendency is in this direction.

* * *

Signs of the Times.

IDEAS gain ground but slowly; the greater the idea the more slow the progress. Yet there is a persistency and deathlessness about ideas which should encourage every advocate of new and better things.

We are now living in the day of world-ideas. A few significant signs culled from various magazines on our exchange table will help to fix this in our minds. In 1912 there were held more than 150 international gatherings, many of which focused on moral reforms, such as the abolition of opium, alcoholism, and white slavery. Christian work also had its part in these meetings, which looked at life from a world view-point. Such gatherings go far to answer the following question raised in *The Constructive Quarterly* in the article on "Pacific and War-like Ideals," "Is it so impossible that there should be a public opinion of the whole world; is it so impossible that the opinion of the world shall be organized?" This world-opinion seems even now to be in the making. The Christian forces of the West have an Edinburgh Continuation Committee which represents the world-wide missionary effort on the home side, and which has its counterparts and links in somewhat similar committees on the various Mission fields. Two magazines, *The International Review of Missions* and *The Constructive Quarterly* are intended to give expression to the voice of Christendom at large. A United Missionary Campaign has been organized in the United States, which is intended to concentrate on the problem of financing the world-wide work of Missions. An appeal signed by thirty representative Churchmen in Canada urges that ministers of other Churches be admitted to Anglican pulpits, and that Christians of all denominations be welcomed at their communion services. These signs serve to indicate the tremendous forces that are rising behind racial, national, and denominational barriers; forces that will ere long overflow and carry away much in international and denominational relationships that has stood in the way of human progress. World-issues are coming to the front. The forces of Christianity on their part are slowly preparing for a world-campaign adequate to the opportunities of the new day that appears about to break.

* * *

The Constructive Quarterly.

IT is fitting that the RECORDER should extend a formal welcome to *The Constructive Quarterly*, the first number of which has just come to hand. It appears to be the intention of the Editorial Board to publish a magazine that will maintain the relation to Christian Churches all over the world that *The International Review of Missions* has to the work of all missionary societies. It will thus furnish a medium through which the various branches of Christendom may get better acquainted with each other's views. That at least ought to do something towards decreasing the bitterness which has sometimes in the past arisen when the various communions have come into contact with one another. The scope of the magazine is well indicated in the inclusion in this number of articles by representatives of the Russian Church, the Roman Catholic Church, the Methodist Church, and the American Baptist Church. The movement for international peace is represented in a suggestive article on "Pacific and War-like Ideals;" the problem of Christianity and the labour movement is dealt with under the heading of "Religion and Labour," and a most helpful article on "An American Saint," sets forth the peculiar genius of Henry Clay Trumbull as a worker for individuals. Since the various branches of Christendom have here a medium through which they may speak together, we hope that they may, by recognizing more fully the good in each other, find a way of settling some of their difficulties.

* * *

Co-operation and Convictions.

THE following suggestive paragraph is quoted from an article in *The Church Missionary Review*, on "Is the Multiplicity of Missions a Hindrance to Christianity?" by Rev. L. Byrde, B. A.

"Where there is real divergence of faith it is impossible to expect any form of unity; where there is heresy there must be enmity; but where there is an approximate unity of faith it is right to look for greater unity of action. This is one of the live questions of the day. How, then, can this unity (not necessarily uniformity) become a reality? There can be no question but that among the Missions, both standard and non-standard, a far larger measure of unity could be attained without any sacrifice of principle or efficiency. As a matter of fact principles now held individually could be held conjointly, and efficiency would be vastly increased. In this connexion Dr. Horton will bear quoting again, although he is referring to India: 'The area of India is vast indeed—2,000 miles north and south, 2,000 east and west. For such an area and a population of 315,000,000, an army of 5,000 missionaries may seem ludicrously inadequate. But it will not be inadequate if it is doubled in power by co-operation and trebled in efficiency by an adequate and intelligent support from the home base.' China can be inserted for India in the above, and everything else will hold true. For the sake of intelligent co-operation in the mission field it is to be hoped that the Churches at home will set to work to minimize their differences and to magnify their agreements. In the face of the need of the world and the call of Christ it is pitiable to realize the minute causes that stand in the way of a vast increase of efficiency.

Looking again at China, we see that, though there is cause to deplore our unhappy divisions, in God's providence the Gospel has probably spread faster than it would have done without them, and also that, though we may not agree with all that has been done, we can rejoice that multitudes have learnt of God in Christ. And now the Holy Spirit is leading the Church back to its original unity, so that our Lord's desire may be realized, and that 'the world may know that He was sent' when they see His disciples 'perfected into one.' "

* * *

Seventh Day Adventists.

WE regret to feel it necessary to mention disparagingly any body of people working in China, but our attention has been called to certain features of the work of the Seventh Day Adventists in a way that forbids us passing it by. Zeal in advocating denominational beliefs can be understood ; the error contained therein, also, can be offset by special instruction on the part of those affected. But this Society seems to have adopted methods which not only show intention to ignore the rights of other Missions, but are marked by acts of unfair dealing which in some instances are said to be of a character opposed to the principles which should govern Christian conduct. How work carried on through such methods can result in good for the Chinese we do not see. Conduct essentially Christian is a *sine qua non* of the right to recognition as Christian workers. We hope that the actions criticized are due to the indiscretion of individuals and not to settled principles of the Society ; in any event there is need for careful readjustment. Converts, but not perverts, should be the aim of every Mission.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

ALL'S WELL.

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain Thou my bed,
And cool in rest my burning pilgrim-feet;
Thy pardon be the pillow for my head;
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break.

HARRIET MCEWEN KIMBALL
in the *Living Church.*

PRAY.

That the Chinese may constantly grow in the Christian virtue of patriotism. (Page 407.)

For such fair interpretation of both Christianity and science that it will be seen there is no conflict between them. (Page 408.)

That the Tibetans may be converted from their Lamaism to a correspondingly vigorous Christianity. (Pp. 411 ff.)

That all missionaries on furlough may follow the apostolic example in rehearsing all that God has done with them and how He had opened the door of faith unto the Gentiles. (Page 421.)

That those responsible for mission policy may have the stalwart faith that extends work at the call of the great Lord of the harvest. (Page 423.)

For so stable a government in China that the results of Christian missions may be conserved. (Page 424.)

That for each student in our Christian schools there may be one missionary who knows his difficulties and home circumstances, takes a personal interest in him, fathers him, and to whom the student will come when in difficulty for help and for advice. (Page 427.)

That we may have large success in our effort to train up these students with the idea of Christian service as the most attractive and inspiring call which a man can ever hear. (Page 431.)

For such a perfect fellowship between missionary and convert that the question of "foreign and Chinese" may never arise. (Pp. 432 ff.)

For the Educational Association of China, and its secretary in his work. (P. 438.)

That the efforts of the Chinese government to eradicate the opium habit may always be sincere and that they may be successful. (Page 438.)

THE PRAYER OF A CHRISTIAN WORKER.

O Lord my God, I am not worthy that Thou shouldest come under my roof; yet Thou hast honored Thy servant with appointing him to stand in Thy House. To Thee and to Thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of Thy law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will center in what Thou hast commanded. And, to make me instrumental in promoting the Salvation of the people to whom Thou hast sent me, grant that I may faithfully by my life and doctrine set forth Thy true and lively Word. Be ever with me in the performance of my duties; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching and teaching, to give a readiness of thought and expression suitable to the clearness and excellency of Thy Holy Word. Grant this for the sake of Jesus Christ Thy Son our Savior. Amen.

GIVE THANKS.

For the recognition of Christianity accorded by the Japanese Government in the National Conference of 1912. (Page 408.)

For the example of the life and work of Dr. Bridgman. (Pp. 423 ff.)

Contributed Articles

Attitude of Missionaries toward Evolution and Higher Criticism

RT. REV. J. W. BASHFORD, D.D.

IT will be remembered that when the Japanese were emerging into their present advanced intellectual stage Herbert Spencer was regarded by them for some years almost as their official intellectual adviser. Mr. Spencer held that the State and the Church do not designate existing entities but only notions of the mind; and hence, that the sufferings and especially the death of men for the Church or State have no justification in science or philosophy. Hence, he condemned burying national heroes in Westminster Abbey or the erection of monuments to men like Nelson, on the ground that such honors tend to lead the race away from its goal of individual well-being. In a word, the Spencerian ethics, based upon the utilitarian philosophy, condemned patriotism and still more all religious devotion. Unfortunately, Mr. Spencer claimed throughout that his teaching rested upon evolution and the latest discoveries of modern science. Unfortunately also, missionaries and ministers in the home lands, engrossed with other duties, had little opportunity to follow the real developments of modern science and to challenge the conclusions which Spencer, Haeckel, Huxley, and others drew from the discovery of evolution.

It is a striking fact that when the Japanese came to a life and death struggle with Russia they forsook the Spencerian teaching *en masse* and amazed the world by their patriotism. Every missionary knows that patriotism is a Christian virtue. Just as God brings us into the world through human birth rather than by direct creation, and the family is ordained by God to call us out of sheer individualism into the service of the family, so God has set families into nations in order to call us out of the narrower service of the clan into the larger service of the nation. Not only did the Japanese break completely with Spencer in their political action, but they found his material-

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

istic philosophy operating unfavorably in education, and in 1912 called the first Japanese National Conference, to which the Christian Church has even been officially invited, in order to plan for some religious training of their children. But unfortunately, with their almost universal training in western science and their acceptance of evolution, the Japanese have been led to the false conclusion that Christianity is opposed to the established results of modern science. Had the Japanese known that there is not the slightest conflict between Christianity and science when each is fairly interpreted, we believe that in breaking away from the bad results of the materialistic interpretation of science on the subjects of patriotism and education, a multitude of leaders could have been won to the entire Christian program. But while we think that some of the missionaries of Japan failed to make as much of a magnificent opportunity as they could have done had they themselves recognized that evolution is capable of a theistic interpretation, we recognize many notable exceptions. We need only mention that Nestor among missionaries, Dr. John T. Gulick, who not only accepted the doctrine of evolution, but made some real contributions to it and who found in this doctrine such a confirmation of theistic and Christian beliefs that more than any other human being he led Professor Romanes back into the Christian faith.

It is worthy of note that a recent poll of the American Scientific Association by an enterprising newspaper reporter brought out the fact that over 99 per cent. of the men attending that annual meeting of the Association accepted some form of evolution, while more than 80 per cent. of them were professed theists, and a majority of them were Christians. The last edition of the *Britannica* while holding that evolution in some form may be regarded as an established fact of science, nevertheless, devotes more space to Christianity and its allied themes and treats Christian truths more seriously than perhaps any former edition of the *Britannica*; and the *Britannica* probably takes the highest scientific rank of all the encyclopedias published in the English language. It will also be recognized that while the leading colleges and universities of Europe and America teach evolution, nevertheless, Christianity is more generally accepted in theory and has a larger number of followers among professors and students to-day than perhaps in any preceding period since the Reformation. Certainly, therefore, the greatest scientists from the days of Galileo and Kepler down to the days of Sir William Thompson and Sir Oliver Lodge find no conflict between Christianity and science. So also philosophy has swung away from materialism and has become increasingly idealistic from the days of Kant down to Bergson, James, Bowne, and Eucken. We need fear no condemnation of the most earnest and devoted Christian life and the highest and most unselfish missionary sacrifice by any sane science or philosophy.

Unfortunately, we are in the midst of a transition period in regard to the higher criticism and are not yet able to survey the field at the close of the struggle. A good many missionaries feel that the higher criticism of the Bible will not only weaken but destroy all missionary zeal. While we are not at the end of the critical examination of the Bible, two results growing out of the struggle of the last fifty years may tend to hearten all earnest missionaries. First, ex-President Eliot, while not personally accepting evangelical Christianity, has told his Unitarian friends in America that it is the evangelical Christians who are attempting to conquer the world with their faith, and that Unitarianism has never attempted to invade a land whose inhabitants were sunk low in superstition and transform the character and civilization of these people by its teaching. We need not be greatly troubled, therefore, by the fear that an anti-supernatural higher criticism or any form of theology whose impotence in changing hearts and transforming characters is being demonstrated by the scientific test of experiment is speedily to capture the mind and heart of Christendom and paralyze missionary effort. A second fact has been established as the direct result of higher criticism. We must admit that some leading higher critics like Strauss, Baur and Renan made a strong attempt to destroy the historical character of the New Testament by the supposed demonstration that our present Gospels belong to the third and fourth centuries and are a result of a long growth of myths and legends around a human character. The battle in regard to the historicity of Christ which raged for over half a century has terminated in an agreement upon the part of all scholars that substantially the larger portion of the New Testament belongs to the first century, and an admission of the historical character of Jesus Christ. Remembering that unbelievers had challenged the historicity of the Gospels for centuries, this result of such a battle in historical criticism as the world had never known before furnishes boundless hope for the ultimate outcome of the higher criticism. We may say without fear of successful contradiction that partly in spite of and partly as a result of eighty years of higher criticism the acts and teachings of Christ rest upon a better established historical foundation than ever before since the days of the Apostles.

On the other side, we must recognize that the higher criticism has revealed the growth of the Gospels and brought to light problems connected with this growth, and has achieved results in the Old Testament which it is unwise for missionaries to reject. Hence, we urge that the attitude of missionaries toward—not the latest books in science, philosophy, and theology, but the well established results of philosophy and science and theology be one of hearty welcome. While these results mark the recognition of some form of evolution as the method by which God has guided life in its development, and the overthrow of a mechanical theory of inspiration extending to every word of the Bible and guaranteeing the accuracy of every incident mentioned, they mark also the overthrow of the materialistic conception of nature and the recognition of an idealistic philosophy ; they make clear the fact that most of the New Testament was written in the first century and that Jesus' life rests upon a firmer historical basis than the life of Cæsar or Alexander ; they establish beyond controversy the fact that the Old and New Testaments furnish us a genuine revelation from God culminating in our Lord and Saviour Jesus Christ. Recognizing, therefore, the impregnability of our fundamental position, we missionaries who seek to use every means of bringing pagan peoples to the knowledge and service of Christ, should lay aside preconceptions, keep our minds open to new truth, and should not fight facts which science and historical criticism will surely establish in China as they have already established them in other lands. Upon the contrary we should diligently master and thankfully use for the advancement of the Kingdom such added knowledge of God's ways as science and all true criticism are making known to the world.

There is a certain noble intolerance in truth which can no more be abated in Christianity than in science. Two and two make four—no more and no less—and any attempt to concede one jot or tittle in science for the sake of peace is vain. So also not one jot or tittle shall pass from the law of God in the spiritual world until all of it be fulfilled. But we must equally maintain the infinitude of Christ: "He is the true light, even the light which lighteth every man coming into the world"—not only since the advent but from the beginning, and not only in Christendom but in all the world. Remembering that our Christ is no absentee God, we must be not only praying but watching for His presence and expecting new light from Him to break out of science and history and religions.

The Centralizing, Civilizing, and Absorbing Power of Lamaism in Tibet

J. HUSTON EDGAR.

LAMAISM judged by sin-moulded faces, Chinese gossip, and temple indecencies might be condemned too readily as an unclean leaven bringing moral, mental, and physical death to an interesting people on the Roof of the World. Others, again, who have had time, inclination, and opportunity to study systems like polyandry, and the social conditions that allow it and kindred abuses, might with more justice denounce Lamaism as "salt that has lost its savour," and be anxious for it to be "cast out and trodden under feet of men." But while charges against Lamaism may be proved directly and indirectly, and even more serious ones legitimately suspected, there remain facts so important and significant in another direction, that an ethnologist's reputation would deservedly suffer if they were not frankly recognized. For while the origin of the Tibetan people is still a problem to be solved, it seems certain enough that we may trace them to widely separated, cognate tribes who at different times in history migrated to this zone in Central Asia, and have been welded into one race with a common language, and have had their souls bound by an exotic religious system in which a Holy City and an Incarnate God bear a preëminent part. Lamaism has done this, and such facts in the history of any land may not be ignored. But Lamaism has been working in other directions. That Tibet has remained, in a measure at least, independent of Saxon, Slav, Tartar, and Goorkha argues well for the patriotism of the people. And here, again, many of us are quite sure—apart altogether from any questions of expediency regarding the working out of their own salvation by inferior races—that this strange brotherhood which claims a position on earth higher than all earth-born nobility has been the undoubted cause. And it is to hint, rather than tell, how this strange land has been bound by the power of an Incarnate God, and the charm of a holy city; and how its people have not only become the heirs of a common language, a really wonderful literature, and an interesting culture, but how by it they are actually escaping a destiny little better than South Sea Island savages, that this article is written.

I.

In this great centralizing work religion has been directly and indirectly the most potent factor. From the earliest times Lamaism sought to establish a brotherhood midway between the "gods" and men, with a definite centre which was to be the abode of their Chief Incarnation. Their minor deities were placed in the regions conquered, thereby not only giving them the characteristic religious sanctity, but making them mercantile and political centres as well. The power of this holy city will be apparent to all. Here is the home of the Incarnation par excellence who in the eyes of millions is the only Benevolent Being in nature. Soon this Lhasa, the abode of gods, will become the centre of all Tibetan holiness, culture and learning. And, as a matter of course, to it, from sun scorched valleys and frigid steppes the tribes will gather to crave the blessing of their god; and when they return home it will be to tell with strange joy the story of the great city and the real existence of a Saviour for weary men and toiling women. If anyone doubts the sincerity of the pilgrims, or the value attached to the pilgrimages, he should watch many a poor creature burdened with his great iron-shod gloves prostrating himself over the weary roads that lead to Lhasa.

But the influence of a few thousand pilgrims a month is as nothing to that arising from Lhasa as the great centre of Lamaist learning. Here we may note something of the potency of the system, and cease to marvel that it has conquered the Tibetan world. It is difficult to learn what proportion of the population enters the lamasery, but we may safely say that every family aims at having one representative there. In Lhasa these youths, as often as not wild young nomads with a preliminary training in the local lamasery, study for some years: in all cases long enough to enable them to master the system of Lamaism and become professional priests, and often clever specialists in the secular crafts. Then, full of faith and wild ambition, they return to the lamasery which represents their district: a lamasery which may be situated at the very confines of the Tibetan world! And just here stop and marvel, if you please, for we are dealing with Lamaism militant. If Lhasa had been content to remain a great magnet only, drawing men to an earthly Nirvana she would have been successful in an orthodox Buddhist manner; but now Lamaism really means that in every region where Tibetans exist, there are not only loyal, trained monks representing the claims and culture of Lhasa, but an organized brotherhood, whose abbot is a minor Incarnation and whose lamasery is Lhasa in miniature! And so the tendency is for the laity to believe that their relatives, the Lhasa-trained priests, form the link between them and the local Incarnation, and all are links between them and the more advanced deities at Lhasa. And it is not unlikely that the local lamaseries and those in Lhasa are the only Heavens known to the nomad, while his own kith and kin must necessarily become gods of varying degrees of potency. Here then is a system which gives Tibet a powerful class true to Lhasa and the potentates there, and a lay population in all parts of the Tibetan earth true to the priesthood, made so not alone by the power of a religious idea, but also by the ties of human relationship! How militant lamaism works towards its ideal will be seen by a glance at the great Litang lamasery. This "abode of gods and holy men" has a reputed population of 3,700 clerics who come from the outlying districts formerly under the native princes of Litang and Hsiang-ch'eng. Within the walls of this Holy Tower are seventeen lamaseries with abbots, the lamaseries representing the secular districts or political divisions of the quondam principality. Now over all these lamaseries—the abbot and his clerics—there is an abbot-general who has a very definite control over his junior abbots. In this way the most remote regions in the principality are affected; for it is evident that thousands of sons and other relatives from the unknown regions around are centred here as Lhasa-trained lamas; and thousands more visit the lama colony every year as friends of the former. Then there are yearly festivals and holy days without number which are continually attracting large numbers of sight-seers. But large lamaseries have special reputations, and daily acquire new ones. Litang is no exception, and we find it visited by crowds of pilgrims and lamas from other regions and lamaseries who buy charms, relics, books, and receive the blessing of local celebrities and Incarnations. They also carefully circumambulate the holy places and obtain the benefits to be derived from any sacred or virtue-giving object. We must remember, too, that the gorgeous decoration, massive architecture, ornate worship, the gay dress of religious actors, and the bright and highly ornamented women—all directly or indirectly connected with the ordinary or extraordinary seasons of worship—have a centralizing and civilizing power which is by no means easy to gauge. And so it is that we find even here on this bare, barren plateau 14,000 feet above the tide, our miniature Lhasa —Lhasa with its God, its lamas, its relics, its worship and its power! In fact the claims are the same: Litang is "Lhasa," but in a less degree. And even to-day the most absurd legends about the occult power of former and present day lamas are readily believed by even Chinese officials of repute.

But Lhasa stands for the culture and erudition of Tibet. Here again we find the trained priest applying his knowledge. He has been to the great colleges in Lhasa: now on his return it is his duty to impart his culture and knowlege to the *sans-culottes* around him. And, although we grim critics of the West will laugh at his ignorance, he can read, and write, and print, and carve, and paint, and play a thousand antics with his fingers on drums, flutes and many instruments of music. And this knowledge alone fits him to prepare others for the colleges at Lhasa; and the important laymen for secular duties where reading, writing, and painting are necessary. In this way he has a real influence on princes, headmen, merchants, interpreters and other influential laymen who must always require his tuition. It is only fair to state here that his literature—translations from Chinese and Sanscrit—is so voluminous that Western scholars have thought it worth while to spend years of their lives investigating it. In the Litang library, for instance, there are 40,000 carved blocks by which the 108 volumes of the "Buddhist Bibles" are printed. But quite apart from mere printing there are books so beautifully written that the best copyist of pre-Norman times might not be ashamed to sit at the feet of the lama.

In other arts, also, they are no mean experts. Almost any lamasery will bear testimony in paintings and mural decorations to lessons mastered in Lhasa by able men ; and the fine carving and patient gilding seen on many of their idols is not the work of uncultured men and unthinking nomads, while the instruments employed in their ornate, complicated ritual presupposes a knowledge of metallurgy as well as proficiency in the art of metal working. Indeed, a closer inspection of their fine work in stone, bone, brass, silver and gold will only establish their claims to masters of the art of carving and engraving. And in case some may think this is a "tale of a tub" I would remind my readers that their charms, pictures, and instruments of worship are gladly bought to decorate the homes of the scornful West. Again, architecture in a land of nomads might be, according to some, no subject for inquiry, but I assure the reader that the solid masonry of the lamasery buildings and the glittering gilding of gold on many a fine temple are accomplished only by bold thinkers and clever artificers. But men know well that these exponents of the art of Tubal-Cain learned it not from dwellers in tents in Tibet or the marches. "This is from the Holy City" they say "and is a higher form of architecture than tents in Tibet or temples in China." And if the Lhasa-trained brother seemed a new creation to the poor layman in some distant nomadic home, how glorious must the brilliant lamasery seem to the unkempt visitor whose dreams of architecture were limited to tents or rude paintings? And does it seem strange that this ornate culture in constant contrast with the native savagery of the steppes might suggest a miraculous or Divine origin?

The variety of musical instruments would demand an entire article ; and to be proficient in some requires years of hard study. But that these lamas know their business no one who has listened to the wild, surging charm of their services will doubt for a moment. And this proficiency, too, is important, for Tibetans are intensely fond of sweet sounds.

II.

In the first part of my paper I have tried to show how Lamaism as a religion must be both a civilizing and centralizing force. I hope now to show how this work is continued in the most pronounced way by commerce—the very natural outcome of such centralization. You will read that the foundation of a lamasery is guided by occult but inviolable principles. Mercantile supremacy for Lamaism is not explicitly mentioned, but it is open to question if it has not often a casting vote at least. But even if it had not, a good lamasery, with trained priests related throughout the district, would demand something like a commercial rendezvous. And assuredly, the lama is trained to make the most of such opportunities. Nay, more ; while to be good in some hazy way may be the aim of some, to inherit the earth is the dream of all. And in the course of time their opportunities in this direction have been wonderful. The lamasery is without doubt the embryo of the Tibetan town. As time goes on the concentration implied by a lamasery—at first entirely religious—will naturally suggest an opportunity for making money out of the local produce, and in a short time regular traders from afar will either reside in the environs or visit the centre regularly. Here the wares of India, China, and Tibet will be sold or bartered for the rich products of the plateaux. It must be remembered that the priests, who are in full sympathy with such a development, will make room for the traders in the lamasery buildings and add considerably to their wealth by selling charms, paintings, engraved stones, and rendering their professional services. That the secular value of their miniature Lhasa may be retained we find that they often have the monopoly of valuable industries and trades, and even claim the right to rivers, forests, and mineral deposits. In the Derge lamasery, and formerly at Hsiang-ch'eng, they have, or had, the monopoly of all work in brass, silver, and gold. In the former place, too, an important paper industry is controlled by them. In Yenching on the Mekong, valuable salt springs were their property ; and the quantities of xylographic type in many important lamaseries indicate how profitable the trade in books and charms must be. The lamas at Litang are all keen traders, and besides owning flocks and herds of their own do a thriving business in all the local products. It is said, too, that they encouraged brigandage, a suspicion that is not unlikely since almost all their relatives were interested in no other occupation. Their position, too, undoubtedly enables them to have large sums of money at their disposal, and as a rule, while safeguarding themselves, the interest is ruinously high. In conclusion, it will be seen that in all this centralization the lamasery is enriched and the lamas are in a position to make their own terms with nomads and merchants around. And as a rule no matter how thriving the Tibetan town becomes, it must always be the handmaid of the system, for the lamasery and the priest over-rule every consideration because they dominate every class. And this supremacy was no unforeseen development, for Lamaism presupposes this very result, and could endure no other.

III.

We may realize by this time how as a consequence of certain ideals a far reaching union has resulted which has not only put Tibet in the hands of the lamas, but has been responsible for an interesting and fairly developed civilization, when the genius of the lay Tibetan would, most assuredly, have done no such thing. And that this success was from the lama and in all parts of Tibet almost entirely for the lama few will doubt. But religious enthusiasm and commercial activity do not alone produce towns and civilize savages. The lama recognized that in the interests of law and order some form of government distinct from his lamasery ritual was necessary. Hence the recognition of the Dalai Lama as the temporal as well as the spiritual head of most Tibetan regions. And strangely enough this claim is based on an ancient gift from China. History informs us that in the latter part of the 13th century the sections of Tibet known as Tsang, Kham, Yü, and Amdo were given by Kúblai Khan to one Pagspa Lodoi-Gyal-ts'am for services rendered at the Mongol court. This established Lamaism on a firm basis, and the dual power principle of Lhasa was imitated wherever Lamaism penetrated, and it penetrated everywhere. And so it came to pass that the agents of the Dalai Lama wherever found, were either independent of any secular ruler or moving in that direction. But although the claims of Mongol dynasty never seriously interfered with the ideals of Lamaism but rather encouraged them, the splendid conquests of nearly two hundred years ago seemed to pronounce the death sentence in the marches at least. China knew that a militant Lamaism supreme in spiritual and temporal realms must nullify her best efforts, and to obviate such an unpleasant result set up powerful native satraps who were to rule the lay population as the agents of China. But lamas smiled, assisted in the good work, and then in the most unblushing manner set to work to use this new factor as a weapon for new victories. For whatever China's ideal system might have been, the power already claimed and owned by the lamasery compelled China to have the civil centre in the vicinity, and consequently, in time, we find the representatives of the secular power, which had the same faith in the lama as the nomad, completely under Lhasa, and his whole political activity modified by the local Incarnation and his quasi-divine colleagues. How far any distinction between the lay and priestly power was recognized in Tibet might be a subject for great difference of opinion, but we know from experience that during all times of stress and political unrest the native prince was wont to throw in his lot with the lamasery, and the Dalai, not the Emperor, was shown to be the heart's desire of the nomad and his chief. In view of all this it is not difficult to understand how even in the marches, that which the lamasery made necessary—secular government—and the form deemed expedient by China—administration by hereditary Tibetan rulers—became the daring handmaid of the Dalai, and glorified the priesthood in a thousand different ways! For now to the centralizing and civilizing power of religion and trade we must add that of political power, which with its court and retainers, wealth, beauty, and culture, and the better interpretation of law and justice, became the tools of the lama to centralize and civilize. And so when Lhasa lost in name she gained infinitely by her greater opportunities not only to propagate Lamaism but to make it necessary to the lay population. That this secular power, invented by China and upheld by Peking and Lhasa, was for centuries an aid to Lamaism is tacitly admitted by that country, when she by an imperial edict abolished the much discussed system of hereditary rulers.

But what power had Lamaism over the Chinese element which followed from the fact of China's political ascendency in Tibet? Yes; what about it indeed? The world (including the Chinese) has been asking that question for centuries. We can say with some certainty, that even in the marches, the Chinese officials were as a rule wisely indifferent to local conditions; or when otherwise were roughly handled for their pains. In some places officials were even barbarously murdered simply because they were Chinese. In Hsiang-ch'eng for instance, a Chinese official was flayed alive with exquisite cruelty and almost incredible slowness. It is notorious, too, that even in Lhasa the Imperial Residents were never quite sure of their lives, much less of their power and influence. On the other hand any traveller must note how these Chinese officials with their servants, soldiers, clerks, and interpreters all centred round the lamasery increasing congestion and trade, and bringing lama and layman into contact with customs and ideas on the whole higher and better than their own. And the lama was wise enough to use the new weapon as often and as powerfully as the crisis demanded. Consequently, we find them excluding Chinese women and allowing their own to marry among the officials, clerks, traders, soldiers, artisans, and couriers from China. Those who know nothing of Lamaism might think that bringing such a powerful leaven into the Tibetan camp would be fatal, or at least curtail the indigenous power. But assuredly no such thing can happen; for by the most marvellous piece of adroit manipulation, Lamaism, by cunning and immoral legislation, has turned the tables and forced the culture and genius of the Chinese into Tibetan channels. This is why we find the half-caste Chinese in the lamasery, or the Chinese children speaking Tibetan only, or in times of stress and turmoil working in the interests of Lamaism. In case some may think I am underrating the value of Chinese colonization, and giving exaggerated accounts of a speedy reversion to a Tibetan type, I may mention that the highly civilized and powerful Princes of Batang and Litang, who suffered in 1905 as the enemies of China, were originally from that country, and it is proof in the same direction to note that many lamas in these and other lamaseries, and who were leading rebels, must have been the sons of Chinese. All this, of course, goes to prove that Lamaism has taught the Tibetan the secret of gradually but completely absorbing the Chinese element within her borders.

But here—where she is slowly absorbing her conquerors—we must leave Lamaism. Her ideal has been a bold one and as successful as bold. By a holy city and a divine brotherhood in every important centre it centralized, civilized, and absorbed. And for a time the gloom of savagery vanished, a literature and national spirit were produced, and an ideal was retained which, up to date, has triumphed over every political foe. And although we feel sure that the system is going to pieces from sheer rottenness, we must admit that it has accomplished much. And as we leave these nomads on the Earth's

Roof it is with a hope strong within us, that when the time comes for them to work out their own salvation under the ægis of Christianity, qualities will appear which will save them from the contempt now manifested by higher races. And while not necessarily committing myself to a belief in a National Church I suspect that there is little hope for Christianity in Tibet unless it can give all the benefits of Lamaism. And it seems to me that only in some such way will the people remain united, the judgement of the Church respected, and the reversion to a nomadic type obviated. Indeed, the more one thinks of the Tibetan people and the effect of Lamaism on them, the more one suspects that what is needed is a "kingdom of Christ on earth" with the outward signs mentioned by F. D. Maurice in his wonderful book. H. E. Chao saw the importance of political centralization, but the Tibetan is so essentially religious that without an Incarnation and a visible body representing Him there seems little prospect of success. And a weakened Lamaism with nothing to take its place is savagery and extermination.

The Advice of a Veteran to Missionaries on Furlough

REV. J. HUNTER CORBETT, D.D.

IN May 1875 it was my great privilege to spend an hour in company with President Charles Finney at his home in Oberlin, Ohio. He began the conversation by saying: "I went to church yesterday expecting to hear a returned missionary tell of the Lord's doings in the land where he had spent twelve years of his life. Judge of my disappointment to hear the missionary preach, in rather a lame way, a sermon that he had probably written while yet a student before going to the mission field. In the audience were not only many Christians of mature years and in middle life but also several hundred young men and women engaged in College study eager to hear what would give them a broader outlook and inspire them with high and noble thoughts.

After having lived among a strange people and having seen souls brought into the light and fellowship of the Lord Jesus Christ he could surely have spoken with a power greater than those who had not enjoyed his advantages, and given us a message that would have helped true Christians to get a more exalted idea of the power and glory of their unseen Saviour and a truer idea of the imperative need of all those living 'without hope and without God.' A message that would have constrained us when we returned to our homes to fall upon our knees to thank God anew for a knowledge of the unspeakable gift of eternal life, through faith in the Lord Jesus Christ, and to pray more earnestly for all who do not enjoy our hope and blessings."

I finally said that the missionary he had heard had been a fellow-student and friend of mine in College and was reported to have made a fine record on the mission field. "All the greater reason why he should have told us something of the Lord's work and the need as he had seen it."

All I could say was my friend like myself had started for the mission field immediately after leaving the seminary and had enjoyed no opportunity of becoming acquainted with pastors and churches in the homeland and learning the best methods of presenting the cause of missions. Besides, years spent in the study of a strange language and very few opportunities of speaking in English increased the difficulty. When returning on furlough, as yet untried and inexperienced, I felt sure that every young missionary would rejoice to have the privilege of learning from secretaries and pastors and teachers of experience in the home field, how to begin and continue, and I asked what advice he would give to a young missionary.

After an interval of nearly forty years I can only distinctly remember the impression made and not the language used.

He spoke somewhat as follows :—

I. "Good sermons cannot be preached without time for study, prayer and meditation. The missionary should make careful and ample preparation for presenting the cause of missions in the most effective and telling manner possible. Group facts briefly, and clearly state them in the most forcible and best language and give them so abundantly and earnestly as to compel attention and leave the hearer no time for speculation or wandering thoughts. Study the lesson taught by Paul and Barnabas who when they returned and had gathered the Church together rehearsed all that God had done with them and how He had opened the door of faith unto the Gentiles.

II. Leave it to the ministers and pastors of the churches to show the missionary character of the New Testament dispensation. Let them in their own way urge the duty of every one who has received the truth to communicate it in some way to others and show that it is the duty and privilege of all to help by their prayers, influence, money, and time to obey the command to preach the Gospel to every creature.

III. Adopt the language of thanksgiving and unwavering hope in the power of the Gospel to save men. Avoid pouring forth complaints and discouragements because of difficulties of whatever nature; some argue that the number of converts is not commensurate with the time, the money and strength used both at home and on the mission field. Strive more earnestly to show the power of the Gospel in producing happy Christian homes, changed lives and triumphant Christian deaths.

Do not fail to learn in advance how much time the pastor ordinarily gives to the sermon and go not a minute beyond. Leave the people eager to hear more rather than wish the speaker to stop.

Stop suddenly when the time is up and leave it to the pastor at another time to show to his people all the things which Christ hath commanded and to lead them into green pastures and beside the still waters.''

The duty, responsibility, and privilege of the missionary while at home on furlough were portrayed so vividly as to startle one and give an enlarged view of the honor of having been called to this office—and the great necessity of learning under the Divine Teacher more of the Gospel and the power to present the cause of missions so as to awaken all to realize the necessity of a more intelligent and growing interest leading to more earnest prayer and greater liberality.

President Finney became so deeply interested himself as he spoke of how the mission work should grip every Christian heart that he paced the floor and seemed to have all the fluency and earnestness of his younger days when addressing crowded houses. He was a man of tall figure, had keen blue eyes, a noble head, a strong, clear and musical voice. He was endowed with rare gifts and deep consecration, whose labors as a revival preacher and an educator God signally blessed. About three months after I met him at the age of 83 he was called to the heavenly home.

The Life and Work of Dr. Elijah C. Bridgman

REV. A. H. SMITH, D.D.

THE work of the American Board in China was begun in response to an invitation to the Prudential Committee in Boston from Dr. Robert Morrison, who after having a single colleague for but a short term of years was left to finish his labors as he had begun them—alone. Rev. Elijah Coleman Bridgman was the earliest candidate accepted for this new and important field. He was born in Belchertown, Mass., April 22nd, 1801. Before he was eleven years of age he had united with the church, which seems to have been at that period a somewhat exceptional experience. He was a graduate of Amherst College in the class of 1826, and of Andover Theological Seminary in 1829. With some not unnatural misgivings as to his own qualifications, he accepted the appointment of pioneer American missionary to China, being ordained to this service October 6th of that year, sailing for his remote outpost on the 14th of that month. The voyages of that day were made under what would now be regarded as intolerable conditions, but which happily were not at that time recognized as such. After a little more than four months, Mr. Bridgman arrived, February 19th, 1830, at Canton, where he was warmly welcomed by Dr. Morrison who must have been gratified that his appeal had been heeded—albeit somewhat tardily—by so promising a recruit.

It is hard for us to reproduce mentally the China of that early day. Foreign intercourse with China was even then of more than three centuries standing. In all that time the Chinese had seen very little not merely to convince them that Christian nations were on a moral level above that of China, but even to suggest it. The Manchu Government was *ex officio* suspicious, and hostile to anything which tended to disturb the *status quo*. The inflammable nature of the Cantonese every now and then blazed out in riots and outrages, frequently without the smallest warning. The stalwart faith of the men who came into such an atmosphere as this and who remained in it, is much needed as a lesson to the churches of to-day, who so often insist upon what they call "results" before extending their work at the call of the great Lord of the harvest. At a time when so wholesome an interest is taken in the more thorough study of the Chinese language, it is interesting to note that Mr. Bridgman began the study of the Four Books on the

12th of June—less than four months from the date of his arrival. Less than two years later, May 1st, 183~~0~~2, he entered upon what was to prove one of his main labors, the editorship of the journal to be called the *Chinese Repository*. This was not merely a convenient vehicle for the circulation of mission and general news, but soon became the channel for the publication of those numerous essays into the wide field of Chinese learning and literature which then as now opened everywhere. The comparatively restricted area of missionary operations at that time made these studies practicable as would not now be the case. Mr. Bridgman continued his superintendence of this magazine for very many years, resigning it at length to Mr. S. Wells Williams, who had arrived October 26th, 1833. The great price commanded by these volumes at the present time is not chiefly as survivals of a period now so far in the background, but because of the faithful work and conscientious scholarship with which, for the space of twenty years, they were edited. In the fourth year of Mr. Bridgman's term of service, Dr. Morrison closed the busy and fruitful life in which he bequeathed a precious legacy to all who came after him. By 1850 when a celebration of twenty years of the American Board missions was held, Dr. Bridgman was the only man living in China and present who had personally known him. Politically and from the point of view of missions it was a peculiarly dark time. The East India Company had been abolished in 1834, but there was nothing suited to take its place. The misunderstandings between the British and the Chinese Governments had become greater and more serious year by year, and it was evident to the close observers of the day that war could be the only solution.

At the end of that protracted but altogether unequal conflict five ports were opened, and to the men of that time it naturally seemed that China was "opened." The external results of mission work had been so insignificant that in our time we consider all that went before the treaty of Nanking as merely preliminary to the work which was then begun upon a new and a more promising scale. In 1842 Dr. Bridgman removed to Hongkong, as did many others, including the Roman Catholic missions, which had been scattered throughout China for some two centuries and a half. A stable government is essential for the prosecution of Christian missions in such a way as to conserve the results. In the year 1844 the American government sent to China Hon. Caleb Cushing to negotiate a treaty. No interpreters had been provided and it is not therefore surprising to read that Messrs. Bridgman and Parker (who had reached China in 1836) were appointed joint Chinese Secretaries, a difficult and delicate task which they executed to the complete satisfaction not of Mr. Cushing only, but also of their government, Mr. Cushing taking pains publicly to acknowledge his indebtedness to their labors, as a result of which and the skill of Mr. Cushing as a diplomat, there emerged what was thought at the time to be the best treaty with China yet made.

One of its provisions was a toleration of Christianity which was in the greatest possible contrast to the attitude of the Chinese Government hitherto, exciting great hopes of a favorable prosecution of their work unhindered by the ruling class, a hope which was far enough from realization.

In June, 1845, Dr. Bridgman was married in Hongkong to Miss Gillett, who had come to China as a teacher, and who survived him many years, and wrote his biography. Two years later, as Dr. Bridgman had been appointed on the union committee for the translation of the Bible, it was necessary for him to remove to Shanghai, where the sessions of that body were to be held. The disagreements as to the proper rendering into Chinese of the word God soon resulted in the division of the committee and the preparation of two versions instead of one. There are probably few persons living to-day who know —or who care to know—the exact merits of the points in dispute. It is, however, well understood that divergence of opinion upon the term question was no discredit to either party. The inherent difficulty was in the nature of the conditions themselves. It was necessary to let each term stand upon its own merits to be thoroughly tested, and if this had not been done the present era of peace would have been yet further postponed.

Dr. Bridgman's views upon the importance of a precise rendering of each idea in the original would probably not find favor at the present day—perhaps they did not meet with favor then, but they witnessed to the altitude of his ideals, and to the unwearying zeal with which he wrought them out.

In our strenuous days of high pressure and frequent furloughs, it is especially interesting to hear that Dr. Bridgman never left China until after he had completed more than twenty-two years of continuous service, and then for a stay in America of a little less than four months. It is also noteworthy that upon his return voyage he sailed around Cape Horn arriving in San Francisco exactly four months after leaving New York, a journey which can now be accomplished in as many days. Dr. Bridgman had many interests in Shanghai besides his work of translation. He was the pastor of a small Chinese church and his wife with considerable difficulty got two little Chinese girls in Hongkong, who were taken with them to Shanghai, forming the nucleus of what developed into a girls' school. At a later period, when after her husband's death Mrs. Bridgman removed to Peking, she was the means of establishing a larger work for the girls of that region. The preparatory department of the Woman's Union College in Peking has always been styled the Bridgman School, thus perpetuating her name and her labors. Dr. Bridgman was the president and an active member of the Shanghai Literary and Scientific Society, as well as of what is now termed the North China Branch of the Royal Asiatic Society, of whose Journal he was the editor, to which he was also a frequent contributor. At the time of his death he was compiling a large and a full map of the Yang-tzu River. Under the patronage of the old Society for the Diffusion of Useful Knowledge in China as far back as 1842 he had prepared an octavo volume called *The Chinese Chrestomathy* which was designed to furnish a series of easy lessons comprising simple instruction, and embracing a great variety of subjects.

Dr. Bridgman died in Shanghai early in November, 1861, a victim as have been so many foreign residents in China of chronic dysentery. Bishop Boone, who was a warm friend, prepared an obituary notice which appeared in the *North China Herald* of November 9th in which he dwelt with tenderness and with discrimination upon Dr. Bridgman's life, work, and character. A son of Dr. Morrison's early convert, the well-known Leang A-fah, having received a copy of this paper from Mrs. Bridgman, acknowledged it in a long letter in English of which we may, in closing this brief notice, quote a single paragraph :

"All what contains in the obituary is but true, it is only one in a thousand of my Beloved Father's Goodness. I was with him since two years after his arrival to China, up to the present time, whether English, Americans, and Chinese, (both Officials and Privates) I never see any one who do not reverend him, nor do I hear a single word murmur at him ; whenever spoken of him, of one accord, all says, a Good Man, a real Sage, a Christian indeed."

A missionary of whom such words could be written by a Chinese friend must have been one in whom the likeness of the Master was clearly discernible. Such are the men needed for China and never more so than to-day.

A few Practical Suggestions resulting from my Trip to the Philippine Islands and to Canton Christian College

REV. R. F. FITCH.

MR. BULLOCK has already written an article for the RECORDER giving some of his impressions of what he saw in the Philippines. I can heartily second what he says, and again express the hope that a certain part of our Chinese constituency which intends to develop industrial schools in China should go to Manila for definite training along such lines. I believe that the United States Government is working out in a most remarkable manner the industrial development of the islanders, with a view to making better home-makers out of the boys and girls who are there, as well as making them more industrious and hence a more constructive factor in town, city, and insular progress.

The trip was full of suggestions for myself and I venture to submit a few of them for the consideration of my fellow educators. I ought to add that these suggestions came not only from observations in the Philippines but also from a visit to the Canton Christian College. This College has certainly taken a remarkable grip upon the people of Canton and the merchants are doing their share in its support.

1st. Class advisors. These are chosen from the foreign members of the faculty. The entering class is fathered by the Principal or President in order that he may know about these boys as they continue their course in school. But after the first year, each class is assigned to a man who has a careful record of each boy, knows about his difficulties and home circumstances, takes a personal interest in him, fathers him, and to whom the boy comes when in difficulty for help and for advice. The advisor follows this one class until its graduation from college and then begins again at the second year of the

Academy with a new class. This plan tends to the formation of character, and gives the advisor an opportunity to influence thoroughout seven years, it may be, the boys in a certain class, thus adding personal inspiration and sympathy to the scholastic requirements of the class room. To do this it means that the faculty should not be so heavily pressed with class room work, as that the teachers do not have time to give to each boy what he ought to have.

2nd. A new record system for grades and for attendance. In many of our schools much time is lost in keeping these records. In Canton Christian College I found that a system had been worked out superior to anything I saw in the Philippines. It was a card filling system whereby original entries became in most instances the permanent entry. There was a card for each boy in the grading of a certain class. These cards were cut and perforated so as to fit into a suitable book. When they were filled out at the end of a semester, they were put on file in a filing cabinet. The records of attendance were kept in the same way. At the end of a year, these class files were summarized and entered into an eight-year file record. Thus it was easy at any time to know the full record of a boy by turning to the file cabinet.

3rd. A better use of the Literary Society. Literary work, in spite of the competition of debate, becomes rather dull to boys when kept up without change throughout the school year. Such work ought to be enlivened by a certain amount of training which would enable the boys to perform for public entertainment some of the better plays such as the plays of Shakespeare. These literary entertainments for the public, in which the resources of the boys are developed, and literature is dramatized, should be attended by the faculty. Such entertainments make literature a living thing to them, a result of the utmost importance, especially when learning a foreign tongue. Other entertainments should also be held with music, orations, and debates.

4th. The better organization of athletics. It was my privilege to attend a three days' athletic meet between the boys of Silliman Institute and Bohol High School in Dumaguete. The United States Government is encouraging athletics not only for the physical welfare of the people but also as a competitor against baser occupations, such as the cock fight.

The plan is succeeding to a surprising degree. These track meets are occasions not only for the development of the college spirit, but teachers and pupils are drawn closer together, as the competing athletes find no more loyal supporters than their own teachers. Our schools ought to be brought into close and friendly rivalry with the Government schools. This rivalry would not only spur our boys to use their spare time better for physical improvement, but would bring our Christian teachers into closer contact with the teachers in Government schools.

5th. A good brass band. This was always in evidence in the larger towns in the Philippines. At the track meet between Bohol and Silliman there was something highly inspiriting in the music of their brass band. The band boys wore uniforms and had a very smart appearance. When the girls of the local high school came as guests to the meet, the band went out to receive them and escort them to the grand stand. It was a gay, beautiful sight, the band heading the procession with its bright instruments shining in the sun, and the Filipino girls with a riot of color in their gay dresses, gracefully and modestly accepting their escort and taking their places with the others on the stand.

6th. A better development of the musical talent in our schools. Since the Chinese boy has ceased to recite, and recite vociferously, his Confucian classics, his voice has greatly improved. Chinese boys of to-day have far better voices than the boys of ten years ago. It is our present plan in Hangchow College to have a three years' course of graded instruction in vocal music, after which the boys will be given special choral work for the Church, and part songs for public occasions. While the latter is being done with the highest classes they will also be trained to give instruction to the entering students. It is our hope within one more year to have seven or eight classes in vocal instruction, twenty minutes daily. In connection with this work it is also important to prepare the boys to give certain selections on public occasions, so as to encourage them in making their acquirements of benefit to others.

7th. The "human touch" in villages where evangelistic work is being done by the boys. It is not enough that our boys be encouraged to go to certain villages on the

Sabbath, hold a service and at once retire from those whom they seek to help. They should linger in such places and discover what they can do in the way of helpful service, such as holding small classes to instruct the people in the reading of such books and papers as Mr. Tong Tsin Eu of the Shanghai Baptist College is preparing. One of the faculty at Canton Christian College gave lectures to the farmers on bee culture and awakened their most enthusiastic interest, both in himself, the college, and the message it had to give.

8th. Compulsory outdoor exercise. In the Canton Christian College the boys not only have military drill, but each day from four until six, they must either have athletics, such as foot ball or base ball, or must be engaged in some form of outdoor work, such as gardening, etc. Some of the sons of the wealthiest families in Canton are raising vegetables for the College market, or are raising chickens, pigeons, etc. It is of interest to add that the parents of these boys highly approve of this requirement, as they see that it developes habits of thrift, willing toil, and some conceptions of investment and expenditure.

9th. Individual dishes. In Canton Christian College, each boy has one dish which is a combination of meat and vegetables, in addition to the rice he consumes. There are two such dishes prepared by the cook for each meal, the boys of even numbers at each table taking one kind and the odd numbers the other kind. On the following day the same two dishes are prepared but the odds and evens alternate. Hence there is an equal distribution throughout the month. The advantage is that each boy can observe his own pace in eating, and is not compelled to run a race with the unhygienic gourmand opposite, in order to secure his due share of food. It is also cleaner as the boys cannot put their chopsticks into each other's bowls. The food is correspondingly better than when there are several bowls from which to choose and the boys there, who originally used the plan which prevails elsewhere, prefer their present arrangement.

10th. Providing work for the Y. M. C. A. boys. They ought to be interested in problems of social service rendered to their immediate environment. For example, they could organize a band of teachers to instruct the servants on their premises in the art of reading. They ought to study the problems of their immediate environment and learn in simple ways to help others.

There is one final suggestion which I wish to give, which did not rise out of my trip South but which has been impressed upon me by past experience.

We have made a serious mistake, in outlining our courses of English instruction, in confining ourselves to readers, the physical sciences, a certain amount of ancient history and literature, as well as perhaps something in philosophy. If we simply pour information into our boys we shall have sadly missed our duty to them. The primary object of our educational work is to make them efficient instruments in the service of others, and in our Christian schools, in building up our Church as an engine of warfare. Our boys, both in the States and in China, often go out into the world, with little knowledge of its ways, its great problems, and are unequipped for handling such problems. We must train them up with the idea of Christian service as being the most attractive and inspiring call which a man can ever hear. We should train them definitely for such work.

Hence in our Academical department we are already introducing such a book as "Town and City" of the Gulick series. This book treats of such subjects as results of overcrowding in our cities, clean streets, garbage, ashes and rubbish, parks, playgrounds and public baths, fires, drinking water, sewage, preventable diseases, food inspection, etc. In our college course we plan to introduce certain books which will deal most definitely with the problems of the country, city, and national life. We also plan to introduce some biographical material as food for inspiration and guidance. Our boys, in entering the ministry, the teaching profession, or the business world, ought to have definite convictions as to how they can bring the applied results of the Gospel of Christ to their immediate environment.

A soldier may have love of country and thus the inspiration for sacrifice, but the sacrifice of his life even, may avail but little if he be not trained in the *art* of warfare. A Christian worker may love Him who is touched with "the feeling of our infirmities" and yet he may be so ignorant of actual life as to be unable to diagnose its needs, so indifferently trained as to be unable to "bear" its burdens. If we had more definitely in our schools the idea that they were institutions for training men for life, for service of a most definite kind, and if the studies to a considerable extent were chosen with such an object in view, I believe we should have more men for the ministry, and more leaders in our Christian laity.

Some of the suggestions as above submitted are not given with the assumption that they are all being worked out in our College, but I believe that they are all practical ones to which we can be directing our energies, now and in the immediate future. I trust they may be of service to others.

Limits of Missionary Responsibility

CHAS. E. PATTON.

TO narrow our theme let us insert the word financial, and discuss our financial responsibility; for such we take to be the meaning of your request. While giving some of the underlying principles of which the outline of a Modern Missionary Policy in the November RECORDER was the outgrowth, we cannot avoid trenching to some extent upon that article. Our relation to the Chinese Church is—I think all will admit—one of co-operation. Co-operation, however, assumes various forms. The most common are: when we furnish all the capital, the Chinese the advice; when both capital (or, if you prefer, control of foreign funds) and advice are shared jointly and in common by foreigner and Chinese; when all financial matters are in the control of the Chinese and the role of advisor is left to us. Probably most readers would accept this as the logical order too, though just at what point to mark the passage from one stage to the other is where much of the difficulty lies.

We may make three generalizations:—

1. There are certain features of missionary work which in the very nature of the case will never pass wholly from foreign control. These embrace the personal affairs of the missionary and his relations with the home churches. In the minds of some also certain forms of work, philanthropic or eleemosynary in nature, no matter how competent the Chinese to undertake them, should be included in this category.

2. There are some activities in which the Chinese should from first to last have responsibility and control. The fully evolved Chinese Church will differ in very many respects from

the Western Church of our acquaintance. It will express itself in many forms of activity and methods of procedure striking us oddly, perhaps meeting with our disapprobation. Nevertheless, it should have full opportunity to express itself free from foreign interference, even advice possibly ; provided, of course, it be not inconsistent with Scripture. Western methods of money raising, for instance, have a hard road among our Chinese brethren. Some form of endowment seems the only method in which the people of our region have confidence. Yet if they raise the funds what matters it if the method be somewhat different from that of a certain home Church whose methods we highly approve ? I believe there should be certain services in the local church at which the foreigner is rarely or never present. The Chinese should be made at all costs to feel that it is their own.

Theoretically and ideally—were it possible and not too slow—I suppose all of us would be only too glad to have all our activities come under this heading ; be relieved entirely of the unpleasant features accompanying the administration of funds ; be relieved, too, of the responsibilities of control ; free to preach the Gospel, found churches and pass on to the more needy regions. To the immediate realization of this ideal there are two hindrances, the supposed, and in too many cases real, incompetence of the Chinese immediately to assume responsibility, and the time required ; the King's business requireth haste. This leads to our third generalization.

3. A joint sharing of responsibility and control will in many activities prove advantageous to both foreigner and Chinese. In most of our activities, while ideally the Chinese should have the responsibility both of financing and controlling from the start, the process would be too slow ; hence the need of temporary and judicious foreign aid. Such funds should always be administered in co-operation with our Chinese brethren.

The precise form of such co-operation I would hesitate to prescribe. Local conditions, form of Church government and more especially the stage which the local Church has reached in its growth toward manhood—these must determine each case for itself the precise form such co-operation should take. In principle it should be gradual, growing as rapidly as safety will permit.

Among missionaries there seemingly are two camps ; those who would say the money is the Lord's, therefore the Chinese have as much right to control its use as the missionary ; and those who seemingly assume that such funds are to be used *for* the Chinese *by* the foreigner. As in most matters the happy mean lies between the extremes. In many counsellors lies wisdom. We foreigners can lose nothing and surely have much to gain through a full and frank co-operation with the Chinese Church even in the carrying of what we may be inclined to consider our own end of the burden.

It is urged that the money is the Lord's, therefore the Chinese have as much right to its control as the foreigner. The argument says "as much as" equal voice in its disposition. But if the premise yields the conclusion that the Chinese have equal rights, why not the conclusion that they should have more than equal or all the right to disposal of funds. Why stop at equal voice? If the money is the Lord's it is His to dispose as He may elect. The danger of this argument is that it overlooks the principle of stewardship. The donor, though he give his money to the Lord, does not thereby cast it to the winds. His stewardship requires that he insure, whether directly or through agencies accredited by him on the field, the faithful and final disposition of the Lord's funds. Only by such care to the farthest limits possible can he acquit himself as a faithful steward of the Lord's resources. So far as *right* to control the disposition of funds goes, such right is inherent in and emanates from the donor. It begins at that end and works out in this direction, not the reverse. A committee of Chinese brethren consider the subject and make a proposition to the mission. Such procedure, in principle, begins at the wrong end. The right lies at the donor's end. It therefore is for the donor or his accredited agent to determine the extent to which he can relinquish control and for him to give as a gift, not for any other to demand as a right. Moreover, the relinquishment of right, any form of co-operation, is of so delicate a nature and fraught with so many possibilities of trouble that no move were better than a false move. Only such a step in this direction should be taken as need never be retraced. We know of a Chinese leader who looks upon current discussion as a confession of sin on the part of the missionary; that the foreigner has but come to the point where he is now willing to confess and to relinquish to the Chinese that which has hitherto been unjustly withheld!

It is to be noted that most plans so far proposed go no farther than an *equal* representation of foreigners and Chinese in the control of funds. But if this be granted as a *right* what is to prevent the Chinese later demanding as a right the unshared control? Moreover, even in such joint control, apparently, reservation as to certain funds is necessarily made. The mission, too, or the Board may at any time render the whole scheme futile by reducing or withdrawing appropriations. Congress occasionally enacts but fails to appropriate the funds necessary for the carrying out of the enactment.

What then should be our policy? The foreigner is not here to work *for* the Chinese as a superior, as such disbursing funds for their benefit. Is he here to work *with* the Chinese as an equal; jointly sharing with them under a mission made rule the disposition of these funds? This is a vast improvement, but does it meet the case? The Chinese is not working for the foreigner nor the foreigner for the Chinese, but foreigner *and* Chinese, he and I both, are working *for the Lord*, for the upbuilding of His Kingdom in these parts. His talents and mine differ. He has the native insight and contact with his people, I have the underlying principles and accumulated experience. In some forms of the work the mission can safely give to him full and unrestricted control of the disposition of funds. In others it may have me jointly share with him. In still others from the very nature of the case he can have no part. But under all and through all must be mutual confidence and a recognition of the stewardship of each, rendered "as unto the Lord." He and I each should recognize the fact that in the intent of the donor the funds are not meant to do for the Chinese Church what that Church should do for itself but to stimulate and strengthen the Church which is itself trying to do its best; that such funds are for those who have not and need, rather than for those who already have. In a word, in a recognition of stewardship and an aggressively evangelistic spirit are our only safeguards.

Really, when boiled down the question is not *who* should control these funds; but how and to what end they should be used. Here lies our first duty;—to implant such elements of unselfishness, of evangelistic solicitude and of wise discretion into the Church brought into life through our efforts that natural fruitage may be expected. This duty faithfully performed, we may in all confidence hand over all the resources at our command; neglected, and we have sown for ourselves and the Church the seeds of future trouble.

Missionary nomenclature contains three catchwords much in use: Self-support, self-government and self-propagation. If this order is climacteric well and good. Usual emphasis in discussion rather suggests an anticlimax. Which is the end and which the means to the end? "Freely ye have received, freely give" was Christ's original instruction to the pioneers. Everything was to bend toward a free giving of their precious message. Self-support and self-government are in order to self-propagation. As our Chinese brethren realize the fact that the goal before the Church is its self-propagation; its propagation and that, too, not by means of outside aid but the attainment within itself of such a vitality, a giving of itself and of its substance,—in proportion as they realize this, by so much is our problem solved.

To sum up:—If in some things the Chinese can better reach the end by having all the control, let him have it; if I, leave it with me; if together, let us share it, co-stewards of the Lord.

May I in conclusion jot down, without regard to order, a few of what I deem to be underlying principles.

There should be from the foundation respect for, and an honest search after, Chinese counsel.

Throughout, mutual acquaintance, mutual confidence, and mutual consideration.

Aid rendered of the kind needed; not necessarily always funds; often merely counsel and spiritual encouragement.

Use foreign funds where it will stimulate native activity, not stifle.

Always demand from the Chinese full effort before being supplemented by foreign aid. Foreign funds were not meant to do for the Chinese that which the Chinese are able to do for themselves.

An insistent increase in that demand, accompanied by a gradual withdrawal of foreign funds. The Chinese part must increase, ours decrease. Their increase, however, is not to relieve us of our burden but that both they and we may be freed to look after those in the regions beyond.

Self-government should not be made dependent upon self-support. Ability in one line may far outrun ability in another; besides it is a low motive. Self-government will induce self-support.

Let the Chinese work develop along its own lines, naturally, even though slowly. Much harm may be done through our Western impatience, forcing growth by means of foreign aid. The most promising part of our work is based upon the principle "find men first, then places;" group them, let them do for themselves first; let them plan, then meet them half way. Principles properly implanted are more important than immediate results. We might well afford to place greater stress upon natural growth.

Impress upon our Chinese brethren the fact that the missionary is a fiscal agent of necessity not choice; that we think, appearances to the contrary notwithstanding, far more of propagation than we do of support or government. Make them feel that even after the local church derives not a farthing from the mission and stands fully upon its own feet, our relation to that Church remains unchanged; that love is the tie that binds, not money.

In our discussion we have confined ourselves to the control of foreign funds, assuming that the Chinese themselves unquestionably have undivided control of locally raised funds. But if they share with us in the control of foreign funds why not we share with them control of local funds? As co-stewards of the Lord, with a one-ness of aim, why not?

The China Continuation Committee

THE second meeting of the Executive Committee of the China Continuation Committee was held in Nanking on April 28th and 29th. Ten members of the Committee as well as the secretaries were present and Bishop Roots was in the chair.

The routine business of Minutes and correspondence occupied several hours.

The secretaries' reports included the following items of interest:—

1. Cablegrams had been sent to the secretary of the Edinburgh Conference Continuation Committee and, at the request of the Shanghai Missionary Association, to the Chairman of the Standing Committee of the Conference of Board Secretaries of the United States and Canada, urging that April 27th should be observed as a Day of Prayer for China in the Churches of Great Britain, the Continent, the United States of America, and Canada. In this connection a minute was carefully prepared and adopted providing that great caution be observed in using the name of the Committee for any appeal or request or statement in any emergencies that may arise.

2. Pastor Ch'eng Ching Yi announced his definite acceptance of the secretaryship but presented letters from his Church in Peking asking that he might be allowed to reside in Peking. The opinion of the Committee was not in favour of such a division of the secretariat, but no decision as to the location of the Committee's headquarters was reached.

Mr. Lobenstine stated that his Board had released him for the work of this Committee, as from the 1st April last; that the reports of the various Conferences had all been printed and sent out and that various official circulars and letters and other preliminary work had been attended to. Mr. Lobenstine's furlough being overdue he is recommended to go home for a brief rest before settling down to the regular work and responsibilities of his position.

The funds already contributed towards the expenses of the Committee were reported to be Mex. $1,442.92.

Reports from several sub-committees, organizations and persons were received and considered, and it was decided :—

(1) To include in the annual budget of the Continuation Committee the sum of Gold $1,500 for office rent and general expenses of the secretary of the Educational Association of China.

(2) A similar sum for office and travelling expenses of the secretary of the Medical Missionary Association when a secretary has been secured.

(3) That the CHINESE RECORDER should be the official organ of the China Continuation Committee so far as such an organ may be required for the purpose of publishing the Committee's proceedings or issuing general information. Several Christian Chinese newspapers it was decided should be used in the same way.

(4) In connection with General Chang's visit to England to secure the suppression of opium trade, to forward the following resolution to H. B. M. Minister in Peking to be forwarded to H. M. Secretary of State for Foreign Affairs:

"The Executive of the China Continuation Committee desires to place on record its conviction as to the sincerity of the Chinese Central Government in its endeavour to eradicate the opium habit; and also as to the fact that in this endeavour it is supported by the great majority of the Chinese people.

The Executive Committee further believes that the Government and the people are right in regarding the eradication of the opium habit as essential to the higher development of the nation; and also in the opinion that the Government must be largely hindered in its efforts so long as the importation of the Indian opium continues.

The Executive Committee accordingly respectfully urges the British Government to take such steps as may be necessary to secure the cessation of the importation of the Indian drug at the earliest practicable date."

(5) That, inasmuch as there is a demand for a limited number of missionaries to serve the whole Christian body as specialists, the Executive of the China Continuation Committee would ask the supporting Boards and Societies to respond favorably to calls for such workers, when the enterprises concerned are endorsed by the China Continuation Committee.

The honorary secretary was directed to give a hearty welcome on behalf of the Continuation Committee to the Rev. Dr. Goucher, Chairman of the American section of the Sub-committee on Education appointed by the Edinburgh Continuation Committee on his approaching visit to China; also to the American Tour Party visiting China on their way to the World's Sunday School Convention at Zurich.

The secretary was further directed to send a letter of sympathy and condolence to Mrs. Borden of New York on the sudden death at Cairo of her son, Mr. William Borden, a graduate of Yale, who was preparing to devote his life and fortune to the work of evangelizing the Moslems in China.

In view of the necessity of proceeding at once, but at the same time with due deliberation, in the large tasks devolving upon it, the Executive Committee deemed it wise, in spite of the prospective absence of Mr. Lobenstine from China during the latter part of this year, to appoint special sub-committees for certain definite purposes and also to study the Findings of the National and Sectional Conferences, with a view to finding out in what way the China Continuation Committee can help carry out the recommendations therein made. Steps were accordingly taken for the appointment of the following special sub-committees :—

(1) To confer and co-operate with,

(a) The Christian Literature Society, and others engaged in literary work.

(b) The Y. M. C. A. and the Evangelistic Association in arranging for a series of special evangelistic meetings for the business men and students in the capitals of 14 provinces during the spring of 1914.

(2) To study and report on the following subjects :—

Survey and statistics.
Theological education.
Women's work.
Training and efficiency of missionaries.

The word *Chiconcom* was adopted as the code telegraphic address of the China Continuation Committee.

It was decided to prepare a prayer cycle for general use amongst the missionary body and Chinese Churches.

Three Chinese and four foreign missionaries were nominated as members of the Continuation Committee. These additional members will represent Manchuria, S. Shansi, Shensi, Szechwan, the Amoy district and Christian Literature, as well as various branches of the Christian forces in China.

The next meeting of the Executive Committee was fixed for January 26th, 1914, at Canton, and the first annual meeting of the Continuation Committee for the last week in March at Shanghai.

In Memoriam.—Francis Jenks Hall, M.D.

WM. H. GLEYSTEEN.

DR. Hall died of typhus fever on May 26th, after an illness of twelve days. He was the representative of the North China Presbyterian Mission in the Lockhart Union Medical College, of which institution he had recently been elected dean.

Dr. Hall was born in Brookville, Penn., in 1877. He was a graduate of Yale University where he was an honor man; and later he graduated in medicine at Johns Hopkins University.

He had been in China about seven years, and in this time had acquired an unusually fine knowledge of the language. He was giving his spare moments to revising the translation of Dr. Osler's Medicine.

He had been attending typhus patients, and thus contracted the dread disease. Owing to overwork, his own physical reserve of vitality was wholly inadequate. He is the fifth physician in China to succumb to this disease within the last six months.

Suffice it here to say a few things about the man, the spiritual man, whose life has been given to China, a willing and sacred offering. Dr. Hall was the possessor of an uncommonly lively conscience, a conscience almost Puritanic, but, combined with his liberal culture, it made him an inspiring member of any company. Rectitude, honor, and virility were exemplified in him.

He knew how to put the emphasis on things of first importance. He had little patience with puttering in this day when great things are waiting to be done. With a remarkably clear and discriminating mind he saw the issue of things. He was invaluable in counsel, and able to bring things to pass.

An unquenchable evangelistic spirit characterized his life among us. His multifarious duties did not make him swerve from the high purpose of being an ambassador of Jesus Christ to the Chinese. The springs of his being were deep and being himself always refreshed from them, he longed to have all men know Christ. He desired that medical students should have the missionary passion and ideal of Paul.

Dr. Hall was intensely human and winsome. Few men could be more serious or intense; nevertheless, the habit of his life was to use the genial and even humorous aspects of life to express this ever-deepening message. His sympathy was of a virile nature. Upon hearing of Dr. Hall's death, a Chinese preacher who had been treated by him said, with tears in his eyes: "He took my sickness into his own heart."

Dr. Hall worked quietly, with great exactness, and the wide range of his ability marked him out as a desirable member of any committee. His musical talent was of no mean order. In the sick room, he was indeed the beloved physician, combining rare skill, devotion, and good humor. His greatest legacy to us was his reliance on God: "Not by might nor by power but by my spirit." In the great problems before us, he always took God into account. His life was pure, simple, and strong. We have lost one of God's noblemen from our presence, and we naturally ask: Who can fill his place?

Dr. Hall has not lived in China in vain. He singularly exemplified the life of his Master whom he knew intimately because daily he willed to know Him better. This princely man whom we loved so tenderly, fell in the thick of the battle, ever brave and ever true. In gratitude to God for this noble friend's life, we bow our heads in the submission of faith. Greater love hath no man than this, that a man lay down his life for his friends.

In Memoriam.—Mrs. Jeanie Woodrow Woodbridge,

Southern Presbyterian Mission.

"SPIRITS are not finely touched but to fine issues." The touches that wrought out the character of Jeanie Woodrow Woodbridge were made with consummate care and were felt by many individuals of her long line of ancestors. The result of these touches was seen conspicuously in the person of her father, James Woodrow, scholar, divine, editor, professor, college president, and administrator. Jeanie, like her aunt, Mrs. Jeanie Woodrow Wilson, mother of President Woodrow Wilson, was the bright consummate flower in which hereditary excellence culminated. She was born near Marietta, Ga., September 8th, 1858; spent her childhood in Columbia, S. C.; was educated at the Augusta Female Seminary in Virginia, presided over by Miss Mary Julia Baldwin, one of the most gifted women that America has produced. Before going to this excellent school, Jeanie Woodrow had her mind broadened and strengthened by European travel and study. When thirteen years old she was taken to Germany where she spent two years in study. She could speak French and German when she entered Miss Baldwin's school, where she took many medals. She was graduated in 1879 with the highest distinction. She was then twenty-one years old. Her gifted nature, her mind trained to quick and accurate thinking, her kind heart, her disposition, affable with a fine touch of reticence, her attractive person and varied accomplishments, made her a rare and radiant maiden. As in the Taj Mahal symmetry and grace are united with strength, so was there in her a matchless combination of

"The reason firm, the temperate will,
Endurance, foresight, strength, and skill."

As Edmund Burke said of another, "she had steadiness and firmness, which take no more from the female mind than the solidity of marble does from its polish and lustre."

Piety, deep but unostentatious, was her crowning virtue.

She became engaged to Rev. S. I. Woodbridge, a student in Columbia Theological Seminary, who completed his studies at Princeton and came to China in 1882 Having consecrated her life to Christ, she followed what seemed to her the path of duty, surmounting all obstacles, and came to the foreign field. She was married to Mr. Woodbridge in Yokohama, Japan, on September 8th, 1884 by Rev. Eugene Booth, on her twenty-sixth birthday. For about twenty years Mr. and Mrs. Woodbridge made their home in Chinkiang. While they studied Chinese and engaged in evangelistic and literary work, much water flowed under the bridge, and the gifted maiden developed into a noble matron, who proved to be a model of domestic virtue (shu niu 淑女). Napoleon once observed "Je suis l'ancestre." Mrs. Woodbridge had ancestors and was ancestress, as eight children amply testify.

In 1902 at the call of the China Pan-Presbyterian Conference which met in Shanghai the previous year, Mr. and Mrs. Woodbridge removed to Shanghai, where, for many years, they engaged in literary work. *The Chinese Christian Intelligencer*, a weekly newspaper printed in the Chinese language, was built up from nothing to a large periodical, which now circulates widely in China, and goes to England, America and other countries. Mr. Woodbridge was for years secretary of the Mid-China Mission, and edited the minutes of the annual meetings. Since 1909 he has also been editor of the *Bi-Monthly Bulletin*, a paper published in English. In all these undertakings, Mrs. Woodbridge ably assisted him. With sound judgment, unfailing sympathy, and tireless activity she contributed greatly to the success that he has achieved. While doing so much literary work, she showed her versatility and efficiency by managing with consummate skill the affairs of a large family, and at the same time acting as receiving and forwarding agent for up-country missionaries. Withal she was hospitable. She often received fellow-missionaries as guests into her home and, on occasion, made this home the meeting place of the whole mission.

During the troublous times of the Chinese revolution, 1911-12, a large number of missionaries were refugees in Shanghai. By advice and active sympathy in securing houses and in many other ways she was of inestimable service to them.

While thus meeting the varied issues of domestic and social life with the finest spirit of womanly tact and Christian devotion, her hope of further usefulness was cut short by the hand of disease. This developed rapidly and in consequence she was, late in 1912, taken to Baltimore with a view to treatment. It was found, however, that her case was beyond the skill of physicians. At this crisis of sorrow, Mrs. Woodbridge was sustained and strengthened by the warm sympathy of many friends. Mrs. Woodrow Wilson and Mrs. Annie Wilson Howe, the companions of her childhood, visited her in Baltimore and happy indeed and never to be forgotten was the meeting of these cousins around the bedside of the beloved one. All was tenderness and love and everything possible was done to save the precious life for this world. But the Heavenly mansions awaited her and God called her.

Mrs. Woodbridge met death with firmness and faith. She knew her Savior and trusted Him: and He kept her in perfect peace because her mind was stayed on Him. She died at Johns Hopkins Hospital, Baltimore, Maryland, U.S.A., on January 22nd, 1913, and was buried in Elmwood Cemetery, Columbia, South Carolina by the side of her father. Marked tokens of respect were shown by the pastor, Dr. Reavis, and the officers of the first Presbyterian Church of Columbia of which Mrs. Woodbridge was a member, and by the Faculties of Columbia Theological Seminary and of the South Carolina College. In both of these institutions her father had held high and honorable positions. Nothing was left undone in the effort to show the esteem and love felt by the people of Columbia for this gifted and successful missionary of the Cross now stricken down by the hand of death; for her husband and children and for all the members of her distinguished family.

Mrs. Woodbridge had a keen delight in being always busy. Her hands never seemed idle. She was mindful and careful and wrought with a willing, cheerful heart. Like her Master she had an intense love for children and would always find some interesting occupation for little hands, or some beautiful hymn for children's voices. A very dear friend writes: "When my little four year old Emily heard that Jeanie Woodbridge's mother had gone to Heaven she said 'Will she take care of the babies up there?' Somehow it comforts me to think that her hands could never be idle when there were children around." With a childlike simplicity and winsome unobtrusiveness she gained young children's affections and the heart of God. And by faith she entered the Kingdom of Heaven as a little child.

JOHN W. DAVIS.

Our Book Table

A QUARTER CENTURY IN NORTH HONAN.

The Canadian Presbyterian Mission opened its first station in N. Honan in 1889, and the small volume before us tells the story of its twenty-five years' work.

Expressed in figures the results to-day are:—(1) A staff of 68 missionaries (including wives); (2) A band of Chinese pastors, preachers and other workers numbering 115; (3) A Christian community of 2,895 with 262 pupils in the Mission Schools. It is an inspiring record, and the figures quoted do not do justice to the facts; for they do not show that 138 of the workers and no less than 1,842 members of the Christian community have been added during the last seven years. With such a rich experience behind it and such a fine equipment there is every reason to hope that larger ingatherings will be witnessed in the near future. We note with particular satisfaction that the Chinese Church in N.

Honan has been organized with a Presbytery of its own. Eight ministers were ordained in 1912.

> "Eight congregations have now their own ministers, church buildings, elders, deacons, and members, whilst four of them support their own schools as well. Already reports begin to come in, telling of the good work being done by some of their pastors and of the quickening of spiritual life in their congregations."

The report is an admirable example of what such a report should be. It is brief, yet comprehensive; it is historical, and yet no space is wasted on trivial or personal details; it reviews each branch of the work and it leaves the work to speak for itself. Once more, it is carefully edited, the writers have expressed themselves in lucid English, and the photographs are both illustrations of the text and excellent pictures.

The RECORDER ventures to offer its congratulations to the Mission on having made such a splendid record in its first quarter of a century's service in China.

THE HISTORY OF CHINA FOR 1912 *in 52 cartoons. By* "VALDAR" *and others, with explanatory notes in English and Chinese, $1.50 Mex. Shanghai,* "*The National Review.*"

This handsome volume is a monument to the enterprise of the publishers of *The National Review*, to whom we offer our respectful congratulations. Most of the drawings are clever, and not a few of them hit off the situation admirably. The element of humour is not lacking, and mere caricature or exaggeration is rarely obtrusive. "Valdar" and his fellow-craftsmen have greatly dared, and if they have not reached the heights, they certainly have not failed; many a Western Journal might well be proud of such a talented staff.

In looking over these pictures for the third or fourth time, one is struck by the artists' limitations. Chinese history and literature supply an immense variety of incidents, characters, situations, stories, and fables; and Chinese everyday life an endless number of suggestions that could be used as illustrations and happy analogies. But only occasionally is this mine exploited. Æsop, the Greek classics, western life, literature and manners supply the idea in the majority of the cartoons. We think this is a distinct loss, for we venture to say that cartoons such as "By Order" (August 10th), "Parties and Progress" (August 31st), "A Good Team and a Good Ploughman" (October 26th), are amongst the most telling of the series. We wish all success to this pictorial history of the year.

THREE MEN IN A CHINESE HOUSEBOAT. *By* REV. W. MANN, *C. M. S., West China. London—Church Missionary Society.*

This book tells in a cheerful manner of the journey of three missionaries in a houseboat up the Yangtse to Chungking. It is written for boys and girls, has some capital illustrations, and is full of life and movement. In a chatty way it tells of the country and people, and describes the customs and beliefs of the Chinese in such a manner that the interest of the young people who may read it will be sustained to the end. The crew, the captain, and the passengers themselves, all *live*, and while a great deal of information is conveyed, it is done in such a way as to form part of a pleasant narrative.

It is just the kind of book that parents in China should send to their boys and girls who may be at school in the homelands. The missionary interest is never lost sight of and yet it is never obtruded in such a way as to spoil the story. We should like to see more books of this kind and we hope this volume will find a place in many school libraries.

A BIBLIOGRAPHY FOR MISSIONARY STUDENTS. *Edited by* H. U. WEITBRECHT, PH. D., D.D. *London: Published for the Board of Study for Preparation of Missionaries by Oliphant, Anderson & Ferrier. 1913. 1/- net.*

This compact and well-printed manual of 141 pages is one more tangible result of the Edinburgh World Missionary Conference. The Preparation of Missionaries was one of the subjects that engaged the attention of the Conference, and a Board of Study, consisting of representatives of missionary societies, universities, theological colleges and other agencies interested in the training of missionaries, was appointed. Excellent work has already been done by this Board and the issuing of this systematic guide to books dealing with missionary subjects is another evidence of the thoroughness with which the Board is taking up its duties. No missionary students need flounder about and waste time, as many of us did formerly, in vain efforts at special preparation for our work. The books we ought to have read we never heard of; the subjects we ought to have studied were never brought to our notice. We know one student who "prepared" himself for China by taking a course of carpentry and smith-craft!

This Bibliography is in seven parts: (1) *Missions*—historical principles and methods, apologetic and polemic, and general; (2) *Phonetics;* (3) *Languages;* (4) *Religions*—philosophy and history, Judaism, Islam, Hinduism, Buddhism, Confucianism and Taoism, and Shinto; (5) *Geography and Anthropology;* (6) *Educational Outline;* (7) *Elementary Medicine.*

To each part there is a brief introduction, and to the lists of books there are added descriptive notes. These introductions and notes are admirably done. We heartily congratulate the Board of Study and the accomplished editor on the publication of this book, and we earnestly recommend every missionary student and every junior missionary to procure so useful a guide to current missionary literature.

APA SUKA, TUAN. *Malay Stories. By* JOHN ANGUS, *London: Arthur H. Stockwell, 3/6.*

We opened this book with a great deal of interest, for its wrapper is distinguished by an original and striking picture. The title-page with its fresh design confirmed the first impression. But, having read the twenty-two short stories, we could only think of the rocket and the stick. There are good beginnings, but that is about all that can be said. It is evident that the author knows some features of life in Malaya and has met many striking characters. Moreover, he sees the things that go to make up a story; but instead of writing a story he merely describes and moralizes. Some of the tales are not quite pleasant, and the kind of English that is used is anything but satisfactory, *e.g.*:—

> "They had made the acquaintance of some people during their mad career, but none of them could help them, so they made their way back to England pretty crestfallen and feeling rather mean, but as bold as brass, even so young in life, with their people when they met them."

One good story is told which we do not remember ever to have come across in any form, and as an example of bravery it would be hard to find its equal. We quote from a chapter entitled "The Doctor":—

> "A most interesting case turned up in a small Chinese lad who had been playing with some Malay youngsters by the side of a creek. . . . the Chinese boy, in rough horseplay, had been pushed into the river, and would have come out none the worse of the wetting, but for a crocodile which seized him as he fell. Quick as lightning, one of the Malay boys jumped on the crocodi'e's back and dug his fingers into the animal's eyes. The huge brute dropped the Chinese boy who with his rescuer soon made his way on shore."

THE MINISTER AND THE BOY. *By* PROFESSOR ALLAN HOBEN. *The University of Chicago Press, Chicago, Ill.* (*Agents, Methodist Publishing House, Shanghai.*)

There must be constant readjustments in our conceptions of pastoral and dogmatic theology; but it seems to us to be scarcely necessary to specialize so much as seems to be the fashion at present. We are not going to get much farther on the pilgrim way or to solve our social and religious problems by minute analysis, multiplying our institutions or concentrating on particular phases of work. The very life of the church is being drained off into societies and specialized ministries, and when the church is moribund these other organizations will never take its place in the world.

Here we have a book on the pastoral care of boys, or rather we have the results of experiments in interesting some boys in religion and in the responsibilities of citizenship. Doubtless there are ministers who follow Mr. Hoben's suggestions and repeat his experiments; but we are sure that there are others who would only be dismal failures were they to attempt such a ministry as is here advocated. Moreover, we wonder where the pastor's responsibility is going to end and how he is going to find time for the larger and more direct work which, after all, is the chief factor in a fruitful and spiritual ministry, and we wonder also why the most obvious responsibilities of parents should be shifted on to the minister or the church. The whole idea of family life appears to be getting sadly obscured, and the state, or the church, or some other organization is to perform duties which parents shirk or are too thoughtless to consider. The book has little bearing on the boy problem as we know it in China, and we cannot say that it has impressed us much by its suggestions.

SHORT NOTICES.

Pastor Hsi. By Mrs. Howard Taylor, London: Morgan and Scott and China Inland Mission. 6th Edition.

We are glad to see this cheap reprint of Mrs. Howard Taylor's delightful book. Multitudes have read it already, and in this cheap form we trust it will have a still wider circulation.

Starving Celestials and How We Fed Them. By J. Heywood Horsburgh, London: Marshall Bros.

Mr. Horsburgh took part in the recent Famine Relief work and he here tells briefly the story of his experiences. The chapters are written in an easy conversational style, and they contain a great deal of excellent matter. Even an old hand in China can pick up many choice bits; the illustrations are also good. We share Mr. Horsburgh's hope that this little book "will help to make men, women, and children here in the East more living to their brothers and sisters in the West—and thus do good."

Reports of Student Christian Movements 1911-1912. World's Student Christian Federation, and Y. M. C. A. Shanghai.

These reports give a survey of the national and international organizations or movements which comprise the World's Student Christian Federation. There are now 2,320 local societies and 156,063 members. The Federation is organized in some twenty or more countries, and its influence upon the life of the world is incalculable.

From Macmillan & Co, Ltd., London, we have to acknowledge four bound volumes of *The Children's Story Books*, three new books in the *Children's Classics*, and Book VII of the *Reform Arithmetic.* The high standard of excellence to which we have frequently called attention, is well maintained in these latest additions to each of these popular series.

Revival Booklets: Henry Martyn, John Wycliffe, George Fox. London: Morgan & Scott. 1d. each.

Eighteen of these little books have been published and most readable and useful books they are. We have had the tract and the religious story; now we have biographies. The narrative in each booklet occupies 16 pages, and the style is lively and interesting.

Kipling's "Just-So Stories." These very amusing stories which appeared some time ago in colloquial have now been issued from the Presbyterian Mission Press in Mandarin. In this style they will be accessible to all and no doubt much sought after by all the children—especially young students in the schools. They are for sale by all booksellers.

BOOK TABLE NOTES.

The Liberal Movement and Missions.—The Notes this month are by the Rev. G. G. Warren and are based on an article in the *American Journal of Theology* by Professor E. C. Moore of Harvard, whose visit to China in 1907 and whose cultured address at the Centenary Conference many of us well remember. This article bears the title we have placed at the head of these notes.

"The article," Mr. Warren writes, "is worth consideration, and especially by those who would neither call themselves, nor wish to be called by others 'liberal,' but who do wish to know the views of one man who not only calls himself, but is generally acknowledged to be, a 'liberal' in matters theological and ecclesiastical. Prof. Moore visited China a few years ago, and got as far inland as Changsha. The information he received on the journey, though not particularly mentioned in the article, has undoubtedly coloured some of its sentences.

Prof. Moore confines himself for the sake of clearness to two points on which the conservative (or 'traditional' as he paraphrases the word) and the liberal (or 'modern') points of view afford us characteristic contrast. These are (1) 'The relation of missions to civilization, the relation of the propaganda for the faith to the work on behalf of education, in the interest of medicine, of social amelioration, and of the improvement of economic conditions.' (2) 'The interpretation of our own religion, the attitude we assume toward other religions and the expectations which we cherish as to the influence our religion is to exert upon the others.'

The founders of the early missionary societies are shown to have been 'interested mainly in the salvation of souls.' It may surprise some readers to see how a 'liberal' regards this narrowness: 'Upon "the heathen in his blindness" no greater boon ever was conferred or ever will be conferred than just this inward transformation which made him conscious victor over his state, no matter how horrible that state might be. No higher boon ever has been conferred on any man, anywhere, than is this victory of the spirit . . . . It is the boon which the man in the most ameliorated condition of society still needs far more than he needs any other thing. It is the boon which if a man does not feel for himself, or wish to confer upon others, he simply shows that he does not know what religion is.' The criticism of both the conservative position and many of its critics is very incisive: 'Rationalists and radicals . . . . perceived that this construction of religion was too narrow. They were right. It was narrow. It contained possibilities of bigotry and fanaticism. But it was religion. A larger view of the world might modify it. But a truer, the truest view of the world, can never take its place. A world view is never a substitute for religion. Amelioration is not redemption.'

Prof. Moore shows how such men as Carey, Duff, Cyrus Hamlin, and Peter Parker, 'in spite of their characteristic view of religion some would say,' did really address themselves to sundry political problems of the nations in which their lot was cast—addressed themselves as neither natives of those countries, or non-missionary foreign residents in those countries, were doing. 'The achievement direct and indirect of missions in civilization, the contribution to the transformation of this present world and to the welfare of mankind in this present world, is too obvious for the old childish misrepresentation to any longer pass current: it is too naïve to be even respectable.'

'We have swung from one extreme to the other. Christians have repented them of their otherworldliness, even those who had but little of the genuine article of that quality to be repented of.' Most interesting is the account of the arraignment of missionaries in an article published in 'the most typical of liberal magazines' by a Scottish physician, a lifelong resident in India, who 'gloried in the fact that he had never sympathized with missions . . . . He took his text from the effort to transform the Hindoo into a healthy Anglo-Saxon college boy. He spoke caustically of gymnasiums and tennis and polo as means of transformation of men's souls. He threw light from this new angle upon the insularity which assumes that what takes place on our own college green must take place in all the earth . . . . He commented instructively on the zeal for reforming the life of the Oriental upon points which the Occidental, in blissful unconsciousness, believes to be of axiomatic worth, but for which the Indian has neither need, understanding, nor desire. The heart of his censure is in the statement that we thus offer in the name of Christianity much that has no relation to Christianity or indeed to any religion whatsoever. We are guilty, moreover, of offering it to a race which knows what religion is better than we seem always ourselves to do. We offer in the name of religion nostrums and panaceas for trivial and sordid ills which the Hindoo knows to be trivial and sordid, which his religion has taught him to ignore.'

After all allowance for exaggeration in that article Prof. Moore says there is much wholesome truth in it. He reminds us that 'One may keep his soul in the midst of a very miserable world. One may lose it in the midst of a very comfortable one. Some of those who most completely lose their souls are not those who have the comforts, but are merely sufficiently set on obtaining them . . . . Religion may be one of the great creators of civilization. It creates civilization only as a by-product . . . . What it was meant to create is manhood, character, personality victorious in any circumstance, victorious over all circumstances. In our precipitancy we should not forget that religion is the only remedy that we have against the inherent tendency of higher civilization to destroy manhood, character, and personality.' We must specially bear these things in mind when we bring a complex civilization to an old country, 'where it has not grown up as part of the nation's life but is simply put on like a new and gaudy but ill-fitting coat . . . . Natives and anti-Christian foreigners may be deluded into believing that the civilization can stand without the [moral] sanctions. The history of the world is against them.'

'There are not any panaceas. If men once lulled sin-sick souls with thoughts of an atonement purely external to their own moral life, and crooned about impelled righteousness, is it any better that we should now croon about soup and social rights? If conservation means that first and liberalism that last, there really is not much to choose. There is also not much to hope. What is needed is . , , that kind of alchemy to character , . . which can make a son of God and a saint out of the most forlorn being in an untransformed world but which will also infallibly set that saint upon the transformation of his world.'

I have quoted so freely from this first part of the article that I have left myself no space for the equally interesting discussion of the second part. Whether we are conservative or liberal, we can all recognize that Prof. Moore's standpoint is a Christian standpoint."

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Correspondence

A PROPOSAL TO CHANGE THE MARKET DAYS OF RURAL CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was greatly interested in reading Mr. Patterson's article under this heading on pages 254-255 of your April number. As the solar calendar is now officially adopted in China, we are justified in assuming that the vast agricultural population will sooner or later have to conform to the new arrangement. In a leading article published in the *Ta T'ung Pao* in June last year I showed (as Mr. Patterson has done) the impossibility of adopting the solar calendar and at the same time retaining the five day market system. Now if there is a 'science of missions,' those who think there is must surely see that the present is the strategic moment for action by the missionary body, on the one hand to help the nation to easily and effectively adopt the new calendar, and on the other hand to give an impetus on a national scale to the Christian movement in China, and in particular to the desire of Christians everywhere to see the privileges of the Sabbath a national possession.

The solar calendar is now the Chinese official calendar. Shall it be also the calendar of the people? If so, how soon? In one year or in twenty years? If we as missionaries could see the vital urgency that exists to seize this present time for action, there is no reason why in one year the market days should not be changed to the days of the week, and throughout China the Sunday market be abolished, as it would automatically be. If this change were effected, incalculable good would result to the Church of Christ. The change could be brought about in so simple and amiable a manner as to in itself contribute greatly to the peace of China. It is safe to predict that the Chinese Church would unanimously and enthusiastically support the movement for this change. The dynamic behind the movement is the desire that China shall have a national Sunday. This can never be until the agricultural population—the real China—can do its marketing on a week-day and be free for worship and rest on the Sabbath.

Let no one suppose that I am arguing for a narrow-minded excessively Puritanic observance of the Sabbath. The majority of missionaries who came to the field straight from college may not have experienced the business man's feeling of relief on Saturday night. There may be a few who have rarely felt that indefinable exquisite thrill which pulsates in Dr. Punshon's beautiful hymn beginning:—

Sweet is the sunlight after rain,
And sweet the sleep which follows pain,
And sweetly steals the Sabbath rest
Upon the world's work-wea:ied breast.

On religious, mental, moral, physiological and humanitarian grounds, one day's rest in seven has been demonstrated to be a *sine qua non* to man. Let us remember that it was the world's greatest humanitarian who said that "The Sabbath was made for *man*"—which includes the Chinese man.

Unless the market days of China are made to conform to the week, it will be absolutely impossible for the Chinese nation to have the blessings of Sunday. If we as missionaries allow this opportunity to pass it will be at our own peril.

Apologizing for this trespass on your space.

Yours sincerely,
J. S. HARRIS.

E. B. M., Chouts'un, Shantung.

THE NEED OF WATCHFULNESS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: A missionary of considerable experience, as well as insight, has recently written the following, which those of us engaged mainly, or partly, in educational, or other institutional work, need to continually remember: "Experience in India, as well as in China, has shown the need of constant watchfulness lest, under the pressure of Government competition, the distinctively Christian and spiritual objects of missionary education—which all agree, in the abstract, should be paramount, should in practice be *by degrees put into a back place*, in order to make room for the secular part of the curriculum. It may be stated with confidence that, unless a good proportion of the rising generation of the Chinese churches is well instructed in the Holy Scriptures and the truths of the Christian faith, it will be simply impossible for the Church of the future to be sufficiently strong and stable to withstand the powerful influences of error, to which it will be exposed."

The italics are mine.

Yours, etc.,
LEARNER.

SIDE-LIGHTS FROM SCRIPTURE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: It is a proverbial commonplace that great minds (perchance of editors) sometimes think alike. And, in reference to a suggestion p. 305 of the May RECORDER for "a series of notes on Side-lights on Scripture from Chinese life or Chinese history," it may interest you to know that Dr. Hastings of the *Expository Times* made a similar request some time ago, with the result that a series of eight chapters on the subject are likely to appear before very long—they are already in Aberdeen. But the field is wide, and students of Chinese life and history—and indeed all kinds of Chinese literature—will be conferring a boon upon us all by giving us East Asian light upon the West Asian Scriptures.

Yours faithfully,
W. ARTHUR CORNABY.

WANTED: PHYSICIAN FOR WENCHOW.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Would you, could you? please put in the reading pages of the CHINESE RECORDER a paragraph to the effect that a qualified physician is needed to take charge of a well equipped mission hospital in Chekiang, for one year, while the resident physician goes home on furlough. I can furnish further details to anyone who would be inclined to help in this way.

If you think best to put in the name of the place, it is Wenchow, and the duties would be, general oversight of the hospital, which boasts well-trained Chinese doctors, and care of the hospital accounts; together with the care of the twenty or more foreign residents at the port.

I should like the notice to be where it could not fail to be seen, and among the advertisement pages I doubt if it would reach the eye of many physicians.

Yours sincerely,

H. BARCHET.

3 Quinsan Gardens,
Shanghai.

Missionary News

Some of the Resolutions Passed by the China Baptist Conference, Canton, April, 1913.

Resolved, that the South China Tract Society and the China Baptist Publication Society be requested to unite and become jointly responsible for (1) one central, well equipped Christian Bookstore, where all books for which there is a demand, both those published in this section and elsewhere, will be kept on sale, (2) general colportage work for this area, to supplement the work of all Missions, to insure the systematic working of all towns and villages in this area, (3) the publication of a series of tracts to be issued monthly, prepared on (*a*) special subjects, (*b*) for special classes.

Resolved, that in connection with the Union Christian Bookstore missionary business headquarters be established, and that the Missions with headquarters in Canton be requested to contribute annually in proportion to their numbers, the total sum of $2,500.00 Mex. for this purpose.

Resolved, that we appoint a day in each year as Publication Society Day, to be observed by the churches, when contributions are to be taken for the publishing work of the Society.

Resolved, that we further recommend that the Executive Committee of the Board of Directors of the China Baptist Publication Society make careful inquiry as to how far it may be possible to extend the sphere of co-operation, consistently with vested interests, and with the best service that the Society can render to the denomination, and to the wider interests of our Lord's Kingdom at large; and we further recommend to the Board of Directors to present such results direct to the Boards.

Resolved, that in view of the imperative need for Christian literature adapted to the present time, we urge (1) that missionaries more generally give a portion of time to translating suitable books into Chinese, and the preparation of other Christian literature, and (2) that more missionaries be released for a whole or a part of their time for this important work, (3) that attempts be made to secure and set apart Chinese thoroughly qualified to assist in, or prepare, such literature.

Resolved, that inasmuch as, in the interests of Christian Unity, it is most desirable that one common Bible should be used by all Christians of whatever name, and inasmuch as a very large number of Christians can not conscientiously use the Scriptures published by the Bible Societies for the reason that, in their judgment, the term therein used for baptism does not correctly represent the meaning of the original, and inasmuch as we recognize the fact that objections are made to the term most commonly used among ourselves, therefore resolved, that we recommend to the Executive Committee of the China Continuation Committee that they take up this question with a view to finding, if possible, what term in the Chinese language will most exactly give us the meaning of our Lord in His final command in regard to this ordinance.

Resolved, that in view of the immediate and pressing need in South China for Chinese doctors trained efficiently in western medicine and surgery, we urge upon the Board of Co-operation of the Canton Missionary Conference, and the South China Branch of the China Medical Missionary Association, the importance of forming one Union Medical School in Canton, in harmony with the policy and recommendations of the China Medical Missionary Association; and we furthermore pledge our support in furthering such a project, with appeals to the respective Boards of the American Baptist Foreign Missionary Society, and the Southern Baptist Convention, for men and money to launch such a school.

Resolved, that in view of the pressing need for a complete system of schools in connection with our Mission work, and of the inability. in most cases, of single Missions alone to undertake such schools, we recommend that our Missions co-operate with others, as far as possible, in the establishment of such schools.

Resolved, that we recommend that the Missions of the American Baptist Foreign Mission Society, and the Southern Baptist Convention organize Inter-Mission Committees: that each Committee hold an annual meeting, preferably in a different Mission each year, to consider the problems connected with the work in China of their respective Societies, their recommendations to be advisory only.

Resolved, that we recommend that without changing the present system of presenting carefully prepared estimates and financial reports, we urge that appropriations to the various Missions be made in gross, so that it will be possible to save time and expense by transferring surpluses under one heading to meet deficits under another without referring to the Board in each case.

United Missionary Campaign.

On the 19th of March a joint meeting was held in New York City of duly appointed representatives of the Conference of Foreign Missions Boards of North America and of the Home Missions Council of the United States, to confer concerning the desirability and feasibility of a united campaign for the introduction of adequate methods of education and finance into the churches of North America, to the end that the Church may discharge its full missionary responsibility both at home and abroad.

The conference convened in the Board Rooms of the American Baptist Home Mission Society. Dr. Charles L. Thompson, of the Board of Home Missions of the Presbyterian Church, was made Chairman, and Mr. William B. Millar, of the Laymen's Missionary Movement, was made Secretary of the meeting. In the spirit of prayer the conference gave itself over to the consideration of reasons why a united campaign is desirable.

After a careful consideration of such reasons the conference came to the unanimous conclusion that the time has arrived for a United Missionary Campaign under the supervision of the Conference of Foreign Missions Boards of North America and the Home Missions Council of the United States. Under authority given to the members of the conference by the two respective organizations a Central Committee was created with power to add to its number. Bishop Arthur S. Lloyd, of the Protestant Episcopal Church, was made Chairman of this Committee; Dr. Hubert C. Herring, of the Congregational Home Missionary Society, was made Vice-Chairman; Mr. Eben E. Olcott. Treasurer, and Mr. William B. Millar, Recording Secretary.

It was agreed that no assessment should be made upon the Boards for the expenses of the campaign but that the necessary funds should be secured by voluntary subscriptions. It was also agreed to use existing agencies as far as possible in the promotion of the campaign, so as to avoid the necessity of a large central budget for salaries of executive officers. The United Presbyterian Board of Foreign Missions was asked to give the services of Mr. Innes and the Laymen's Missionary Movement those of Mr. Millar.

The following features of the campaign have been approved:—

1. The campaign is in the interest of all the missionary work of the church and aims at the enlistment of the entire membership of the church.

2. A nation-wide simultaneous canvass for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time.

3. To prepare the churches of the whole country for such a canvass, Missionary Conventions or Conferences will be held throughout the United States, at as many as possible of the cities and towns of 5,000 population or over. There are about 1,250 such centers. As these Conventions and Conferences will need to be held between September 15th and February 15th, it will require twenty or more teams of speakers, holding Conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these Conventions and Conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The Conventions and Conferences will begin with an evening session and continue through the following day.

4. Widespread deputation work by volunteer speakers, with the aim of bringing the inspiration and message of this United Campaign to every community and every church.

5. The setting aside of the second Sunday of February as Missionary Day—for a nation-wide exchange of pulpits and for special missionary features in all departments of church life.

6. A special department of the campaign to be in behalf of the colored churches of America.

7. Special Conferences for Pastors, where they may study together the missionary operations of the whole church and the unique relation of the pastor to the world-wide extension of the Kingdom of Christ.

8. The widest possible use of carefully selected and specially prepared missionary literature.

9. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness.

10. This United Campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

11. The campaign aims not only at securing large missionary contributions, but at the development of the latent spiritual resources of the church. Prayer, personal Bible study, personal service and stewardship will all be emphasized in their relation to Christian efficiency.

The East China Educational Union.

About three years ago some educationists in East China met together in order to form some sort of a plan of closer co-operation. In this first meeting a committee was appointed to work on a uniform curriculum. This committee has been at work ever since. After two meetings the suggestion was made to call a meeting of educationists of all denominations in Eastern Central China. This meeting was quite well attended and recommended that the educational commission which had been formed by those educationists who had met before should enlarge itself by taking in representatives of any missions desiring to enter. At the next meeting several other missions sent delegates, bringing the number of missions represented up to nine. This meeting of the educational commission authorized the Committee on Curriculum that had been formed before to make an educational survey of the field of East and Central China, including the provinces of Kiangsu, Chekiang, Anhwei, and Kiangsi. This is being done—a questionnaire was sent out and many answers have been received and it is expected to follow this matter up until a complete educational survey is made. At the meeting of the Continuation Committee Conference in Shanghai under the presidency of Dr. Mott, the Shanghai Conference voted to approve of the aims of the Educational Commission and urged all missions in Eastern Central China not yet represented on the commission to appoint members in order that this commission might be the educational bureau for Eastern Central China. As a result of this approval, practically all the other missions not yet represented on the commission sent delegates to the last meeting which met April 17th. At this meeting the name of the commission was changed to the East China Educational Union. Anyone desiring to see a copy of the minutes of that meeting may do so by sending to the Secretary, Rev. F. Rawlinson. The main items passed at that meeting were as follows:

1. To employ as soon as possible a secretary to give all his time to the work of this union especially in continuing the educational survey.
2. To approve of a scheme for the supervision of day schools, dividing the territory into districts, each district to have a superintendent to superintend the day schools of all denominations of that district and to request Mr. Espey of the Presbyterian Mission to become the superintendent for that district.
3. The meeting approved of a tentative curriculum for schools of all grades from the primary to the college. This curriculum is not intended to be hard and fast but, as its name indicates, is a tentative curriculum which shall be a guide for future developments. It is hoped that all mission schools in Eastern Central China will endeavor to bring their own curricula to this standard as quickly as possible. It is especially requested that all those receiving copies of this curriculum will study it, give it a trial and send in helpful criticisms. In no other way can it be perfected and be of real use.
4. The meeting recommended that the colleges in this section desiring to enter into a closer union and affiliation take as a basis a suggested scheme for such negotiations which was presented by the committee on curriculum.

The day following the meeting of the commission, representatives of the Boards of Trustees of Nanking, Hangchow and Shanghai Colleges met together. They agreed upon a tentative constitution and called a meeting of the Trustees or Managers of the three institutions. This joint meeting occurred May 14th and 15th and after certain changes in the constitution appointed a Committee on Organization to submit the constitution to the six missions and their respective boards for approval.

F. J. White.

Tsinanfu Soldiers' Institute.

The opening of the Soldiers' Institute at Tsinanfu by H. E. Chou Tsz-chi, Governor of Shantung Province, took place on the afternoon of April 26th.

There was a large number of guests from among the leading officials civil and military, members of the mercantile and missionary bodies, representatives of the Tsinanfu Union Church and others.

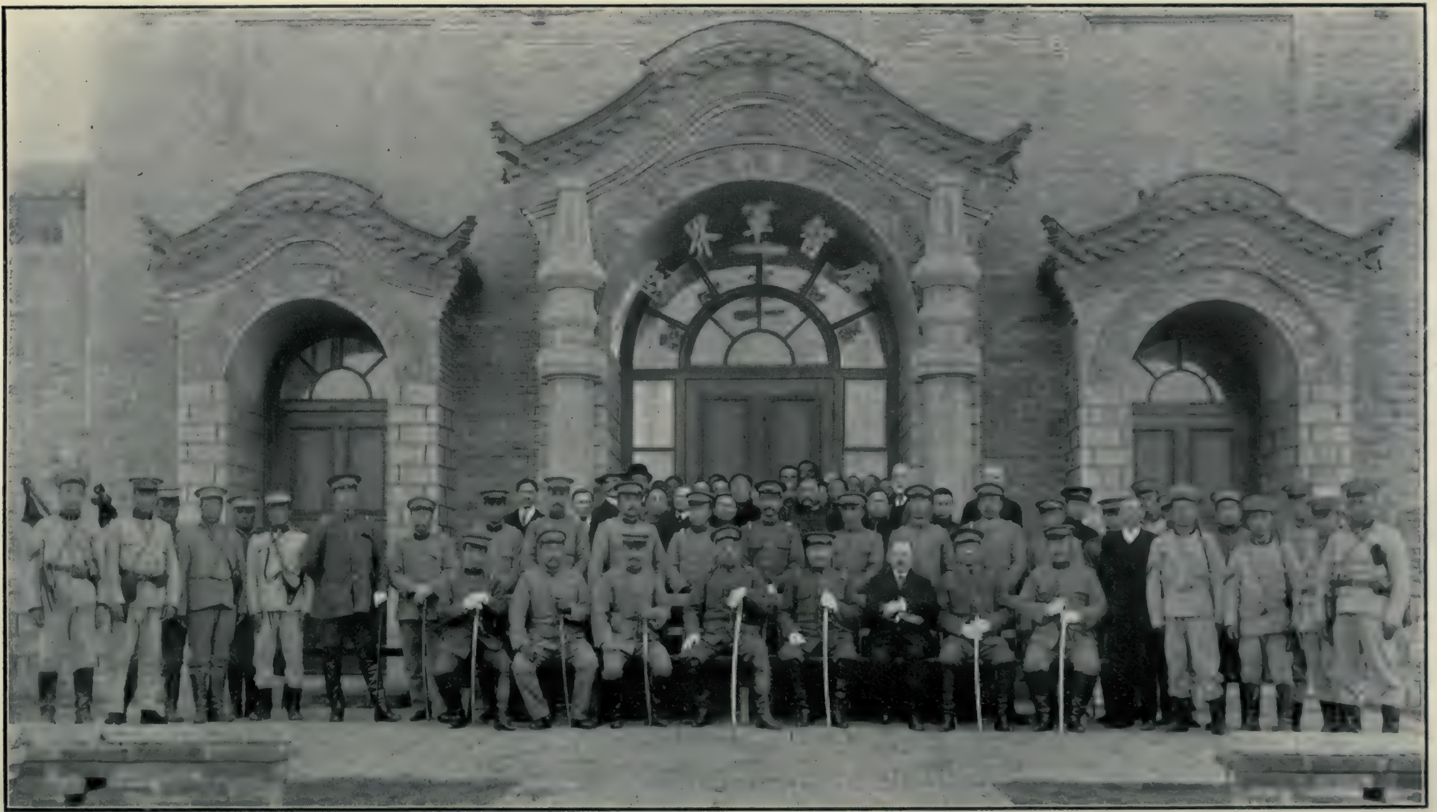
After the formal opening of the main door by the Governor, refreshments were served and the various rooms of the building inspected.

The Institute consists of a lecture hall seventy-six feet long by thirty-six feet wide, which is hung with large maps and pictures; a reading room in which, besides newspapers, many volumes published by the Christian Literature Society are to be found; recreation room; two reception rooms for social work, one of the latter being reserved for officers; two class rooms and office, also quarters for Chinese assistants and their families.

On the guests assembling in the main hall the purpose of the institution was fully explained. It was also stated that the institution was a gift from the Arthington Fund but that all current expenses had to be met by subscriptions. H. E. the Governor followed with a short speech in which he declared the buildings open and expressed his keen appreciation of what had been done for his people. He was followed by General Chin, the commanding officer, who made a strong speech which was listened to with marked attention. He also expressed keen appreciation on behalf of the officers and men of the Fifth Division for what had been done for them and promised to assist the institution in its work. He again and again emphasized that it was the Christian church that had the kindly thought to build and equip such an institution for the welfare of soldiers, the first of the kind for the use of Chinese soldiers in Shantung Province and in all China. In a remarkable passage at the close of his address he said that he looked forward to a time, distant, perhaps, when religion should have taken such hold on the lives of men and when there would be such good understanding within this nation and between all nations that there would be no need for soldiers and armies. In the meantime, he and those under his command expressed their warm gratitude for this institution which he believed would be of great value.

The accompanying photograph was taken before the main entrance at the close of the proceedings. H. E. the Governor is seated near the centre of the group, Dr. Betz the German consul on his left hand, with General Chin the Commandant on his right. H. B. M. Consul was, unfortunately, absent from Tsinanfu on urgent business.

The Institute which is a branch of the "Tsinanfu Institute," though not formally



TSINANFU SOLDIERS' INSTITUTE.
(See Page 456.)

opened till above date, has been in partial use for about four months during which time about five thousand visits have been paid by soldiers. Both officers and men have been very cordial in their attitude. The reading room has been open for the use of civilian visitors also, especially at such times as the soldiers are on duty.

The garrison consists of seven thousand men, all of whom, we may fairly hope, will come under the influence of the institution. It is estimated that in twenty-one years about fifty thousand men, who have served their time with the colors, will be scattered throughout the towns and villages of this great province. It is to be hoped that these men may not only be friendly to those who have tried to serve them but that they in their turn may be means of spreading light in their own districts.

J. S. WHITEWRIGHT.

Tsinanfu.

The Wuchang Union Normal School.

To those who have anything to do at all with education in China the great need for trained teachers is very evident. How many a missionary can tell of the hopeless efforts at imparting knowledge which have been made in his day schools or boarding schools by native teachers whose knowledge even of Western subjects may have been sufficiently adequate for the purpose, and about whose enthusiasm there could be no two opinions, and yet who signally failed in their vocation, simply through lack of training in school methods. There are many more foreigners whose native schoolmasters, who though meeting with a fair measure of success in their profession, would yet do many times better work if they could only have some training, training which the foreigner in charge of the Mission station through lack of knowledge or through want of opportunity is unable himself to supply. With the object in view of preparing some of their teachers for their life-work, the Wesleyan Missionary Society some ten years ago began a Normal class in the Wuchang High School, now the Wesley College, and some five years later the American Church Mission also began sending students, thus leading to the formation of the Wuchang Union Normal School. As time passed it became evident that much greater scope for practical work was needed and at the beginning of 1912 a small building on the street was secured as a day school to be used as a Normal practising school, the Wesleyan Boys' Boarding School in the city being also secured for the same purpose, and to these two schools students go one week at a time, and there teach under foreign as well as capable native supervision. Besides this, all students regularly give criticism lessons in the presence of their fellows and the head of the school who is a trained schoolmaster holding the diploma of the English Board of Education. It is the rule in these lessons that each student shall criticise the methods of the one who teaches, and it says much for the good sense of the students that almost from the first they fell in with the custom, no one seeming to be troubled with fears as to "loss of face." Such lessons cannot fail to be of value in showing the teacher's weaknesses and in providing him with methods that should be of great use to him in his work. Besides the merely professional part of the work, the course (which has just been extended to three years) makes provision for a good sound general education, all instruction being in Chinese. The syllabus includes Chinese Classics, Composition, and History (which are taught by really efficient Chinese scholars), Elementary Mathematics, Greek and Roman History, Theory of Teaching, Physiology, Chemistry and Physics, Geography, Scripture, Drawing, Drill (Swedish Exercises), and Singing.

In regard to the Chemistry and Physics, students not only see experiments performed but themselves also do laboratory work and record in their notebooks the results of their experiments. A healthy sign in connection with the school is the fact that the members are beginning to take more or less of their share in the corporate life of the College and it is now no uncommon thing to see a schoolmaster in the making rigged up in foreign football-clothes entering with zest into a football match. To those who successfully complete their Normal course a certificate is awarded, and arrangements are now being made to provide a course of study (with examinations) for those who have earned their certificate, and to those who successfully pass through this extra course a higher diploma will be presented. A vacation school is being held once a year for the benefit of those especially who live up-country, and to whom a few lectures and demonstrations in the art of teaching and in other subjects together with a few days' fellowship with those engaged in the same noble work cannot but be of help. A gladdening feature of the work is the fact that a few of our men have engaged in the work of preaching the Gospel during their stay in the School, and it is our desire and aim that men should not only be Christian schoolmasters, but should take an active part in the work of spreading the Gospel in the towns and villages to which they are appointed. We often receive applications from other missions for men who have passed through the School, but owing to the demand for men in the schools of the missions already sending students it is seldom that these requests can be complied with. We are always glad to welcome suitable students from other missions and the printed prospectus of the School can be had on application to the Headmaster.

A. J. HARKER.

Chinese Branch of the Children's Scripture Union.

Mr. Gilbert McIntosh, the Honorary Secretary for China, writes :—

The present seems an opportune time for bringing to the attention of missionary workers in China the objects and methods of the Children's Scripture Union. It is among the Christians, and especially among the young people, that the Scripture Union is a helpful agency. The Chinese undoubtedly learn to prize the Bible as do our home Christians. We have heard of a Chinese preacher who carried about with him the same New Testament nearly twenty years, getting it rebound again and again. When, however, we think of the hindrances to private devotional study of the Bible in the average Chinese home, of the lack of privacy, the long working hours, the dark tired moments, the presence of and frequent obstruction by unsympathetic friends, the prevalence of illiteracy, and the absence of those members of the family who should be responsible for family worship, it is obvious that excuses for dropping the practice of family prayers will be easily found and appear plausible. It is as obvious that membership in a Scripture Union will be a constant help and reminder to young Christians.

Another sphere of special usefulness is to be found in connection with institutional work. Some of our correspondents who are engaged in school work enroll the pupils as members, and every morning at school prayers the portion for the day is read, many of the boys and girls having read it themselves beforehand.

A LITTLE BIT OF HISTORY.

In case some of our readers may not understand the relation of the Scripture Union to the home societies, which it represents, we shall give the main steps in its history. Forty-five years ago the Children's Special Service Mission began its unique work in the cities, towns, villages, and seaside resorts of our native land. Through the objects aimed at and the methods employed, emphasis was naturally placed on the thoughtful and prayerful study of God's Word. Thirty-four years ago, therefore, the Children's Scripture Union was commenced as a branch of the work, the young people influenced at the meetings being banded together for the regular daily reading of the Bible. There are now branches of the Union all over the world, specially interesting and expanding work being carried on in India and Japan. Twenty-seven years ago a Chinese branch of the Children's Scripture Union was started and within three years had attained a membership of nearly 700. The first honorary secretary was the late Mr. James Dalziel. On his death in 1890 the present honorary secretary took up the work and has endeavoured to carry it on as far as other crowding duties allowed.

NEED FOR DEVELOPMENT.

Although many missionary workers in China have worked at home in connection with the Children's Special Service Mission, and become members of the Scripture Union through its instrumentality, the work in China has not made the progress that might have been expected. We do not forget that other Bible reading societies have made their appearance at different times in China, and, where the portions read corresponded with the Sunday-school and other studies, have proved specially helpful, yet we feel that there is great need for the Children's Scripture Union and its life ought not to be stunted and ineffective. Correspondence with many workers all over China indicates an appreciation of the greatness of the need and the importance of the opportunity, and we trust that the mention of the names of the Children's Special Service Mission and the Children's Scripture Union will awaken many memories of past blessings received through these agencies, as well as hopes for similiar blessings for China.

SPHERE OF INFLUENCE.

Readings for 1913 have been sent to the undermentioned places. The returns of actual membership are too incomplete to allow of a satisfactory statement. We are glad to report, however, that Miss A. K. Wolfe, writing from Foochow on 4th April, says: "We have about 1,445 members in this part of the province."

	READINGS ISSUED.
Anhui Province	2
Chekiang ,,	312
Chihli ,,	100
Fukien ,,	1,560
Honan ,,	135
Hunan ,,	10
Hupeh ,,	31
Kansuh ,,	120
Kiangsi ,,	595
Kiangsu ,,	155
Kwangsi ,,	24
Kwangtung ,,	100
Shantung ,,	60
Shansi ,,	10
Shensi ,,	20
Szechuan ,,	550
Hongkong	220
Australia	20
United States	10
Canada	15
Singapore	30
Penang	10
Chinese Y.M.C.A., Tokyo	20
Total	4,109

SOLAR CALENDAR FOLLOWED.

For a good many years we have followed the Chinese method of reckoning dates, but seeing that the Republic of China has adopted the solar calendar we felt it wise, after consulting both Chinese and foreign workers, to begin the new year with January 1st, completing it on December 31st. As the new system, however, is not familiar to many of our readers we have inserted both the solar and lunar dates.

FINANCIAL.

As a number of friends using Chinese readings evidently delay payment until a bill is sent, we would remind them that no bill is sent for Readings supplied (excepting when these are bought from the Mission Press book-room). The understanding is that the nominal charge for the Chinese readings is two cents per copy, but that in cases where the readers have no money of their own, special arrangements can be made at the discretion of the friends over-seeing the work. In some boarding schools the pupils contribute in kind, and we feel sure that their interest in the Scripture Union and their daily readings will deepen as they knit their contributions.

On account of the serious illness of his wife, the writer was hurriedly summoned home in November, 1911, and was absent part of last year. The one who undertook the work left unexpectedly, consequently there was a certain amount of disorganization of Scripture Union matters. The membership in the province of Szechwan suffered especially; but it is hoped that friends will put themselves once again in touch with the honorary secretary. We want the children as well as the men and women to read the best of books, the most needed and the most powerful Book, the Book that tells the Story of Divine love, the Book through which God speaks perpetually to souls in all ages. We want to help our Chinese friends, young and old, in the systematic reading of the Bible. One correspondent writes: "I am anxious to have the Christians all pasturing in the same spots throughout the year and I think that your booklet is the best I have seen for this." We trust, therefore, that the foregoing paragraphs will lead to further help through the Children's Scripture Union.

The Month

FINANCE.

The general attitude towards the question of the Quintuple Loan became much quieter, though Parliament remained uncertain, and Dr. Sun Yat-sen was so opposed as to send a manifesto to London objecting openly to it.

On May 10th the bankers paid over the first advance amounting to about £300,000. Hongkong merchants sent a congratulatory message to President Yuan. The loan was well received in Europe. There has been some talk also of a further Quintuple Loan.

ANTI-OPIUM.

It is stated that the export of Indian opium for China has ceased. The three provinces of Shantung, Anhwei, and Hunan have been declared closed to Indian opium. China also requested that the provinces of Chekiang and Fukien should be in like manner closed. This, however, is still left an open question.

Eight chests of opium were seized by officials at Chefoo and burned. The International Opium Conference has again been called to meet at the Hague on July 1st.

THE GOVERNMENT.

The various parties in Government have failed to agree; in consequence little real legislation has been enacted.

General Li of Kiangsi came into conflict with the Peking Government over the question of an appointment. Matters went so far as to have the Northern and Kiangsi troops facing one another across the Yangtsze at Wusueh. It did not appear as though the business men sympathized with the possibility of another revolution. President Yuan finally regained control of the situation without bloodshed, and General Li was asked to vacate his post and go to Peking for another appointment. General Li Yuan-hung was asked to act as Tutuh of Kiangsi, but this he declined to do.

MONGOLIA AND THIBET.

The draft of a new agreement between Russia and China with regard to Outer Mongolia has been prepared. To this Parliament would not agree, and the Russian representative did not seem favourable to any further change. Inner Mongolia is quite restless, the larger part of the people being in active revolt. They demand autonomy and the right to raise their own troops.

A conference between Great Britain, Thibet, and China has been suggested in order to settle some of the outstanding questions. Recently a Chinese victory was reported. Darjeeling has been suggested as the place of the conference.

DISTURBANCES.

Soldiers at Foochow created a small disturbance. The missionaries at Sinyuen and Hinghua were conducted into safety. It is reported that the leader of the rebels there has been proclaimed emperor, and that there is considerable sympathy with the bandits on the part of the people. Disbanded soldiers rioted at Chungking.

General Hsü Pao-san was assassinated on May 24th at his home in Yangchow with a bomb sent in a parcel.

Pirates have been active on the West River, and have looted a French steamer.

A cable has come from The Presbyterian Board of Missions, N. Y., announcing the death, after a short illness, of Mr. L. H. Severance. Mr. Severance was a princely giver, and not many years ago made a tour of India, China, Japan, and Korea, visiting many of the Missions of the Presbyterian Board, and in very many cases leaving them the richer by generous and wisely directed gifts, amounting in the aggregate to many tens of thousands of dollars. His death will come with a sense of personal loss to people all round the world. Though he had already attained, or nearly so, to the allotted three score and ten, yet he seemed so vigorous that it was hoped that he might be spared for many years.

Missionary Journal

BIRTHS.

AT Sinyangchow, Honan, May 10th, to Rev. and Mrs. I. DAEHLEN, Amer. Luth. Miss., a son (Rolf).

AT Peking, May 11th, to Mr. and Mrs. A. N. HOAGLAND, Y. M. C. A., a daughter.

AT Hada, Chihli, May 13th, to Mr. and Mrs. R. W. STURT, a daughter (Mary Twite).

AT Hunyuan, Shansi, to Mr. and Mrs. J. D. HÖGLANDER, a daughter (Elin Viola).

AT Shanghai, June 1st, to Mr. and Mrs. A. H. SWAN, Y. M. C. A., a daughter.

AT Tientsin, June 7th, to Mr. and Mrs. R. M. HALL, Y. M. C. A., a daughter.

MARRIAGES.

AT Kiukiang, June 5th, Mr. R. CUNNINGHAM, C. I. M., to Miss E. P. REID.

AT Pingyaohsien, Shansi, June 5th, Mr. J. H. MELLOW, C. I. M., to Miss F. M. MCDONALD.

AT Shanghai, June 16th, Mr. M. RINGBERG, C. I. M., to Miss IDA E. ANDERSON.

DEATHS.

AT Peking, May 26th, Dr. HALL, Amer. Pres. Miss., of typhus fever.

ARRIVALS.

April 30th, Rev. and Mrs. A. G. CASTLETON and two children, E. B. M., Choutsun, from England (ret.).

May 20th, Mr. and Mrs. C. J. ANDERSON, C. I. M., and four children from North America (ret.).

May 26th, Mr. G. A. STÅLHAMMAR, C. I. M., from Sweden (ret.).

May 29th, Rev. M. E. RITZMAN, Rev. and Mrs. H. E. VOSS and family, all United Evan. Ch. Miss.; Rev. and Mrs. E. A. BECK and family, Ref. Ch. in U. S. A.; Mrs. A. PAUL and family, For. Chris. Miss. Soc.; Dr. and Mrs. E. H. HUME and family, Yale Miss. Soc.

May 31st, Mr. and Mrs. A. LUTLEY, C. I. M., from England (ret.).

June 1st, Dr. and Mrs. J. R. WATSON, E. P. M., Tsingchowfu (ret.).

June 3rd, Miss B. C. LI, M.D., M. E. M., (ret.).

DEPARTURES.

May 22nd, Rev. and Mrs. D. SUTHERLAND, Eng. Pres. Miss., for Scotland.

May 24th, Rev. and Mrs. A. A. TALBOT and family, Am. Pres. Miss. Soc.; Rev. and Mrs. W. W. WILLIAMS, M. E. M., all for U. S. A.

May 27th, Mr. and Mrs. A. E. RYDBERG and three children, for America.

May 30th, Dr. and Mrs. POLLAND and son, For. Chris. Miss., for U.S.A.

May 31st, Rev. and Mrs. A. J. BOWEN and family, M. E. M., for U. S. A.

June 1st, Misses L. V. MINNISS and I. E. WICKENDEN, A. B. F. M. Soc., for U. S. A.

June 3rd, Rev. and Mrs. W. M. JOHNSON and family, M. E. M., for U. S. A.

June 6th, Mr. W. F. H. BRISCOE, Miss G. LINOM and Miss W. BIRD, all for England; Miss E. COOKE, for Australia. All C. I. M.

June 7th, Rev. and Mrs. J. B. EYESTONE and daughter, M. E. M., for U. S. A.

June 8th, Mrs. H. S. JENKINS and family, E. B. M., for England; Miss P. SEIDLEMANN for Germany; Miss F. L. COLLINS, C. I. M., and Miss E. C. JOHNSON, C. I. M., for North America.

June 9th, Mrs. E. H. HART and family, M. E. M., for U. S. A.; Mrs. HUNTER CORBETT, A. P. M., Chefoo, for U. S. A.

June 15th, Mrs. J. C. GARRITT and children, Mr. and Mrs. MERWIN and Miss C. S. MERWIN, M.D., Rev. and Mrs. W. H. GLEYSTEEN, Mrs. F. J. HALL and family, A. P. M., Dr. and Mrs. R. T. SHIELDS and family, A. P. M. (South), all for U. S. A.; Rev. and Mrs. J. V. DAWES and daughter, Am. S. Bapt. Miss. for U. S. A.

June 18th, Dr. and Mrs. P. J. TODD, Independent, for U. S. A.

ON THE ROAD TO KULING.

THE CHINESE RECORDER

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VOL. XLIV AUGUST, 1913 NO. 8

Editorial

The New Revolution.

IT is with the deepest sorrow that we record the outbreak of another revolution, and contemplate the sad results which have already issued therefrom. Whatever may have been thought of the readiness of China for the Republican form of government, on account of lack of knowledge as to what Republicanism involved and of what was necessary to bring about a good and stable government, especially with such a reputation as the official class of China generally had, it is evident that she has begun to walk in the ways of the South American Republics. Instead of unitedly working for the unification of the whole country and, sacrificing personal preferences, pulling all together, the leaders almost immediately began to separate and form factions, and each faction, too, not with a view to the public good but solely with the object of personal gain. 'Be ruled by us or perish' seems to have been the motto. And it is unspeakably sad that just as the country seemed to be gaining a little confidence and the business outlook was more hopeful, it should be plunged into this fratricidal war, involving the destruction of so much property, the loss of so many lives, and the infliction of untold suffering upon myriads of the poor people who had nothing to do with the first revolution, except to accept it after it was brought about by others, and now must pay this dreadful toll for they know not what. If the new revolutionists could produce strong reasons for the revolt, such as would appeal to sensible men everywhere, and if they had strong men to put into power who it might be hoped would guide the country eventually into the way of prosperity, the outlook would not have been so dark. We hold no brief for Yuan Shih-k'ai, and know but little of the leaders of the revolution, but we are firmly convinced that if the revolution succeeds, it will be less than a year before the malcontents will again be busy and China will be in the maelstrom of revolution, of which we have such a painful example in Mexico, from which the revolutionists would do well to take a lesson before it is too late.

* * *

The Nanking Language School.

THE very encouraging report made by the committee which went to Nanking to examine into the workings of the Language School, shows that the promoters of the project were right in their ideas as to the necessity for such a school, and that a great step forward was taken in the work of helping the new missionary in the acquisition of the Chinese language, when the school was begun. Years ago we had a very excellent book on Missionary Methods. What we want now, and what we are coming to, is method in our missionary work, and beginning right at the very first arrival on the field. There is no question but that there has been much sporadic effort, not alone in the study of the language, but in the pursuit of the missionary's life-work, some of which was perhaps unavoidable under the circumstances. There was a great deal of floundering in the study of the language because there were so few helps and no well defined methods and no experienced teachers organized to afford the needed oversight. The language school is a step in the right direction, and should have been taken long ago. But this is only an illustration of what might and should be done in many other branches of mission work.

* * *

Government Recognition of Mission Schools.

THE work of securing Government recognition of mission schools appears to be making some progress, after all. We have received a copy of a circular letter from the (Christian) Educational Association of Kwangtung, addressed to the members of the China Educational Association and the General Missionary Body, wherein it is stated that the mission schools in the Province of Kwangtung have received government recognition, and setting forth the terms on which that recognition is based. This result has been brought about by the action of the Commissioner of Education of the Province of Kwangtung who, himself a Christian, is taking steps to make Government recognition of mission schools to be a practical reality. It appears that the recent action of the Peking Government in dividing all the schools of the country into two classes, public and private, has made possible this action of the Kwangtung Commissioner of Education.

Before the Revolution, mission schools were placed in a class by themselves. But now they are all classed as private schools, and thus all disabilities are removed from them as mission schools. It is now possible, therefore, for the Commissioners of Education in all of the provinces to put the action of the Peking Government into actual operation and thus bring about the formal recognition of all mission schools under the regulations laid down by the Government. The missionary educators everywhere will, no doubt, co-operate with the Commissioners of Education to secure this result. As the Kwangtung Educational Association's circular says: "These conditions are very broad and do not militate in any way against the freedom of instruction in the schools. The standard fixed is very low. . . . . . . This is our opportunity. We have been waiting a long time for this and hardly dared to hope that it would come so quickly. Let us therefore avail ourselves of the opportunity, so providentially placed before us, and take new courage to proceed in the important work of education for Christ in China."

* * *

Bible Distribution.
New Methods.

MUCH heart searching and emotions of various kinds have been caused by the strenuous propaganda in connection with the introduction of foreign cigarettes into China. The pasting of large colored posters in the most prominent positions in all parts of the interior, and the canvassing of cities, towns, and villages with literature and free samples have caused not a little concern to many of our readers. It will be of interest to them to know that the idea of emulating such enterprise on as comprehensive lines, and with as many attractions, has been successfully carried out by Dr. F. A. Keller, of the China Inland Mission. In our Missionary News Department will be found some details of the work.

Dr. Keller was able to make clear to friends in America the suitability of these particular methods, and the remarkable opportunities offered by the water-ways of Hunan to reach nearly every part of the province by boat. The boats he and his co-workers are using are not merely secured for colportage purposes, but have practically become floating Bible Schools. The colporteurs have a careful and thorough preparation, but are urged not to waste time in argument and fruitless conversation. The most important work is heart-to-heart conversation in the homes rather than mechanical visitations. Special portions of Scripture passages have been prepared in book form giving a connected narrative and the simple statement of the way of Salvation. A special feature in the work is the pasting up of beautiful lithographic posters. These are thirty by forty inches in size and are lithographed in two brilliant colours on strong paper. An interesting phase of the work is the attention paid to the pilgrims who periodically visit the sacred mountain of Hunan. The various Missions in the province participate in this work and much good is effected. Groups of workers attend to invitation and hospitality, and conversation is carried on with the pilgrims as they return to their homes so that they have an intelligent interest in the literature given them.

* * *

Financial Condition of Home Boards.

THE financial condition of several British Societies gives cause for grave apprehension, and calls for earnest prayer. At the same time some of the American Societies rejoice in incomes greater than ever received before.

The Presbyterian Board (North) received something like one million nine hundred thousand dollars, besides pledges of over one hundred thousand dollars for the China Campaign Fund, thus those making more than two million dollars gold in all. The Southern Presbyterian Church also received enough to cancel a large debt, and make more liberal appropriations for present work than ever before. Other Churches report a similar encouraging condition. So while there is cause for regret on the one side, there is occasion for rejoicing on the other, and we can only trust that the spirit which seems to have animated the American Churches may extend across the water and "provoke" many there to like liberality.

The Suppression of Opium.

THE progress that is being made in the suppression of the cultivation of the poppy and the extinction of the opium traffic in China is certainly most encouraging, and speaks well for the determination of the Chinese to rid themselves of this dire curse.

It is said that sixty thousand dollars worth of opium was recently burned at Tientsin, and reports of smaller amounts in other places are frequently received. Sixty hundred mow, or one thousand acres, of growing poppy were recently uprooted in one province which has meant great loss to the farmers and prevented many a petty official from enjoying his no small perquisites therefrom. The opposition to the "absorption" of the thousands of chests of opium stocked in Shanghai—whether this opposition was "according to treaty" or not—certainly bespeaks their utter abhorrence of the traffic, and their desire to be rid of the drug as speedily as possible.

We are pleased to note also the more sympathetic attitude of the British government towards the traffic as indicated in their stopping of the export of opium from India.

* * *

Wise Use of Wealth.

TWO millionaires have recently passed away. One, a veteran of three score years and ten, Mr. L. H. Severance of New York, who retired from active business years ago, and devoted himself, as a steward of God, fully to the work of wisely administering his great trust; the other a young man full of faith and good works, who planned great things for the future and especially for China—Mr. William W. Borden.

We mention these now, not so much to dwell upon their liberal giving as to draw attention to the fact that rich men are coming more and more to appreciate the blessedness of giving, and are devoting their time and energies in trying to find out the most needy objects, and how best to meet those needs. The Laymen's Movement and Men and Missions have set men to thinking and consequently to work as never before. Ignorance has, without doubt, been a potent factor in preventing many men of means from giving; but when such visit the mission fields, see the missionaries in their homes and at their work, and realize as they only thus can do, the boundless possibilities of such fields as China and the commanding claims, it would be almost a miracle if their hearts were not touched and the purse-strings of their wealth unloosed. And a new responsibility comes to the missionary under such circumstances. The more money comes to the field the more will he realize the great trust committed to him ; instead of thinking that this money comes from the coffers of the rich who have enough and to spare, he will seek to exercise his best powers in causing this great wealth to minister as directly, and quickly, and adequately as possible to the solution of the great problem of the evangelizing of the nations.

* * *

The Church and the Children.

OUR readers are acquainted with the excellent work being done by the China Sunday School Union, and the deepened interest and more intelligent participation in efforts for bringing the young people to a knowledge of the Saviour, and providing suitable teaching for daily growth; but we feel that much remains yet to be done. In these hot summer days and nights when the homes seem to be emptied on to the streets, the needs and dangers of the children are more obvious than usual. As we note the close contact with conditions from which our own children are shielded, and the unavoidable familiarity with much that is otherwise than helpful, we realize the need for more attention being paid to the religious life of the Christian family, and more help being rendered in the church and school. We know how difficult it is to have family worship in houses where there is seemingly so little home-life, with so many unsympathetic neighbours all around, and with the responsible heads of the family so frequently absent ; but the very nature of the conditions suggests a possibility of helpful testimony. The subject of family worship in the home is claiming a good deal of attention among our own countrymen ; may it not be well to look into the matter as it affects our Chinese Christian homes.

In the address which Sir William Robertson Nicoll gave before the Congregational Union of England and Wales, he referred to a decrease reported in the Established and Nonconformist Churches. We cannot help linking this on with the fact quoted that four out of every five among Sunday School children fail to join the Church, and we would echo the appeal for a renewal of "the shepherdly care" on the part of ministers and teachers. In every service there should be a portion for the children which need not be characterized by deliberate condescension. We ought to give the children a more vital and integral share in the part of the services devoted to them. We would suggest more attention being paid to what we might call "family pew religion." Fathers and mothers who are Church members ought to bring up their children in habits of regular Church attendance.

* * *

"Pastor Russell" again.

WE refer regretfully once more to "Pastor Russell" and his methods. We have received two copies of a paper called "Bible Study," and inside one is a letter signed "Bible Study Club, V. Noble, Secretary," addressed to "Fellow-servant in a foreign field," and reading in part as follows:—"We proffer you our little journal free on receipt of a postal card request. Even postage included, the expense will not be a serious item to us, &c."! This is followed by the intimation that on the reverse side of the letter will be found a place for addresses of missionaries, which may be entered on the subscription list, *ad libitum*, BUT ONLY AT THEIR REQUEST.

As showing the source of these papers we quote the following from *The Continent*, a Presbyterian paper published in Chicago:—

> "*The Continent* has waited until it could be absolutely certain before answering the inquiries which have reached us concerning the literature of the "Bible Study Club," whose supposed secretary, "V. Noble," has written to multitudes from the Metropolitan building in New York City offering to supply Bible study quarterlies free of cost. As *The Continent* suspected from the first, but is only now able to say with positiveness, this is simply another trick of "Pastor" Russell to insinuate his doctrines into the churches under an anonymous and virtually false guise. The office to which Mr. Noble invited correspondents to write is occupied by a business concern of an entirely different character, which reports that "Mr. Noble" simply receives mail at that address. This firm disclaims all connection with him. On a corner of the glass in the door is the revealing line, "Pastor Russell Lecture Bureau."
>
> Of course "Pastor" Russell has the right to disseminate his writings as far and as liberally as the gifts of his followers enable him, and a certain measure of respect would be due his industry if he always stood out and out for what he is. But a man who so characteristically loves and uses masks, disguises, and misleading evasions is obviously governed by a spirit not at all in harmony with that sort of character which Jesus applauded—the character which comes to the light that its deeds may be revealed."

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

THE TWO WORLDS.

Unveil, O Lord, and on us shine
In glory and in grace ;
This gaudy world grows pale before
The beauty of Thy face.

Till Thou art seen it seems to be
A sort of fairy ground,
Where suns unsetting light the sky,
And flowers and fruit abound.

But when Thy keener, purer beam
Is poured upon our sight,
It loses all its power to charm,
And what was day is night.

Its noblest toils are then the scourge
Which made Thy Blood to flow ;
Its joys are but the treacherous thorns
Which circle round Thy brow.

And thus, when we renounce for Thee
Its restless aims and fears,
The tender memories of the past,
The hopes of coming years,

Poor is our sacrifice, whose eyes
Are lighted from above ;
We offer what we cannot keep,
What we have ceased to love.

JOHN HENRY NEWMAN.

PRAY.

For a more adequate force, such as will enable the newly arrived missionaries really acquiring the language and so ensuring their future efficiency. (P. 471.)

For more language schools, as they may be needed. (P. 475.)

That the influence of the institutions dealing with some of the social evils, now being opened by the Chinese in some cities, may be leavened with the leaven of Christianity. (P. 476.)

That grace and blessing may attend all work being done to reach the women and girls—in schools, dispensaries, house-to-house visitation, etc. (P. 477.)

That some means may be found to reach all those who at present are not being brought within the influence of the Gospel,—wives and daughters of officials and merchants, teachers and students in the government schools, village women, and the women in cities and factories. (P. 478.)

That a means may be found by which those of our friends in the homeland who are not interested may be more closely tied to the work of the Kingdom in this country. (P. 493.)

That we may devote ourselves to serious study of resemblances and of principles derived from experience rather than upon unverifiable speculations about the differential race traits of peoples. (P. 496.)

That all missionaries may carefully beware of entangling alliances with party politics. (P 497.)

For more lives of such wisdom and consecration as live down rooted prejudice and gain a hearing from the people and their officials. (P. 497.)

For an increasingly respectful attitude toward human life, solicitude for health of women and children, weakening of confidence in magic charms and rites, and seeking for real causes and rational remedies. (P. 498.)

That all programs of reform may be for positive advance and have a constructive aim. (P. 499.)

A PRAYER.

Teach me, O Father, how to ask Thee each moment, silently, for Thy help. If I fail, teach me at once to ask Thee to forgive me. If I am disquieted, enable me, by Thy grace, quickly to turn to Thee. May nothing this day come between me and Thee. May I will, do, and say, just what Thou, my loving and tender Father, willest me to will, do, and say. Work Thy holy will in me and through me this day. Protect me, guide me, bless me, within and without, that I may do something this day for love of Thee ; something which shall please Thee : and that I may, this evening, be nearer to Thee, though I see it not, nor know it. Lead me, O Lord, in a straight way unto Thyself, and keep me in Thy grace unto the end. Amen.

FACULTY OF THE UNION LANGUAGE SCHOOL, NANKING.

Contributed Articles

The Nanking Language School

REV. A. P. PARKER, D.D.

THE study of the Chinese language by the new missionary is a subject of great importance, not only to the missionary himself, but the Mission to which he belongs. It is of the utmost importance that the missionary shall get a good working knowledge of the language as soon as possible after his arrival on the field. To this end, every facility should be afforded him for the acquisition of the language. He should have the whole of his time at his entire command for at least two years, with no responsibility but language study, and no work to do except such as will aid him in acquiring the language. If he passes the first two years without getting a fairly good start in the language, he will go crippled and halting through the rest of his missionary career. It is now agreed on all hands that a regular course of study of three or four years should be prescribed, and that the missionary should pass an examination on the course for each year.

In recent years the feeling has been growing that a better method should be found for studying the language than has hitherto obtained. In the past, the custom has been for the new missionary to have a personal teacher, with whose help he attempts, unaided and alone, to a large extent, to master the contents of the books in the prescribed course. But this method has some manifest drawbacks, and the opinion has been gaining ground that something better could be done. To meet this demand for something better, attempts have been made to establish language schools, and summer and winter institutes, where the missionary students might have the manifest advantages which could be derived from such schools. The difficulty has been to secure a place where language schools could be carried on, and to find the men who could give their time to it as teachers.

This difficulty has been met in part for new missionaries of the eastern end of the Yangtze valley, by the offer of the

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

University of Nanking to undertake to conduct a language school. The school was begun in October last, and has just closed its first session. First and last, some forty-five students have been in attendance. Rev. A. J. Bowen, President of the University, has given a good deal of time and strength to the school, and to him is due, in large measure, the success it has attained. He has been ably assisted by Revs. W. F. Wilson, F. E. Meigs, Frank Garrett, and Mr. W. R. Stewart. Others have also given assistance, either in language instruction, or in lectures to the school.

The final examinations for the term were held June 2nd and 3rd. Rev. J. W. Crofoot and myself, as members of the General Committee on Language Study for Eastern Central China, attended the examinations by request. We were very much impressed with the really excellent progress that had been made by the students during their seven months' period of study. The results attained were even greater than we expected when the school opened last autumn.

The students who have been in the school since its opening in October are now able to write over seven hundred characters, and have done carefully the grammar included in the first twenty lessons of Baller's Primer. They are able to write the romanized, the tone, the meaning, and the radical with its number of the five hundred characters in Lyon's list, and about two hundred more found in the lessons covered in Baller's Primer.

In the examination, they were asked to write from memory both the Lord's Prayer and twenty proverbs, and nearly all of them wrote these in character. In reading the New Testament, they had done less than is required in some courses, and their ability to talk was not, perhaps, quite proportional to their ability in other lines; but even in this they were beyond the average student who had worked at the language in the old ways.

Some quotations from President Bowen's report give a clear idea of the practical working of the school.

"We have also been fortunate in our choice of the head Chinese teacher, Mr. Gia. He has had some years' experience in teaching Mandarin to foreigners, and not a little experience in language school work, notably those conducted in Kuling by Mr. D. Willard Lyon, and in Shanghai in 1911. He has the responsibility of selecting the staff of thirty-three Chinese teachers and writers, of keeping them up to the mark, and of supervising their actual teaching work. In addition, he writes out characteristic Chinese sentences, illustrating the idiomatic use of all characters studied. He also teaches classes in Chinese conversation, and gives, and causes the students to give, practical demonstrations in proper Chinese etiquette, as well as seeing that sentences and cards are written out for each student, and many other details.

"The daily schedule opens with chapel at 8.30 a.m., and closes at 4.00 p m The morning and afternoon each have a fifteen minute recess and several brief pauses. Two hours are allowed at noon. The rest of the time is divided into six periods ; during three of these the students are with their personal teachers in individual study rooms, during which time their study is supervised by the head Chinese teacher and by a foreign instructor. Two periods each day are spent by each section in the class room under foreign instruction in idiom and character analysis, one in conversation and geography or history under the head Chinese teacher and Mr. Meigs, and the remaining time is spent in private study in the study rooms. Most of the students do an hour of study at home, though this is not required. Each student studies one week with each teacher in rotation, so that variety, ability to understand different men, and a wider range of expression are obtained.

"Eleven Mission Boards have been represented by the students. Of these students, fourteen are designated to dialect-speaking districts, and the following provinces will be represented : Kiangsu, Kiangsi, Szechwan, Honan, Chekiang, Anhwei, Hunan, and Hupeh.

"These students have been taken into the homes of the missionaries in the city. In many cases, it has been done at not a little inconvenience on their part, and we are under great obligation to these friends. We have not, however, felt justified in asking the Boards to erect dormitories during the experimental stage. If the school continues to be the success that it has been this first year, a suitable dormitory with dining hall will be needed, as well as a building with study and class rooms. It is of the greatest advantage to have the students all together, and also to keep them from the distractions of housekeeping during this first year.

"The Department will open October 16th, 1913, and will close about May 20th, with two weeks' vacation at Christmas, four days at Chinese New Year, and four days at Easter. Mr. Wilson has been definitely set aside by the Board of Managers to do the most of the teaching during the next school year till Mr. Keen arrives."

The students attending the term just closed will, of course, all go to their several fields of labour, and will not go back to the school,as only one year's course is offered for the present. New students will come for the autumn term. It is expected, however, that when Rev. Charles F. Keen returns from furlough and takes charge of the school, a possible extension of the course of study may be offered.

Two suggestions are here offered—not by way of criticism, but in the hope of benefiting the school. First, perhaps even more attention could be given profitably to the *oral* study of the language. The very first thing a missionary has to do is to learn to speak. Everything must be made subordinate to this one supreme purpose. The study of the character may be taken along with this, even in the early stage of language study; but nothing should be allowed to interfere with learning to talk as soon as possible. If the study of the character is emphasized to the extent of neglecting the spoken language, it will be a serious disadvantage to the student, and will hinder his efficiency in the years to come. Second, there ought, it seems to me, to be more study of the New Testament in the school. The missionary ought, first of all, to learn the religious, New Testament vocabulary. The words he gets there are the tools of his trade, and the sooner he becomes familiar with them the better he will be able to do his work of preaching and teaching the Gospel, during the whole of his missionary career. I have heard an opinion expressed different from this. Some have said: "Let the missionary get a general vocabulary first and he will 'pick up' his religious vocabulary without much trouble." But this process of picking up is a very poor way to get the language, and if anything has to depend on picking up, let it be the general vocabulary rather than the religious vocabulary. It is no reflection on a missionary if, in the early years, he can use his religious vocabulary well, even though he may not know so much about other lines of speech. The Chinese used to say of Dr. J. W. Lambuth, one of the oldest pioneer missionaries in Shanghai, that he did not know anything else but to preach Jesus: meaning that he was not very familiar with other lines of speech in Chinese, but he was thoroughly familiar with the language that was necessary to proclaim Jesus as the Saviour of men. Surely this was the highest tribute that could be paid to a missionary!

In the courses of study now in use among the different Missions, there is a good deal more New Testament study than is given in the Nanking Language School, and it seems to me it would be well if that course could be modified so as to give more time to the study of the New Testament, as is required in all the Missions.

The question as to whether or not young missionaries from the Wu dialects region could attend the Nanking school with profit is not easy to decide. There are, as already indicated, decided advantages for the young missionary students in attending the Nanking school. The discipline, the regular hours of study, the intelligent supervision given by experienced teachers, the freedom from distraction and interruption, the healthy class rivalry, etc., are advantages which cannot be too greatly emphasized. But the study of the Nanking Mandarin dialect is a serious handicap which I fear would largely undo the good that a student from the Wu dialects region would otherwise derive from the Nanking school. The necessary unlearning of the pronouns, the particles, and the pronunciation of nearly all of the words, etc., that the student learns in Nanking, is bound to be quite difficult, and will greatly interfere with his efforts to acquire a facile use of the dialect where he is to work.

The best solution of this problem lies in having a separate language school for the Wu dialects. The subject is being considered by a sub-committee, and it is hoped that such a school may be started somewhere in the Wu dialects region in the near future.

Women's Work in Manchuria

DR. ETHEL L. STARMER, MOUKDEN.

THE women of Manchuria, perhaps almost more than in other parts of China, hold an influential position in the life of the country, and therefore work among them has a most important bearing upon the life-history of the Manchurian Church. The life of one of these women may be defined as divided into three stages:

I. The period of girlhood, when she lives an irresponsible life, and her wishes and desires are consulted in everything that concerns her.

II. The period of young wifehood, when she lives a life of service and discipline, and her desires and wishes are subservient to those of her husband and his parents.

III. The period of ease and authority, when in her turn she is consulted and served, and has a large share in the ruling of the home.

Recent Changes in Woman's Life and Position in China.

1. *Education.*

During the last few years, China has made a great change in the training of its women and girls. As soon as they are old enough, girls are now sent to schools where their intelligence is developed, and they are taught something of the world and its history. This great innovation must profoundly affect the future history of the nation. The young wife of the future will go to her husband with a knowledge of affairs equal to his own, to be an intelligent companion, instead of a household drudge, and her opinion in most matters concerning the family will be as valuable as his own. This radical change in the life of Chinese girls has many important bearings on the social environment. The many barriers that formerly protected the young girl are being broken down, and with the breaking down of barriers, we must not forget that there is an exposure to many dangers that never threatened her under the old regime.

2. *The Organization of Social and Philanthropic Work.*

In large cities the public conscience is being awakened to help to clear away—or, at least, to deal with—some of the social evils that have lain for centuries in festering nakedness at its doors. A free healing Dispensary, an Orphanage for Destitute Children, A Maternity School, and a Rescue Home, are some of the new ventures of city life. In these affairs women are taking their part as never before, but in all these institutions the lack of Christian teaching and influence is painfully evident. They are like the body without the soul. The inmates are kept in order by the law, but the law is not "the schoolmaster that brings them to Christ," and when the bands of discipline are removed, there is no constraining influence within to keep them in the right paths. How great is the need then for the influence of these places to be leavened with the leaven of Christianity! If all the responsible posts in these public institutions could be filled by Christian women, what a force there would be for the spreading of the Gospel of Christ! In the villages, the changes are less marked. The girls are not yet educated as the city girls are beginning to be, while the women live lives of busy toil throughout the year, with little time or inclination for developing their higher natures. In all these changes of the last few years, where does the work of the Church stand? What classes are we reaching? What classes are we failing to reach? And how can we reach those who are still untouched by our various agencies and bring them to the feet of the Saviour? It is possible to answer the first two questions. The third may be more difficult to answer.

I. WHERE DOES THE WORK OF THE CHURCH STAND?

(*a*) There is no doubt that the new attitude of China towards the education of girls has given a great stimulus to our *Mission Schools.* We feel that these schools must be sufficiently staffed with competent teachers, in order to keep up to the standard of the curriculum of the government schools, for the same number of subjects must be taught, with the addition of a thorough knowledge of the Scriptures. A sufficient number of Normal Training Schools must be established to keep up the supply of Christian teachers for schools in cities and outstations. In this way, we shall be reaching the children of those who are already members of the Church, and a certain proportion of outsiders also. But above all things, in this field of women's work, the Christian school, we must remember that no amount of education and high efficiency of teaching will make up for the want of that great force in building character, namely, the personal touch and influence of teachers upon the taught. It is this that makes for character building, and it is the *character* of the rising generation that is all-important for the making of Christian homes and thereby laying a sure and safe foundation for the nation and the church.

(*b*) *The Medical Work* in our women's hospitals is a valuable means of reaching the women and girls. Our women's dispenaries are the only places in Manchuria where the Gospel is publicly preached to an audience of women in the meantime. The daily teaching in the wards is a useful means of instructing and convincing women from near and far.

(*c*) *The Bible-women*, in house to house visitation, both in city and in village work, render an important service to the church, but their numbers are unfortunately few, and their training a matter of time. It is to be hoped that their numbers will be added to, in years to come, from our educated Christian school girls.

II. WHAT CLASSES ARE WE FAILING TO REACH?

1. Wives and daughters of officials and merchants.
2. The large mass of teachers and students in the government schools.
3. Village women are inadequately cared for.
4. The women in such institutions as are already established in the cities, and in factories.

III. HOW CAN WE REACH THESE WOMEN?

(*a*) It seems to me that the best way to reach the official and the student classes of women would be by the *Establishment of Y. W. C. A. Work* in our large centres. If it is possible to get special missionaries for this work, there would be a great field for them in the cities to work among ladies and government school-girls and teachers. If it is not possible to do this, a plan might be formed of obtaining suitable premises apart from church buildings, and for the ladies in each center to take turns in giving an afternoon for a lecture or an "At Home," or conducting a Bible-Class, etc. As many of the Chinese ladies are on committees for orphanages or rescue homes, etc., this might, in time, lead to further openings in these institutions.

(*b*) More might be done in the way of *Direct Evangelization* among women. Although, up till now, public preaching to women has only taken place in dispensaries and hospitals, it might be possible to use the men's preaching chapels exclusively for women, one or two days in the week, as is done in Peking, and so get an audience of women. We have not yet tried the experiment of taking Christian women or girls to preach in tents at fairs, and I imagine that to most of us it would come under the head of things "lawful but not expedient;" but it has been done, I understand, with some success in Peking.

(*c*) The village women are, I confess, a problem, and perhaps our readers could suggest some ways and means by which they could be reached in a more satisfactory way than at present. Some come to the cities for treatment in hospitals, and a few can be induced to come into the larger centers for classes in Bible knowledge, but these are a very small portion of the village population. The visits of a lady who has charge of a large city school or a women's hospital are necessarily few and far between. We look forward to the time when at least the large villages will have a well taught girls' school. In these it might be possible for the teacher to conduct Bible-classes for the women, both Christian and non-Christian. A certain course could be set for them, and an examination at the end of the course, conducted by the pastor or lady in charge of the district, would be an incentive to regular attendance and work. Then, again, a vision passes before one, of a little Christian settlement, with a Bible-woman, a trained district nurse, and a school teacher, who would be a help and strength to one another, and who would, by home visitation, classes, and in other ways, teach and help our village women, and be of immense value to the church in adding to its numbers and strength. But we have far to go before we attain to this ideal.

Finally, I would like to say a word of appeal to our brethren, the men of the Church. It is a great weakness that the wives and daughters of so many of our leading church members are sadly ignorant of Christian truth, and the strange part is that so many of the members view this state of affairs with complete indifference, and make no efforts to instruct their families, or even to encourage them in any efforts they make themselves. It is wonderful what progress they will make under a little encouragement and kindly sympathy. I beseech you, therefore, to help these women, so that, even in this generation, we may see the daughters of China fulfilling their part in the kingdom, as cornerstones, polished after the similitude of a palace.

The God of War

A Study in Religion

LEWIS HODOUS.

KWAN YÜ, who was worshipped as the god of war by the last dynasty, was a general in that most interesting period of Chinese history known as the Three Kingdoms (221-265 A.D.). We have in him an example of the process of deification which is common in China.

The Han dynasty, which was founded by Liu Pang, the Prince of Han, a feudal state bounded on the north by Shensi and on the east by Honan, being the territory near the River Han, was drawing to its end. It is the most famous dynasty.

The Chinese still call themselves 'the sons of Han.' Their language is the Han language. The Han dynasty took up feudal China, broken up by Shi Hwangti (246-209 B.C.), and organized it into an empire. Shi Hwangti was able to conquer the semi-independent feudal states, but he was unable to weld them together into an empire. This task of uniting the feudal states the Han dynasty undertook and accomplished with wonderful success. This dynasty collected the classics and engraved them on stone. It fixed the penal code which has existed to this day. It organized the literary examinations which were abolished in 1905. It made Confucianism into a state religion and so forced the independent development of Taoism. Buddhism entered China during this dynasty. The dynasty built roads and bridges and aqueducts and canals. It extended the borders to include Kwangtung, Fuhkien, Yunnan, Szechwan, and Liaotung. It opened up intercourse with India and the Roman empire. Its armies marched as far as the Caspian Sea. It produced the great historian Sze-ma Ts'ien (145-87 B.C.). China was the great nation of the East.

The great dynasty had done its work for the country and it went the way of its predecessors. The Three Kingdoms succeeded it. The Wei ruled the central and northern provinces and its capital was at Lohyang. The dynasty lasted fifty years. The Wu dynasty ruled what is now Hunan, Hupeh, Kiangsu, and Chekiang. Its capital was Nanking. It lasted forty-six years. The third, which was the real successor to the Han dynasty, is call Shuh. It ruled over Szechwan with its capital at Ch'engtu. It reigned forty-four years. Its founder was Chao Lieh Ti (221-223), called also Liu Pei, who was a kinsman of the reigning family of the Han dynasty.

These three kingdoms entered upon a contest for supremacy. Chao Lieh Ti attacked Wu. Kwan Yü, the present god of war, was the faithful general of Lieh Ti. He swore allegiance to his emperor in a peach orchard and remained true to him till death. Lieh Ti was defeated. His son (223-258 A.D.) made peace with the Wu dynasty and both joined their forces against the Wei dynasty. They were defeated by Sze-ma Chao, the general-in-chief of the Wei troops. He died in 265 A.D., and his son, Sze-ma Yen, founded the new dynasty of the Western Tsin which lasted from 265 to 290 A.D.

Kwan Yü was born at Kiaichow (locally called Haichow) in Shansi in the second century of our era. According to tradition he was a seller of bean-curd, but applied himself to study. Very early he cast his lot with Liu Pei, called Lieh Ti above, who at first defended the Han dynasty and when this was ended he attempted to carve out an empire for himself. Liu Pei honored Kwan Yü very highly. In the year 200 A.D., Ts'ao Ts'ao, the founder of the Wei dynasty, took Kwan Yü prisoner. He wanted to join him to himself and so gave him the title of Baron of Han Shu. The story is also told that he shut Kwan Yü at night with the two wives of Liu Pei who had fallen into his hands. Yü stood in the ante-chamber all night with a lantern in his hand, thus saving the reputation of the two ladies.

Still Kwan Yü wanted to reward Ts'ao Ts'ao for his favors. The opportunity was offered in a battle against the army of Yew Liang. As Yew Liang's army was drawn up in battle array with Yew Liang in the centre, Kwan Yü whipped his horse, dashed forward, struck down Yew Liang and took off his head and brought it back. When he had done this meritorious deed he sealed all the letters sent him by Ts'ao Ts'ao and went to his master Liu Pei.

Kwan Yü fought many battles. While he was prosecuting a campaign in Kingmên, the central part of Hupeh, he was captured by Sun Ch'üan and beheaded. His son Ping died with him.

Kwan Yü was a man of great courage. He had great physical endurance. In his biography it is related that he was hit in the arm by an arrow. Although the wound healed, his arm used to give him severe pain during damp rainy weather. The doctor said that the poison of the arrow had entered the bone and that it was necessary to make an incision, scrape the poison from it, and then the pain would stop. Kwan Yü invited his friends to a feast and while feasting and joking he had his arm cut. He was loyal to his master as we have seen. He was a very generous man. These qualities have, no doubt, made him a prominent figure in the eyes of his countrymen.

The above is a brief story of the earthly career of our hero. Kwan Yü's last military operations took place in Kingmênchow in the central part of Hupeh. It was here that he laid down his life for his master and here he was buried in a mountain called Yü Ch'üan, jade stream, near the city of Kingmên. The memories of his fidelity and heroism were kept alive in this neighborhood. He died in 219 A.D. In the year 260 A.D. he was given a posthumous title by How Chu, the son of Liu Pei, of 'Brave Virtuous Marquis.' In the year 583 A.D., during the Sui dynasty, he was given the title of 'Sincere and Merciful Duke.'

Up to this point his posthumous history is like that of many another hero. The years rolled by. In the T'ang dynasty in the year 676 A.D., the emperor Kaotsung built a monastery to the six Buddhist patriarchs in the mountain of Yü Ch'üan, and Kwan Yü, whose grave was not far away, was made a tutelary god of the place called Chialan by the Buddhists. He was made guardian of the Triratna. He defended Buddha, the law, and the community from the Maras, the spirits of darkness, the enemies of universal order. He took gradually the place of the Indian god Indra.

From this monastery his fame rapidly spread to other monasteries in China. His power against the demons was soon acknowledged by the Taoist pope and the people of China. From the time that he was recognized as the great adversary of the demon world his future as a god was assured.

His subsequent history is easily told. According to the local history of Kiaichow, Kwan Yü's birthplace, his temple in Kiaichow was repaired by imperial order in 1008 1017 A.D. In the year 1096 A.D. a tablet was presented to the temple of Kwan Yü at Yü Ch'üan, with the title of 'Prayer Answering Illustrious King.' In 1108 A.D. he was given the title of 'Brave Peace-bringing King.' In 1129 the Emperor Kao Tsung granted him the title of 'Brave Virtuous, Righteous, Warlike King', and regular official sacrifice was made to him.

According to the Ming Hui Tien during the reign of Kia Tsing 1522-1567, the thirteenth day of the fifth month was considered the birthday of the god of war. An offering was made to him consisting of one ox, one goat, one pig, five kinds of fruit, and one roll of white paper representing silk. The president of the sacrificial board of worship performed the sacrifice. Whenever anything important happened the god of war was informed about the event. In the reign of Wan Li of the Ming dynasty in the year 1614 the god of war was granted the title 'The great Ti subduing the demons of the three regions, Heaven's exalted one whose powerful austerity makes the most remote stand in awe of him, Kwan the holy ruler.' The minister of the Board of Rites presented the god with a crown of nine pendants (the emperor has twelve pendants, the marquis has nine), also a belt of gems, a dragon garment and a gilt tablet with the above title.

The Tsin dynasty added further titles. In 1856, because of his assistance in the Taiping rebellion, he was made the equal of Confucius. His temple is found in the capital of the country and in the capital of every province, prefecture, chow, and district. In all there are about 1,600 official temples. Besides these there are numerous other temples of the god, built and kept up by the community. The temples to the god of war may be found in many parts of the world. There are usually two other images found with that of Kwan Ti. One is that of his son Kwan Ping who was faithful to him till death ; the other is that of a certain Chou Ts'ang, a devoted companion.

The official sacrifice to Kwan Ti took place on a day with the cyclical character *ting*, in the second month and the eighth month, and on the thirteenth day of the fifth month. The real birthday of Kwan Ti is on the twenty-fourth day of the sixth month. The thirteenth day of the fifth month is the birthday of his son Kwan Ping, but the Chinese regard for the father does not permit them to have his birthday after that of the son. In the first month, the thirteenth day, special worship is also performed for him. The worship which takes place in the second and eighth months is in accordance with the rules for the worship of the dead in the Chow Li and the Li Ki. Confucius is worshipped in the same months.

On the days of the official worship the temple was swept. Before the image of Kwan Ti were placed one ox, one goat, one pig, dishes of fruits, rolls of white paper representing silk. Candles were lighted and large sticks of incense sent up their fumes. The old musical instruments were brought out and the children of the local school performed military evolutions with plumes. Before daylight of the appointed day the officials gathered with their retinue and together knelt thrice and performed three bows at each kneeling. When the worship was over, the meat of the sacrifice was divided among the participants. Besides these stated days incense was burned on the fifteenth day of each month.

The god of war is very popular among the people, and especially among the merchants. On his birthday, which among the people of Foochow is celebrated on the twenty-fourth day of the sixth month, meats of various kinds are spread before the image of the god. There are candles and incense. Idol paper is burned and fire crackers are let off. The head man performs the bows for the rest. When the sacrifice is over the clerks of the shop enjoy a bountiful feast upon the food presented to the god. We can readily see why it is popular with the merchants. His great qualities are loyalty, courage, justice, and generosity. The Chinese merchant has similar qualities. He is loyal to the members of his guild, he is bold in his ventures, he has a keen sense of justice, and above all he is noted for his generosity. Of course the god's power over demons and spectres is responsible for a great share of his popularity. We shall speak of this later.

Kwan Ti is also one of the gods of literature. As a god of literature he is represented with a copy of the Spring and Autumn Annals, the history of the state of Lu from 722-484 B.C., written by Confucius. It is reported that Kwan Ti was able to repeat this work from beginning to end. This work is one of the classics of China which used to be employed in the state examinations.

Perhaps we ask what has made Kwan Ti so popular among all classes of people. The explanation is not far to seek. He is popular because of his supposed power over the demons. When he was given the place of Indra during the T'ang dynasty his popularity was assured. There is quite an old work which was revealed in a dream in the monastery of Yü Ch'üan mountain in Hupeh, the place where Kwan Yü was buried. It is called T'ao Yuan Min Seng King, namely, The Canon of the Illustrious Sage of the Peach Orchard. This work had many obscure places and so it was explained in a dream by the god Wang T'ien Kung in the year 1810. My copy was printed in Foochow City in 1884. We shall understand the place of Kwan Ti in the people's life from a passage in this work. The following are the blessings which he confers on men: "No disease can touch the man who copies and prints this canon. The family which respects this canon will find that things of ill-omen and demon brutes turn into dust. The boat that honors this canon will find that rough waves will become calm. The traveller who carries this canon with him will have a safe and peaceful journey. The scholar who reads this canon will soon become famous. The woman who repeats this canon will bear two girls and five boys in her family. If it is repeated in behalf of the dead, they will quickly pass through hell and be reborn into this life. If it is repeated in behalf of father and mother, they will live to an old age. If it is repeated daily three, or five times, or if it is repeated many times all the Shin will be joyful. The house and home will be illustrious, the evil will turn to luck. The blessing, imperial favor and longevity, will be increased."

The canon leaves the reader in no doubtful state of mind as to how this is to be accomplished. All the Shin, the tutelary gods of the five mountains, the god of thunder and lightning, the gods of five lakes, and the spirits of the four seas, the gods of the sun, moon, the great dipper, the twenty-eight mansions of the moon, the god of the walls and moats, obey under the order of the exalted Laotze. These employ the tutelary gods of the ground, the tutelary spirits of the year, the month, the day, the hour, the runners in charge of the dark malignant influences, the pure white soldiers in charge of the day, the ancestors and the god of the hearth. These investigate, report, and bring reward. Kwan Ti was then primarily an expeller of demons. Gradually the merchants exalted his other qualities and the scholars also discovered his literary abilities.

We shall close with an order of worship taken from the same work. "Set up an image of Kwan Ti. If an image is not convenient then in the middle of a large sheet of yellow paper write the words, 'Kwan the holy emperor, the great demon subduer Ti.' On his left place Chang Sieng T'ien Kung, on his right place Ling Kwan T'ien Kung. (Both of these are popular divinities.)

"Make offerings before them in the centre of the room. Practise abstinence, wash, put on clean garments, light a pair of candles, present three sticks of lighted incense, tea, wine, and fresh fruit. Kneel respectfully three times and bow the head nine times. When this is complete then repeat three times while kneeling: 'The Precious Revelation of Wang Ling Kung.' Then continue kneeling and repeat three times: 'The Precious Revelation of Kwan, the Sage Emperor.' Then repeat once the True Sutra revealed by the divining pen. Then arise, rest a moment, lift up purified incense twice, arouse your whole soul. Then kneeling, repeat the Canon of the Illustrious Sage of the Peach Orchard. Then bow the head and arise. Rest a moment and quiet your spirit. If your body is weak and you feel weary, repeat the canon standing up, with hands clasped together. When you come to the phrase 'The Sage's name', kneel and bow once and so manifest your respect. This is permissible.

"The important thing is not repeating much or little, but repeating with a sincere heart. It is more profitable to repeat at night. At night the most profitable time is before daylight, the first part of the fifth watch. At this time man's vital spirit is very strong. The vital spirits have wakened up. All nature is quiet. The spirit is not vexed and troubled.

"There should be also decorated candles, pure incense. The lights should burn brighty. The heart is unified and the mind is fixed. At this time the repeating will have great effect.

"The canon should be wrapped carefully in a clean cloth. It should be placed high up. The women and children should not be allowed to dirty it. Before repeating, the hands should be washed."

The dynasty which exalted the god of war has passed away. This popular god is rapidly passing away. His temples are crumbling into ruins. Gradually the people are losing faith in the power of this conqueror of men and demons. As the old crumbles, to whom shall young China turn for guidance and strength and inspiration in these changing times? No one but the Changeless One, the Eternal Word, can lead and inspire in this new age.

Tibetan Prayers, Priests, and Pilgrimages

R. CUNNINGHAM.

YOU retire to rest at night; you rise early in the morning; yet long after you have retired and long before you greet the morning sun, the voice of prayer has filled the air. Tibetans pray and pray without ceasing. They pray everywhere, utilizing everything movable and immovable, to help this one act of devotion. The gentle breeze waves their prayer flags in the air; the mountain stream revolves their cumbersome prayer wheels; the sacred oil forever keeps alive the voice of prayer. The traveller cannot escape the fact that the Tibetans are a praying people. The roads, especially the entrance to the villages, are literally strewn with prayers; streamers hang from tree to tree and house to house; you see them in gaily different colors fluttering across the rivers. Bridges are literally pasted with paper prayers. Rocks and cliffs are carved and chiselled with the sacred inscription, "Om mani pad-me hum." You never pass a caravan but some Tibetans in it are rumbling through their prayers.

The Tibetan needs no muezzin to call the hour of prayer; dawn finds him well through the first act of devotion. If the alacrity of his prayers proves anything, it proves his willingness at least to pray. Praying leisurely he gets through four hundred words a minute. Nothing but the eating of food will keep a Tibetan from praying. No matter how stormy the elements may be, he still goes on repeating the well-worn phrase, "Om mani pad-me hum." Travelling across a grassy plateau or over a high snow-bound pass he would much rather pray than indulge in coarse banter. Every Tibetan prays and prays personally: he does not leave his spiritual welfare in the hands of the lamas. He believes that Kun-cho (the highest deity in lamaistic philosophy) is accessible at all times and in all places.

Tatsienlu is a city of temples. There are eight such edifices in different parts of the city, representing five different sects, the most popular being the "Ni-ma" or Red sect; the most influential the "Geluba," or Yellow sect. From early morning till late at night prayer is offered in some shape or form in all these temples. Assisting them in their worship they have several different kinds of instruments, the most conspicuous being the trumpet, drum, bell, and cymbal. The sound of the trumpet, as it rises on the morning air, is not unpleasant. Every Tibetan house has its own private temple with a number of private lamas. Thus from palace, home, and temple the voice of prayer is never silent.

The priestly population may be divided into three classes. First, the lama or ordained priest, who has made the long journey to Lhasa and there received ordination from the Dalai-Lama or some other high dignitary. Second, the "draba," or unordained priest, who hopes some day to visit Lhasa; and third, the "amcho," or private lama, who has neither desire nor ambition of ever seeing the sacred city. Another may be added, namely, the "chang-cha-ba." This latter is seldom met with, though there are one or two in Tatsienlu. They have accumulated unlimited merit and have made heaven with all its joy and happiness an absolute certainty.

The lama, or ordained priest, is a respectable, wealthy, well-fed, well-clad person. He spends his life almost wholly in the temple, accepting engagements only from the very wealthy Tibetan families. Having visited Lhasa and been received by the Dalai-Lama, or "Pan-chen-im-bo-che," his prayers are more efficacious, a fact very evident from the price he charges for reading them. For one day's service he receives the sum of one rupee, not inclusive of food and wine. In the life of Ta-tsienlu a lama is an important personage. To many of the wealthy families he acts as family priest, family physician, and family adviser. If he has great influence in a home, nothing is done without his permission or sanction.

Last year when the King of Cha-la was in trouble a number of wealthy lamas were invited to his palace to read prayers. After the usual divining and casting of lots, it was at last divined that the cause of his impending calamity was due to the fact that many evil spirits had taken up their abode in his palace. To avert the calamity, the evil spirits must be removed in the following manner: For ten days there assembled in the large open courtyard of the palace a large number of lamas, drabas, and amchos. In the centre of this large assemblage were placed a number of small figures modelled in clay. The purpose of this gathering was to induce the evil spirits to enter the clay figures. To this end a number of appetizing dainties were placed in front of them. At a given sign from a diviner a number of guns were fired, indicating that the evil spirits had taken up their abode in the figures. The assemblage then formed into a long procession and marched outside the North Gate.

This religious procession is one of the most interesting and truly grotesque sights to be seen anywhere in Tibet. The only thing that I have seen to compare with it is a devil dance. The procession is over two hundred yards long and marches the whole length of the city. The most important persons in it are several mounted lamas, dressed in their long monastic robes. Following the lamas are a large number of drabas, playing various instruments and producing all kinds of sounds. Two priests blow two tremendous trumpets ten feet long, a number of coolies being hired to carry them. The blowing of these trumpets is quite an art. To produce even the faintest sound requires no small amount of breath. A number of drabas reading their sacred books gives added interest to the procession. But by far the most conspicuous part is the carrying of the clay figures by a number of dirty, ragged beggars. The attire and demeanor of these beggars make them unable to appreciate the religious significance of the occasion and therefore deprive it of much of its solemnity. They are paid to carry the clay figures and other impedimenta of the procession, the religious interest of which is no concern of theirs.

On arrival outside the North Gate the priests form a semicircle, in the centre of which they place the clay figures. After some more blowing of trumpets, beating of gongs and reading of prayers a lama lifts the clay figures above his head, pronounces the doom of the evil spirit, then dashes them to the ground. A number of little boys who miss the sacredness of the performance rush in and pick up the head-gear and dress of the figures, scrambling for the most coveted parts, while the priests rend the air with their drums, gongs, and trumpets. This religious procession is known in Chinese as *song-kuei*, *i.e.*, escorting the evil spirit.

The draba is a lesser Buddhist light than the lama. Not having made the pilgrimage to Lhasa, he has not the power and influence of his superior in the religious order. His services, none the less, are very much in demand. Poor people all the world over prefer a cheap article, for the simple reason that they cannot afford a dear one. As the draba gives his humble services for the modest sum of one hundred cash per day, he is therefore much in demand by the poorer classes of people. Whoever invites him to read prayers, feeds him ; his hundred cash he spends in wine. For his night's shelter he trusts to some friendly poor who may be in his debt for prayers read but unpaid for. The draba is an easy-going, good-natured being, whom nothing disturbs and nothing perplexes. His life motto seems to be : "Sufficient unto the day is the evil thereof." Like every other Tibetan, his dress is quite protean and therefore very serviceable. It is his wearing apparel by day, his priestly garments when reading prayers, and his bedding by night.

The amcho is the lowest order in the Buddhist ranks. In Tatsienlu, at least, he is a most disreputable and irreformable character. In habits he is lazy and dirty ; in manners insolent and truculent ; in appearance shabby and penurious. The high ethical teaching of Buddha, with its corresponding standard of life and thought, are things unknown to him. He has no wish beyond a single meal, and no desire above a bowl of wine. The amcho is an indispensable adjunct in any Tibetan home. He lights the fire; he sweeps the floor; he feeds the lamp. When the "a-ya" goes out visiting, he follows her as a personal attendant. His peculiar care is the family gods, before whom morning and night he reads family prayers. He receives no pay whatever and only eats what is set before him.

The last and perhaps most interesting of the Tatsienlu lamastic population is a person who receives the appellation of "chang-cha-ba." This devotee to Lamaism performs his pilgrimage to Lhasa in a somewhat peculiar manner. He lies flat on his body and while thus prostrate makes a mark on the ground with his hand. He then rises, takes three steps to this mark and then prostrates himself again. This he does every step of the way between his home and Lhasa, taking three years to do the journey. To accomplish such a feat, great physical endurance is necessary. Three reasons are given for such an extraordinary pilgrimage: First, to atone for some great sin committed in the past; secondly, to obtain great merit and influence as a lama; and, thirdly, to make the obtaining of the Buddhistic heaven, with all its joys, an absolute certainty.

The difficulties of mission work among Tibetan lamas are great and many. Lamaism is a domestic religion. Every home has its representative in the lamasery and vice versa. Should the lama embrace the Christian religion, he is ostracised not only from his lamasery, but also from his home. Such an experience in a sparsely populated country like Tibet is almost inconceivable. To be a Christian and remain in a lamasery is impossible. The Roman Catholic religion, after more than fifty years of hard and ardous mission work on the Tibetan border, is unable to record the name of one single lama converted to the Christian faith.—*The West China Missionary News.*

A Suggestion to other New Missionaries

W. W. PETER.

ONE day a Chinese gentleman was shown into the guest room of an inland hospital. He came to see the foreign doctor, but not because of illness. Nor had he ever been a patient. In fact, his home was hundreds of *li* away in another province and he had never seen the hospital or any one connected with it.

When the doctor came, the stranger said: "I have heard about this hospital even though my home is far away. There is a very insignificant contribution I wish you would receive." He brought forth and carefully counted his 'insignificant contribution' and handed it over to the doctor with an apology. It was 100,000 *cash.* The doctor's eyes nearly popped out in surprise.

The stranger left. The doctor counted the bills over again, examined each one closely and had them all examined. It was all good money. There had been no request for a card. The stranger had not even stated what business brought him to the city. But very evidently the gift had no sting hidden in it. The stranger came and went like a ship in the night. Nothing more was heard from him.

Here is another story: A Chinese woman came to a lady missionary some time ago with the request that she be taught to read. They worked hard together and the woman made rapid progress. One day her lessons took her through the story of the Cross. In the middle of the narrative the woman broke down and wept. The missionary thought the tears were due to some domestic troubles which the reading brought fresh to mind. But the woman confessed otherwise. She said that she could not read such a story of sacrifice without weeping. So the books were set aside and the time taken up in answering her eager questions about this Jesus. In subsequent visits her mind grasped more of the meaning of this divine sacrifice made for us, and light broke into her soul.

Perhaps such stories as these affect us all alike. But in particular do they thrill a new missionary. For while language study is still his daily task, speaking to and dealing with the people is his promised land. In the minds of our older associates there are many memories, not alone of similar manifestations of the power of God, but also of the defeats which they have suffered. And the whole point of my venturing to write is contained in the question: If this contact with these older missionaries, in a strange land among a strange people, comes to mean so much to us personally, is there not something of this inspiration which we could pass on in a large way to the folks back home?

An inexperienced newcomer like myself has little right to form conclusions, but I feel that those of us who have recently come to China can do a definite piece of service for the Kingdom which no one can do for us, not even our more efficient seniors. For most of them have little time to write long letters home. They are too busy doing things to tell about them. And the big, successful ones are so modest and unassuming that, even if they had the time, instead of writing about their work, they would keep silent and use the time for more work. Do you remember meeting such? And how you looked at the cut of his clothes, wondering how such a man ever became a missionary? And how you felt when you discovered that Big Heart would be an appropriate name for him? Such missionaries write infrequently. Moreover, they do not write to your own friends. Our friends are largely those of the present generation upon whom the burden of missionary support will fall after he and his friends have passed on.

His friends of many years may know, but our friends are writing us: "What is a missionary? What do you do? What are the Chinese like? What do they say and think? What is your environment?" Many of our answers we shall have to get from our senior associates and pass them on as second hand. But in some ways we have a photographic mind more sensitive to impressions than the minds of those who have long since become accustomed to things Chinese. The expression of our impressions will keep this faculty alive and prevent us from growing stale sooner than we ought. For do not all of us need to express our hopes, our defeats, our little victories, lest our souls be dulled by the deadening round of our daily task till the most varied impressions come to be taken as mere matters of fact without desire for comment, like the changes in the weather? Do not all of us need to keep close to the kindred spirits we knew intimately only a short time ago, for the sake of the inspiration we may receive and impart?

The tendency is to drop many of our friends when we come to China. The distance between us and them is so great.

Some of them thought that we were very foolish indeed to come to China. But by some sacrifice, there is an opportunity for tying them all more closely to the work of the Kingdom in this wonderful country. A golden thread will tie us to the hearts that pray and give for us. Their praying and giving will become a very personal factor in their lives. The intervening distance may prevent the personal hand-clasp and the spoken Godspeed, but the minds and hearts will in an intensely personal way be wholly one with us. "All one body we"—in the shoulder to shoulder sense, with Christ our royal Leader going on befoie. And what is just as desirable, we may hope to win to Christ and the work of His Kingdom those of our friends who still stand aloof.

With these things in mind, may I pass on for the consideration of others like him, a plan adopted by a newly arrived medical missionary.

In the first fifteen months after he came to China, he wrote five long letters, some of them over 15,000 words long. Fortunately he had a typewriter. By the use of carbons and thin paper, he made nine legible copies of each letter. His letters varied. The subjects included clippings from the CHINESE RECORDER and other publications not in the reach of his distant friends; his experiences during the war; stories told him by missionaries; his meetings with Chinese men who spoke English,—in fact, every impression made upon his mind, which he thought would be interesting to his friends, he noted down in a little vest-pocket book he carried for that purpose.

One of the nine copies ultimately went to the secretary of his Board. And eight went to groups of his friends. There were 125 of his friends with whom he wanted to keep in close touch. Their addresses he divided into eight groups according to their geographical location. To each of the eight groups went a letter. In the end these letters went to relatives and to two college libraries where he had attended school. In addition to these letters, he sent home pathological specimens to the medical school from which he came, films for lantern slides to three friends much given to advertising missions, and several magazine articles.

This is what he writes :—

"The result of this attempt to keep in close touch with the home base has been most gratifying from several standpoints; I am in closer touch with the faculty of my own medical school than I was while a student. And I had something to back me up when recently I sent them an appeal to bear the needs of China in mind when junior and senior students came to them for advice regarding their future location. Among other letters, I have received one from a man unknown to me, a medical student whose face was turned to China by an article I wrote. Another letter came from a mechanical engineer who is making money. He and I travelled through Europe together. I never thought he was much interested in missions. Now he writes to ask whether he could put his training to good service in China. Pastors and laymen have written me that my letters brought the subject of missions very much closer to them. Previously missions had been something more or less abstract. They had all read books on missions, and accounts of missionary work printed in church papers, but what they wanted was to know someone personally on the field, these younger pastors and laymen particularly. The biggest result, however, is my personal conviction that, for me at least, this plan is a good one and very much worth while. It is not an easy thing to do. It takes time. Often I have pounded my typewriter till one and two o'clock in the morning. It takes money, too. But the time and money are well spent.

"It is a recreation for me to write these letters. I cannot preach to the Chinese—and this is fortunate. I cannot tell these older missionaries what to do and thus put my own theories into practice—and this, too, I am learning, is very fortunate. But I can tell others the good things these men are doing, and what life in China is meaning to me. Day after day I sit opposite that teacher of mine while, without a change of countenance, he suffers my mind and lips to stumble after him. At four, I exercise my body. After supper, I devote myself for one or two evenings a week to my 125 friends. If I do not try to tie them up to the work of the Kingdom in China, perhaps no one else will. I know them better than anyone else here in China. And their interest in China may hinge entirely upon me. I am in a big game. And the game is a joy and a recreation.

"You ask me if statistics and quarterly reports and what you call a 'missionary letter' are not sufficient. I don't think they are—not for the 125 people I am particularly interested in. In the first place I have no 'statistics' to offer, and no 'quarterly reports' to make. I am still at the very bottom, learning the 中國話. I believe in personal letters. Mission study books are of excellent educational value, but they are not personal. Church report letters and regular printed missionary reports are also good, but they will not get under the vests of my friends, nor yours either. They do not have the force a personal letter has. What we want is intercessory prayer with definite meaning to it and giving in which a very part of the heart of the giver goes with the money.

"You say, 'I have no typewriter.' Get your Board to send out your personal letters for you. Ask some friend of yours to give them the money if you have none yourself to spare for that purpose. . . . . . The people of God engaged in this holy crusade against sin in China ought to know of the conditions under which their representatives work, and the achievements they attain on the frontier through Jesus Christ. And they ought to know in a personal way. Only two things can prevent the wider conquests this personal touch will bring to the Kingdom. Modesty is one. Lack of vision is the other."

In addition to the above enthusiastic report, if I may venture just one word of caution. Those of us not much accustomed to writing ought to take an older missionary into our confidence. There are some things which might be very interesting to our friends, but writing them would be no help but a hindrance to the Kingdom. Our own opinions, if such questions arise, ought to yield to the judgement of men who know more than we do from actual experience in the work of extending the Kingdom.

All of us have felt that there is so little that we can do these first tongue-tied years among the Chinese. But we can still use our former language. There is a large opportunity open to us especially. We can write letters home to our own circle of friends.

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Missionary and Social Problems of China

CHARLES RICHMOND HENDERSON,
University of Chicago.

ONE whose direct observation of China is merely the brief look of a passing traveller cannot claim to give counsel in relation to local and national problems. But it is entirely within the bounds of propriety to offer a method of approach to human problems which has long been tried upon European and American situations. Much as races differ there are fundamental likenesses and essential kinship. In all countries the factors of production analyzed by economists are the same; the principles of biology, chemistry, physics, engineering, hygiene, medicine, surgery, and finance accounting are alike. Water flows down hill, and "squeeze" or "graft" will surely appear when the officials depend on fees for income and when efficiency tests are not applied by accurate book-keeping and publicity of records. American county and city rings could give lessons to the most astute Chinese mandarins on "ways that are dark and tricks that are vain," and the Chinese are not so very peculiar. The "rotten boroughs" of England are no more, but their odor still scents historic pages. We can derive hope from these reminiscences of vanquished evils of our own. If the fruitless ingenuity bestowed upon unverifiable speculations about the differential racial traits of peoples had been devoted to serious study of resemblances and principles derived from experience, we should get on faster and remain on solid ground.

The social problems of China are the same as those of America: production of commodities necessary to existence and well-being; improvement of the organization of industry, trade, and commerce; construction of better methods of transportation and communication; removal of the causes of disease; betterment of conditions of vitality in the dwelling and its surroundings, in mine, factory, field, and workshop; advance in knowledge and progress in education; the adornment of life by the graces of art; the harmonization of conflicting interests so that the weak shall not be exploited by the strong and human personality be universally respected; and, to these ends, all the institutions of education, art, morality, and religion should be fully developed and systematically supported by a sound financial system. These being the universal social problems in outline and essence, what can the missionary do?

One deduction from the history of error leaps to the eye: the missionary is bound to beware of entangling alliances with party politics. The attempt of certain ecclesiastics in earlier ages to use the secular arm for the advancement of religious beliefs has left a tragic lesson in the story of missions. The modern patriotic spirit in Japan and China is exceedingly and justly sensitive to encroachment by foreigners, and even their unjust suspicion is not entirely without foundation in fact. Furthermore, it betrays a feeble faith in the power of spiritual agencies to lean on the crutch of legal and military aid although a missionary loses none of the common legal rights of a citizen to protection. The educator who does not have full confidence in the slow but certain triumph of truth through persuasion and education may be a good hangman but can never claim high rank as a teacher. The missionary is a teacher and a persuader, and only the materialist, blind to the real forces of civilization, thinks meanly of the might of truth. The history of error warns against political intrigue, and the history of missions in all ages demonstrates that no weapon formed against the message of divine truth can hold its edge in battle. India, China, and Japan are penetrated by the influence of the gospel and its unselfish messengers. Philistines affirm the supremacy of cannon and of commerce; but Philistines are narrow in vision; there are many things in heaven and earth which are not dreamed of in their philosophy. The confidence shown toward missionaries in the distribution of relief during times of famine is a proof that they have lived down rooted prejudice by wise and consecrated lives and have a hearing among the people and their officials.

One of the effects of missionary residence in the Orient is the gradual erection of standards of moral judgment unknown before. Missionaries are generally persons of culture, and many of them are men of learning and wide reading. They have a fair proportion of persons of eminent ability and wide outlook on men and things. Many of them are physicians and have the modern scientific equipment. By their home life, their personal habits, their direct intercourse, their conversation and their institutions of healing and instruction this highly competent body of representatives of Christian culture have insensibly but surely raised a standard of judgment which condemns many of the inveterate practices of the Orient and points a better way. There is observable a more respectful attitude to human life, a wiser solicitude for the health of children and women, a weakening of confidence in magic charms and rites, a more sensible seeking for real causes and rational remedies.

In a thousand ways this influence has been felt, and the thick volumes of Dennis with their vast collection of facts from the whole world may serve to illustrate the social service already rendered by our missionaries and their families.

It is fully time that this more or less indirect and unconscious social ministry should become conscious, purposeful, concerted and directed by trained sociologists; and many of our wisest missionaries begin to see this and act upon the conviction. Dr. Timothy Richard expressed this view quite clearly to the writer about fifteen years ago. Now that the Men and Religion Movement and the Federation of Churches in America have begun to formulate a distinct policy of social action, the movement will be quickened in foreign lands and co-operation is desirable. The Young Men's Christian Associations have a deliberate policy on the subject, and their experience shows its wisdom.

How to make this movement most fruitful is a question which deserves general attention and conference. Among many methods which crowd for discussion, one alone may here be briefly suggested—a National Conference on Welfare. The National Conference of Charities and Correction in the United States, with a large membership in Canada, is the type to study. Missionaries cannot dictate to rulers but they can educate public opinion until it becomes irresistible; and a conference is the most effective method of forming public opinion ever yet devised by the wit of man. It is the class-room method of the best educators. It is the secret of the value of political campaigns under a constitutional government. The formation and maintenance of local, provincial, and national conferences is within the power of missionaries. In such conferences the highest standards of Christian nations would be brought to light. Scores of citizens would be encouraged to study and express the results of their observation and experience. The foreigners might not hold office or even speak; their chief function would be to start the natural leaders of the nation on the right path. Newspapers, which are multiplying so rapidly everywhere in the East, would greedily seize the reports and discussion and give them widest publicity. Indeed, one of the chief advantages of such conferences would be that the news items and editorials would be lifted to a higher level.

The making of programmes for such conferences would be no easy task. It would require the co-operation of wise men on the field with those who are in constant and responsible touch with the philanthropic international movements of social amelioration in Europe and America. Some of the programmes already proposed are "anti-everything" and have no positive and constructive aim. Anti-opium, anti-alcohol, anti-social evil are wise and necessary, but after all superficial and negative. Even the peace movement suffers from the fact that it does not involve any general and personal activity of the people. Moral training in social service depends upon setting multitudes to urgent work to which all can contribute. "Thou shalt not" of Sinai must be supplemented by the positive promises of the Beatitudes.

In such conferences provision must be made for small sections in which practical workers can talk over their difficulties and devices around tables, without oratory; but mass meetings for eloquent and persuasive presentation of the best ideals by competent speakers are also essential to the best results.

The Life and Work of Peter Parker

REV. A. H. SMITH, D.D.

PETER Parker was born in Massachusetts, June 18th, 1804. His early religious history was peculiar, of which he left full records in his copious journals, exhibiting a habit of introspection at that time not uncommon. He joined the Church at the age of sixteen (or a little less) but he found serious obstacles in the way of obtaining an education, although these were at length overcome.

He spent the first three years of his course at Amherst College, but transferred his allegiance in the last year to Yale, where he was graduated in 1831. During that year he was very active in religious work into which he threw himself with great ardour.

After his graduation he combined the study of medicine and theology in Yale College, exhibiting the same zeal as before in attending revival services, and in preaching. He was ordained as a missionary May 10th, 1834, and at his farewell meeting there was read a long and very comprehensive letter of instructions from the Prudential Committee of the American Board by which he was commissioned.

He sailed for Canton June 4th, 1834, where he arrived on the 26th of October, a most welcome recruit to the first American Mission in China, which had then been established considerably less than four years. It was decided that he should go on to Singapore with a view to studying the Fukien language with the purpose of opening a station among the people of that province. The reasons for not selecting Canton as a base of operations are by no means clear. He was at once overwhelmed with medical work for men of very many nationalities, to the serious injury of his language study, as so often even in our (theoretically) more enlightened day is still the case. After nine months in the trying climate of Singapore Dr. Parker's health (fortunately) failed, and he returned to Canton to begin the great work of his life, the opening of the Ophthalmic Hospital in what was then as now the largest city of the non-Christian world. Western physicians had long since begun medical work in China. Dr. Alex. Pierson, surgeon of the East India Co., had introduced vaccination as early as 1805, two years before Robert Morrison arrived. An infirmary for the poor had been opened in 1820 in Macao by Dr. Livingstone, with some aid from Dr. Morrison. Seven years later, Dr. Colledge, another surgeon to the East India Co., opened an eye infirmary in Macao which lasted three years and treated nearly four thousand patients. But these were, more or less, sporadic efforts, while Dr. Parker's work, as the founder of medical missions in China, continues in the great Canton Hospital down to the present time. It is interesting that on the first day only one person, a poor woman, applied for treatment, but the numbers rapidly increased. By January 29th, 1836, he wrote: "Eight hundred patients have now been received since the 4th of November last. In one instance I operated the same day upon eight patients for cataracts ; a fortnight ago I operated upon twenty-one patients for different afflictions, cataracts, tumors, etc. Besides the labor of prescribing daily for a hundred more, the anxiety and responsibility I feel add in no small degree to the amount."

The times were politically inauspicious. The abolition of the East India Co., in the year of Dr. Parker's arrival, led to a fresh crop of difficulties with China, culminating in the war of 1840-42. Yet, despite these great disadvantages, and the terrible strain on Dr. Parker himself, his work was an immediate and overwhelming success. His patients came from every rank in life, and from every province of the empire. It was no exaggeration to say that Dr. Parker opened China at the point of the lancet. "In the first three months of its existence it had accomplished more towards breaking down the wall of prejudice, and that long cherished desire for isolation for which China had ever been noted, than had been brought about by years of ordinary missionary toil." Dr. Parker made himself responsible for the expenses of this great and growing work, and so highly was it appreciated by the foreign community in general that in February, 1838, "The Medical Missionary Society in China" was duly organized, taking this great enterprise under its patronage, although not itself providing physicians, but only hospitals, medicines, and attendants. It is remarkable that the very first hospital established in China should have thus so firmly rooted itself in the confidence of foreigners of all nationalities as to have commanded their continued support for three-quarters of a century.

Early in 1839, Dr. Lockhart, who was sent out by the London Missionary Society, arrived in China, and the hospital in Macao was put in his charge, though on account of political conditions it was soon closed. Dr. Lockhart was afterwards transferred to Shanghai, and still later to Peking, where he is now commemorated by a great Union Medical College under the lead of the society which so long ago sent him out.

Dr. Parker was one of the company who on the ship "Morrison" made in 1837 an ineffectual effort to return a party of shipwrecked Japanese to their homeland. He made a visit to America in 1840, where he was able to be of great service in enlightening the government in Washington as to conditions in China. He visited England and France in the interest of medical missions in China, being accorded an interview by King Louis Phillipe. In England he made the acquaintance of many prominent men, but the times were adverse and he could not command the wide interest for which he had looked. He succeeded, however, in raising more than $6,000.00 clear of expenses which he forwarded to the Medical Missionary Society by draft. Dr. Parker took advantage of his stay in America not only to deliver many addresses—incidentally being invited by the chaplain to Congress to preach in the hall of that body—but to take post graduate work in the University of Pennsylvania Medical College from which in February, 1842, he received a degree. The interest of that important institution in China may be said to date from that time. Dr. Parker married a very accomplished lady in 1841, and returned to Canton in November, 1842, in time to witness the important readjustments made possible by the treaty of Nanking in that year, bringing to an end the protracted and unequal war between Great Britain and China, by means of which five ports (Canton, Amoy, Foochow, Ningpo, and Shanghai) were opened, and in a way, though by no means so completely as was supposed, China itself was "opened" too.

Dr. Parker continued his medical labors with singleness of purpose and unflagging zeal. The United States having at length appointed Hon. Caleb Cushing, Commissioner to China, Dr. Parker received the appointment (conjointly with Dr. Bridgman) of Secretary of Legation, a post which he accepted on condition that it should not involve the relinquishment of his missionary work. The American treaty of 1845, then the most successful yet made, owed much of its excellence to Dr. Parker's knowledge, skill, and tact. Many of the Chinese officials whom he thus met were old friends, and some had been his patients, a matter of the highest importance.

At a later period, Dr. Parker was himself appointed Commissioner of his country and discharged the onerous and responsible duties with credit to himself and to his country. The treaty of 1858, finally ratified at the "Treaty Temple" in Tientsin after the capture of Peking in 1860, was largely his work, and that of Dr. S. W. Williams.

Owing to ill-health, Dr. Parker resigned the office of Commissioner—eventually that of Minister—which he had held for ten years, in August, 1857, and returned to his native land where he made his home in the city of Washington. He died at the age of nearly eighty-four January 16th, 1888, having been the recipient of many honors from scientific and benevolent societies. Up to the time of his relinquishing the work of the Canton Hospital, Dr. Parker had treated nearly or quite 53,000 patients, and had trained men who were competent to carry on the great work in his absence.

Dr. Williams, writing in 1880, mentioned that "during the forty-five years of its existence the work has been conducted by

Drs. Parker and Kerr nearly all the time, who have relieved about 750,000 patients entered on the books. The outlay has been over $125,000."

Dr. Parker's medical work for China was one of the most fruitful seeds ever planted on mission soil, and it has continued to bring forth after its kind, and must continue to do so in the unknown future.

In Memoriam.—Dr. D. Z. Sheffield.

BISHOP BASHFORD.

REV. D. Z. SHEFFIELD, D.D., of the American Board, Tungchou, died at Peitaiho, July first. He suffered from a slight stroke of paralysis in October, 1911. The family came to Peitaiho early this season that he might get the benefit of the change of climate, and he was apparently helped for a few days. But on Wednesday, June 25th, he suffered from another stroke of paralysis and quietly passed away on Tuesday, July first. Dr. Sheffield was seventy-two years and eleven months old. He was a soldier in the Civil War fighting for the maintenance of the American Union and the freedom of the slaves. He came to China as a missionary in 1869 and had given forty-four years of uninterrupted service to the upbuilding of the kingdom of Christ and of the Chinese people. In 1895 a Chinese carpenter—who had done much work for Dr. Sheffield, to whom Dr. Sheffield was very kind, and of whom the Doctor had not the least suspicion—became somewhat unbalanced mentally, and constraining a carpenter under him they attacked Dr. Sheffield in a lonely spot on a Sunday and left him for dead. With thirteen wounds on his head and face, and twenty more on his body, Dr. Sheffield never recovered from the physical shock of the attack. His name will be enrolled among the missionaries who gave up home and friends and also among the martyrs who gave up life itself for the Master.

The American Board of Foreign Missions has sent some extremely able men to China and Dr. Sheffield takes a front rank among them all. His great natural ability, his high qualifications as a Chinese scholar, his long service in higher education, and his unaffected love for the Chinese placed him among the foremost of China's missionaries. A suitable sketch of his life will be prepared by his colleague, Rev. Arthur Smith, D.D.

Address of Dr. Goodrich at the Funeral of Dr. Sheffield.

The end has come, an end which is only the beginning ; the end of a life of untiring, strenuous, fruitful service, and the beginning of an endless and abounding life, and of a glorious service in higher realms.

Shall we grieve for our brother? Ah! we would have held him, if we might, till he had, at least, finished the translation of the Book of books, a work to which so much of his heart and life were given. But when we saw the weary body, we could not hold him back, but the rather sing our hallelujahs with the angels who were waiting at the gates of pearl to welcome him Home.

How well I remember the coming of the dear brother forty and four years agone, the steady and successful study of the language—albeit under the handicap of a body crippled from the effects of the Civil War. I remember how he labored on and on, growing stronger year by year; how he began with joy the preaching of the glad Evangel: how by and by he was given the Chair of Theology in the new Theological College, a post he held for more than thirty years; how he became by common consent the Principal of the Academy at Tungchou, and afterward the President of the College, a place he has filled so long and so well; how more than twenty years ago he was chosen as one of the translators of the Bible into the Classical Language, having been from the beginning the Chairman of Committee, and giving to this work much of his best life-blood for more than twenty years; how one by one he has prepared many books for the press, the outcome of his studies with College classes; how he has worked on various Committees, and in numerous lines; and how all his labors have been carried on with quiet persistence, and with apparent reserves of strength and time.

I remember how, eighteen years agone, he was suddenly struck down by a friend—a Chinese carpenter, in mad frenzy—receiving numerous wounds, and almost killed. At length, seeing it to be his only chance of life, by a rare presence of mind he feigned himself dead, and so was saved. And ever since he might well say with Paul: "I bear branded on my body the marks of Jesus." Since then, and for nearly another score of years, he has continued to labor on, smiling at weakness and weariness.

But the best of a good man is not his work but himself, the character which by the grace of God he has been building. If I have rejoiced in the work of Dr. Sheffield, I have rejoiced still more in his faith and love, and his consecration to heavenly ideals.

Dr. Sheffield had a logical mind and a masterful spirit, and he was a born leader of men. But, and also, he had his playful moods, with rare touches of humor in conversation, and withal he possessed the heart of a child. When his face lighted up, it was radiantly beautiful. It is only character that can grow such a smile. I loved him best of all in the prayer meeting, when he united with his exposition of Scripture some of the deepest things of his life.

But I think I have admired him most these last few months, the while he has been going down into the shadows. No murmurs have passed his lips; no suggestion that the Good Father was dealing hardly with him, albeit I *have* seen the tears start, when he thought of his beloved Bible work which he must lay down. Sometimes he could not say much, but he could smile that old sweet smile that still lighted up and lingered on his face, even to the last day before he found his wings.

There will be tears on the other side of the planet, as well as on this, when the news is flashed under the sea to the three dear children ; but I think I see in the tears the fragments of a rainbow. What a joy, under and deeper than the sorrow, to be assured that the dear father has fought a good fight, has kept the faith, and now wears the crown.

It is worth while to live such a life. It is worth while to build one's self into China.

Our Book Table

THE MODERN CALL OF MISSIONS. *Studies in some of the Larger Aspects of a Great Enterprise. By* JAMES S. DENNIS, D.D. *G. H. Revell Co. 1913. Pp. 311.*

This volume, by the author of the monumental works on Christian Missions and Social Progress, consists of eighteen papers republished from various periodicals dealing with varied aspects of missionary themes. Some of the essays are recent ; others more than twenty years old. The one on Missions in China, written in 1900, has been in part revised, but in a swiftly moving panorama it is impossible to keep up with its changes.

All the essays are careful and convincing presentations of some special aspect of a vast theme, but perhaps the predominant impression on a reader familiar with the subjects is (one not intended by the author) that the progress in missions is now so rapid, and the relations of missions so complex, that any book whatever will soon be out of date.

A. H. S.

THE BIBLE MAGAZINE. REV. R. A JAFFRAY, *Editor, South China. Associate Editor,* YUEN TAK-HING. *Alliance Press, Wuchow. Quarterly. Price 50 cents per annum.*

This is a new venture of our Alliance friends, of which two issues have already appeared, and its ostensible object is to stimulate Bible study. Its contents follow the following order :—

Editorial, Pulpit, Bible Study, Illustrations, Questions and Answers, Missionary, Prophecy, etc. It is well printed on white paper, and has some sixty-odd pages of reading matter, and should supply a felt need in the prosecution of Mission work.

"ON RECONNAISANCE" IN CENTRAL AFRICA. "EN ECLAIREUR, VOYAGE D'ETUDE AU CONGO BELGE" *par* HENRI ANET. *Docteur en Sciences Sociales, Bruxelles.*

The scout duty carried through by Pastor Henri Anet last year in the Belgian Congo on behalf of the Belgian Protestant Churches, was well done, and his excellent little book "En Eclaireur, voyage d'Etude au Congo Belge" tells us his varied experiences in a graphic and interesting style.

While making the grand tour of the Congo from Maladi to Nyangwe, nearly 2,000 miles, then westward to the Sankuru which he descended till he reached the Kasai and Stanley Pool again, Pastor Anet had the company and help of his compatriot, Mons. Henri Lambotte, an associate missionary of the Baptist Missionary Society, the first Belgian Protestant to work on the Congo.

The author proves himself a keen observer and his enthusiasm was kindled to white heat. It is evident that he had, in common with most of his countrymen, greatly underestimated the ability and work of the blacks. He was quickly undeceived and won over to real admiration. The Bantu Christians were surprised in their turn to find a Belgian "man of God" like their own English missionaries. That anyone belonging to Bula Matari's (Congo State Government) country could be a Christian was actually incredible to some of them. It certainly did them good to meet Pastor Anet, as it had done the Christians of the Stanley Falls district to have had acquaintance with Mons. Henri Lambotte for several months.

In the time he allowed himself for his journey it was impossible for Mons. Anet to do much more than acquaint himself with Protestant missionary work. He has little to say of the Catholics because he simply could not bring their work within his purview without doubling the length and expense of his visit. He frankly discusses the unequal position occupied by Catholics and Protestants, and cites the fact that the catechists of the former are free from the payment of personal taxes, whereas all teachers and evangelists of the latter communion are obliged to pay. Without discussing the question of exemption from taxation he claims that the Government's avowed intention of granting religious equality should include this reform of practice.

The sphere chosen by Pastor Anet is far inland on the upper waters of the Lomami. It is at present untouched and very needy and we wish the Belgian Protestant Churches God-speed in this their first united endeavour to spread the evangel in their own colony.

H. SUTTON SMITH.

MISSION PROBLEMS IN JAPAN. *Theoretical and Practical, by the* REV. ALBERTUS PIETERS, M.A., *twenty years a missionary of the Reformed Church Mission in Japan. The Board of Publication, 25 E. 22nd Str., New York. Pp. 188, Index. Presbyterian Mission Press. Mex. $1.65.*

Assuming the standpoint of the author, this book is a model of its kind. It consists of seven "Lectures delivered before the Western Theological Seminary, Holland, Michigan." With the sure touch of insight, the history of Christianity from 1859 till the present time is sketched in terse language, giving a sufficiency of detail. That the lecturer has in part a controversial thesis—which he sustains in an admirable, almost a convincing, manner—lends piquancy to his discourse. To an audience of interested students, the appeal of the facts, as clear as it is complete, could not be without effect.

Starting from the distinction between the *ad intra* and *ad extra* labour of the Church, the latter alone is considered to be missionary work. "To state the missionary purpose in a single word, it is not merely to plant the church in a country, nor merely to evangelize the present generation of its inhabitants: It is to *Christianize* that country." In Lecture II, "the conditions under which the missionary purpose is to be accomplished in Japan" are adequately dealt with. "The Japanese are a civilized people. Almost the only thing that strikes the observer as uncivilized is the indecent exposure of the body." Of the two religions, Shinto and Buddhism, the former is admitted to be "in some sense a spiritual religion, for it makes no use of images," while the latter in its popular form is condemned. "There is no coarser and crasser idolatry possible than is in evidence throughout Japan." The sources of morality, ultimately "the revelation of God's will in the conscience," are to be found in the two religions and "in the two moral codes, Confucianism and Bushido." In some ways the Japanese "are distinctly superior to ourselves. They are more law-abiding. They are more patient and courteous under trying circumstances." On the other hand, the two most prominent vices, insincerity and unchastity, are "the chief moral hindrances to the acceptance of the Gospel."

"The organization of the Christian Church" is explained in Lecture III. Particular attention is given to "The Church of Christ in Japan," formed in 1877, "the fruit of the labors, gifts and prayers of the Reformed and Presbyterian Churches in America and Scotland." Regarding the Confession of Faith of this Church, which was formulated in 1900 in terms of the Apostles' Creed with a short preface, the author is grieved to note that "of distinctively Calvinistic ideas there is not the slightest trace."

It is in Lectures IV and V that Mr. Pieters' argument, the theoretical basis of which was stated in Lecture I, is developed in its practical application and is shewn to be in harmony with the position taken by his colleagues of the Reformed Mission in 1906, over against the Japanese Church. The question in dispute which is indeed "of world-wide importance," is thus put:—"Should the American churches, working in Japan, henceforth do so as the equals of the Church in that country, or in subordination to it?" The divergence of policy arose over the definition, adopted by the Synod of the Japanese Church, the crux of which is as follows:—"A Co-operating Mission is one that recognizes the right of the Church of Christ in Japan to the general supervision of all evangelistic work done by the mission as a mission." The result of the discussion was "a drawn battle. Three of the missions, viz. the German Reformed Mission and those of the Presbyterian Church, North, accepted the definition . . . and are now working under it. Three others, that of the Southern Presbyterian . . . and those of the Reformed Church in America, rejected the definition . . . and refused to work under it. It must be admitted that the three agreeing are stronger than the three in opposition." Moreover, with one exception, the Home Boards approved of the position of the Japanese Church. The

Board of the Mission to which the author himself belongs, although leaving the final decision to its representatives on the field, earnestly protested against their attitude on this question. A schism has, however, been avoided, by means of a compromise effected in 1909 which enables the dissenting Missions to remain in fellowship with the Japanese Church.

The greatness of the evangelistic task still remaining may be gathered from the facts that, while in Africa there is one Protestant communicant to 324 of the population, and in India one to 563, there is in Japan only one to 851. "Almost untouched as yet are the artisan, merchant, and farming classes, comprising nine-tenths of the people."

In Lecture VI, on "The Educational Work," it is shewn that after 50 years, 20-25,000 young men have received instruction in the Christian schools. Of these, some 3,000 are graduates of middle or higher grade. In 1909 the number of these graduates engaged in direct Christian work was 3 per cent. of the whole. Nevertheless, the graduates have contributed largely to the welfare of the nation. "Their influence has inspired the new literature of Japan." "Christian education has given birth to the Christian Church."

The final lecture of the series, entitled "What God is doing in the Far East," gives a résumé of the situation in China, Korea, and Japan. "China also has entered upon the path, which, in the course of 30 or 40 years, will accomplish the same kind of thing that we have seen in Japan, only upon a far grander scale."

Where, as in this volume, there is so much evidence of thought and care, it will be enough lightly to indicate a few blemishes. Well-informed though he is, the author has failed to grasp the meaning of the Student Volunteer motto, "The Evangelization of the World in this Generation." Further, the repeated use of the word "native" is nowadays admitted to be inadvisable. It is, however, in his dislike of the methods of modern research that the lecturer appears to least advantage. Not content with an occasional thrust at "the Higher Criticism and other similar destructive theories," he is compelled to invent a hybrid compound in order to express his disgust with "the miserable *credophobia* that has emasculated our Christianity." Let us hasten to add that this is the only conspicuous error of taste in the book. And it is amply redeemed by the sincerity, moderation, enthusiasm, courage, and wisdom which charcterize this thoroughly able treatment of "Mission Problems," vital not for Japan alone, but also for China and for us.

F. W. S. O'N.

THE LORD'S DAY OR THE JEWISH SABBATH 新 舊 守 日 論. *Baptist Publication Society, Canton. Wenli. 5 cents.*

The appearance of the Seventh Day Adventists in the mission field has added a new problem to those confronting missionaries in China.

The methods adopted by this denomination have been denounced as being entirely lacking in that courtesy and fair dealing which characterize the conduct of other branches of the Church of Christ. Several appeals have been made to the Tract Societies to publish a refutation of the arguments advanced by the Adventists, but owing to the non-controversial clause in their constitutions these bodies have not felt at liberty to issue anything on the subject. This little book by the Rev. Jacob Speicher traverses the position of the Adventists, courteously, scripturally and convincingly. This is just the book needed for the instruction of those liable to be misled by the loud assertions and dogmatic statements of Adventist agents.

One deplores the necessity for controversy and there is a danger that the dispute as to whether the Lord's day or the Sabbath should be observed will end in China losing the blessing of a day of rest altogether; those only partially convinced observing neither day. Nevertheless, it was necessary to contend earnestly for the faith once delivered to the saints and Mr. Speicher has entered the lists and acquitted himself valiantly.

The last part of the book is a translation of Rev. D. M. Canright's story of how he joined and why he left the Adventists.

J. D.

SHORT NOTICES.

A Message to China.—A booklet of some 50 pages on the teachings of the Bible concerning the principles of Civil Government. This message, we are told, has been prepared by the Rev. W. J. McKnight of the Reformed Presbyterian Church of North America. It is addressed to the President of the United Republic of China.

Friends' Foreign Mission Association. Annual Report for 1912. Of the 112 missionaries of this Society 27 are in China, and this staff in China is reinforced by 105 native workers. The church members and adherents number 1,550, whilst there are 762 boys and girls and students in the Mission's various educational institutions. The Report is admirably written and beautifully illustrated.

Catalogue of St. Mary's Hall. An excellently arranged and printed description of the curriculum of the well known and successful girls' school of the Protestant Episcopal Church of America, at Jessfield, Shanghai. Miss Dobson and her colleagues are to be congratulated on the high standard to which the work in this school has been raised and on the marked success with which it is carried on.

Kashing High School. We have pleasure in calling attention to this flourishing school of the Southern Presbyterian Mission, of which the Rev. J. Mercer Blain is principal. Particulars of the course of studies, fees, scholarships, etc., are set forth in the prospectus just published.

School Books from Macmillan & Co.

Stories from History and Literature. The Little Duke. (Children's Classics series). A Junior Course of Arithmetic by H. Sydney Jones. These books are well worthy of the attention of teachers in Chinese Schools.

An Exposure of Russellism by R. A. Jaffray. This tract of 12 pages in Easy Wenli is a free translation of portions of the writing of well known Bible teachers in America who have dealt with the interpretations of Pastor Russell. The tract is published by the Alliance Mission Press, Wuchow, South China, and the price is 60 cents per 100.

Message to the Japanese People. An exposition of Christian Life and Faith issued by the Christian Literature Society of Japan. We should like to see something of the kind prepared for the Chinese and we heartily commend this pamphlet to the notice of translators and Tract Society Committees.

Correspondence

HIGHER CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the editorial on page 401 of your July issue I read: "When sharp division arises over any problem it should for the time being be taken out of the arena of discussion in order that God may solve it in His own way; in the end solving it to the better satisfaction of all."

While I cannot give unqualified approval to the principle stated, it would nevertheless afford me considerable satisfaction to see it applied by the editors of the CHINESE RECORDER to the subject of higher criticism, which certainly gives rise to "sharp division." I am sure my satisfaction would be shared by that not inconsiderable body of China missionaries who are, like myself,

CONSERVATIVE

SHANGHAI.

TO GIVE OUR REVISERS PAUSE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It seems a pity to worry these hard-working men with doubts at this stage of their labours, but it occurs to me to enquire what Text are the Old Testament Revisers translating?

It appears that fifteen eminent scholars of England have issued a protest against an immediate or partial revision of the Revised Version, which it seems is more and more discovered to be far from what it may be made. But these scholars claim that at least another ten years ought to be devoted to the sifting of new materials in order to establish the definitive Text both for the Old Testament and for the New.

As you well know, the Old Testament Company, in England and America, simply adopted the Massoretic Text in the Old Testament which now scholars are anxious where possible to correct. It is claimed that the Hebrew Text is often faulty and in many places obviously and seriously corrupt. Until, therefore, the Traditional Text has been revised in the light of modern knowledge it is impossible that there should be a satisfactory translation.

All this is very serious for our Chinese Revisers. If the eminent scholars referred to above plead for another ten years of preparatory study, is it not evident that the present Revision of the Old Testament will have to be done over again before very long?

As to the New Testament, the Chinese Revision has been completed on the basis of the Text used by the Revisers of the Authorized Version. Now recent discoveries have completely upset the basis of the work of such men as Winer, Lightfoot, Westcott and Hort. They thought that the Greek Bible was written in a kind of Classical Greek interspersed with numerous Hebraisms. But recent excavations in Egypt and elsewhere have brought to light a vast number of MSS. and inscriptions from 300 B.C. to 600 A.D. which have revolutionized our ideas of the Greek language as it was written and spoken in the days of the early Church.

Hence the theories to be found in the Preface of the English Revised Version have been scattered to the winds, and many of their corrections are known to be added mistakes.

This is truly most serious for the Revised New Testament in Chinese. Bishop Moule expressed his doubts concerning the Greek Text to be used, even though at that time there were no new discoveries from under the sands of ancient lands. His doubts, by these discoveries, are more than fully justified.

What do the Bible Societies think of these things?

WATCHMAN.

THE EDUCATIONAL ASSOCIATION.

To the Editor of

"THE CHINESE RECORDER."

SIR: It is over a year since the attempt was made to metamorphose the old Educational Association into a "General Advisory Committee." When it was decided at the last Triennial Meeting, after considerable discussion, to submit the issue by circular letter to a vote of all the members, it was expected there would be "free discussion." As one who opposed the resolution, whereby the Association should abdicate in favour of this centralized committee or, as originally termed, Board of Education, I venture to submit some arguments for the preservation, with sundry improvements, of the Educational Association.

I may mention that the Mott National Conference, with its Continuation Committee, in March last recommended this change, adopting the unfortunate phraseology, "a Central Board of Education." Whatever was recommended by that Conference can be resisted only with difficulty. Still, another side of mission policy, in so far as concerned with education, may well be considered before the "fatal leap" is taken.

First of all, an Association, open to all Christian educators, and arranging for their free discussion in conference and through the press, of educational problems, is more generally helpful and educative than absorption into a "Central Board" or "General Advisory Committee." Let missionaries enter into associations and hold conferences and impart information, but let the Chinese Government, national and provincial, arrange for all Central Boards of Education or General Committees. Free discussion will be welcomed, but these national Boards composed only of Christians and mostly of foreign missionaries, will be looked upon as a rival, *imperium in imperio.*

Secondly, if this great Committee or Central Board is only advisory, then it is not needed, and its expenses need not be met. If it intends to be more than advisory and may become dictatorial and mandatory, then it is not wanted. If there is to be advice, let all have a chance by one Association. If there are to be binding rules, regulations, and mandates, then we may well pray to be delivered therefrom. If a Presbyterian schoolmaster in the good cause of imparting light and truth, besides the ruling of his local Station, Mission, Home Board, Presbytery, Synod, Federation

Council, Continuation Committee, Chinese Board of Education and all local Boards, now adds on to his list of masters this (Christian) General Advisory Committee, he may well exclaim: "Would that you all were as I am except these bonds." In all seriousness, it seems to me that in education, as in all the forms of missionary work, there is too much human machinery, too many committees to decide what others shall do, and not enough scope for individuality, spontaneity, and the direct leading of God's most Holy Spirit. This modern Church would look odd to the early Apostles.

Thirdly, I do not like the look of religious centralization, of Christian monopoly. Of course this proposed Board may consist of mild men and gentle women, who will meet to send forth only opinions on educational matters, but it is likely they will gradually aspire for power, making life miserable for any one who does not fall into line and nod assent to these gifted leaders, who have come from the four corners of the nation, and at great trouble have formulated a scheme of centralization. As things are now tending, I venture to acclaim allegiance to the spirit that breathed in Protestantism and lived in Independency. I would be glad to see greater unity and co-operation, with less overlapping, duplication, schism, or sectarianism, but I prefer the old Educational Association with a little more life and energy, to this new scheme of a "General Advisory Committee" or "Central Board of Education." I trust the brethren will stem the tide.

I am, etc.,

GILBERT REID.

SEVENTH-DAY ADVENTISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Should not some definite and adequate means be taken to counteract the pernicious literature which the Seventh Day Adventists are scattering among Chinese Christians in many places? Three years ago they, in their usual clandestine fashion, began to send their agents and literature into North Honan which has been for a quarter of a century, by the unanimous consent of all surrounding missions, left to the care of the Canadian Presbyterian Church. Discovered and to some extent exposed they seemed to withdraw for a time, but began their secret propaganda again in recent months. By insinuation to some, and open statement to others, they spread abroad the impression that we were unable to meet their arguments and knew it.

At the strong suggestion of a recent meeting of the Chinese Presbytery it was decided to ask two missionaries to hold a special ten-day class in which all Chinese pastors, evangelists, elders, etc., in the mission might study the errors of Adventism in the light of Scripture. This was to be followed by a public debate to which the Adventists were invited from the south of the province in order to draw them into the open and expose their methods as well as their doctrines.

A few brethren felt dubious about the advisability of paying so much attention to the disturbers, but the event seems fully to justify an opposite opinion. The class, which began with some of its members openly favourable to Adventism and many others seriously doubtful of the possibility of successfully meeting its arguments, soon developed into an enthusiastic unit against the errors which had been so speciously presented in the abundant Adventist literature scattered all through the province.

When on May 1st the Adventists (one foreigner with his two chief Chinese lieutenants and three or four perverts from the Canadian Mission) came on the scene they found an audience prepared to detect, not only whole lies, but also half-truths, and it is probably not over-stating the case to say that they soon had reason for wishing themselves out of the lime-light. Certainly the audience manifested in no uncertain way its opinion that Adventism had no defence for itself. A month has since passed and, though three Seventh-Day agents were left in the vicinity in the hope that some people would join them, we hear from all sides that sentiment is strongly against them even in places which they thought their secret agents had already won over. In fact, even the perverts from the Canadian Mission who had gone to South Honan, joined them, and been re-baptized are (with one exception) credibly reported to have again left them.

Two convictions come upon us in connection with this matter. One is that God has brought a great blessing into the lives of some of our Chinese leaders by enabling them to understand Christ's Great Gospel of Salvation by Free Grace as they never understood it before. The other is that it is wise to attack this Adventist heresy at once, wherever it appears, and expose its errors. Then its hope is gone. Secrecy, insinuation, half-truths, and (in China) barefaced bribery are its chief methods and stock-in-trade.

Yours sincerely,
JOHN GRIFFITH.
CHANGTE, HO.

THE THIRD HUNAN MISSIONARY CONFERENCE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I am enclosing a letter which may be of interest to the missionary body in China. The Third Hunan Missionary Conference which was held in Changsha on June 24th-27th has decided to articulate itself with the China Continuation Committee in its provincial organization. The missionary force in Hunan feels that the Provincial Council and its method of representation has been a failure, at least as far as Hunan is concerned. In fact, our inquiries as to the results accomplished by like organizations in other provinces made us extremely doubtful if it has justified its existence in most of these.

On the other hand we find an apparently wide-awake organization now existing in the form of the China Continuation Committee, whose basis of constitution, in the light of its supposed functions which are distinctly of an advisory nature, seems to give greater promise of usefulness than the old representative basis of the provincial federation. Hunan has therefore concluded to remodel its provincial organization, modelling it after the China Continuation Committee, and has decided to work in conjunction with the China Continuation Committee in promoting the missionary interests of the province.

We hope that our example may be followed by the missionary forces in the other provinces and that soon the organizations in the other provinces will also connect themselves with the larger Continuation Committee and thus make it possible to have its findings and pronouncements from time to time actualized through the medium of the several provincial continuation committees.

Very sincerely yours,

A. R. KEPLER,

Secretary Hunan Continuation Committee.

CHANGSHA.

TO THE MISSIONARIES OF THE VARIOUS MISSIONARY SOCIETIES CARRYING ON WORK IN HUNAN.

DEAR FRIENDS: The Third Hunan Missionary Conference has appointed us a Committee to "continue" its work with the hope that we shall prove to be a provincial organization that will be helpful to all that are working in the interests of the Kingdom of God throughout the province of Hunan. In doing so, the Conference has intentionally modeled its action after that of the Edinburgh Conference and the Shanghai 1913 Conference which was convoked under the auspices of the Edinburgh Continuation Committee and was presided over by its chairman, Dr. John Mott. The Third Hunan Conference had a connection with the Hankow Sectional Conference, for it was there that the missionary delegates from Hunan felt moved to take the steps that resulted in the calling of the Conference at Changsha in June.

The Continuation Committee differs in its constitution from the provincial organizations laid down by the two earlier conferences. We would call your attention particularly to two points: the Continuation Committee is not constituted on the basis of representation from each Mission working in the province; its members have not received their appointment by the societies or churches with which they are connected.

If it were the province of the Continuation Committee to legislate for the Missions of Hunan, it would have been necessary to have on the Committee someone from each group of missionaries or churches in the province, able and authorized to express the opinion of the group represented through him. But it is expressly laid down by the Conference that the Committee has no legislative power whatsoever, but, as the constitution expresses it, "the functions of the Committee shall be solely advisory, not legislative." In this selection of members, therefore, the object aimed at was the value of the advice they could offer and not the authority to represent the opinions of their colleagues.

The members of the Committee were appointed by the Conference itself. In the appointment, the Conference tried to act for the province as a whole. Hence the members of the Committee both individually and collectively feel themselves responsible not only to those who appointed them, but to the whole missionary and Christian community in Hunan. This method of selection has coordinated all the phases of missionary endeavor with a unity of purpose not attainable when the units of the Council are separately selected by separate gatherings. By this latter method it might be quite possible, for example, that there might be no one on the Council to represent and forward the interests of the medical work in the province. In the formation of the Committee care has been taken to select workers who represent the various departments of Christian work, the various types of church order and the various nationalities of missionaries. Moreover, more care was taken that not one of these phases be overlooked than that one should not have more representatives than another. The varied interests are complementary and not competitive. The members of the Committee as a whole are interested in every phase of work, though they are very differently situated to give help and advice in the different departments. The Committee, however, is empowered by the appointment of sub-committees to place on such committees additional other workers in the province whose knowledge and experience are such as to render their help valuable in connection with the particular business of these sub-committees.

In order to rectify the inevitable oversights involved in the first selection, six vacancies have been reserved that will be filled by the Committee at its discretion. Two-thirds of the membership is missionary ; one-third, Chinese.

We are directed to place our services at the disposal of the churches and missions in Hunan, to advise and to help. We are to undertake to serve as a medium of communication for the churches, missions, and departments in the province between themselves or between those in the province with those without. Of course no limitation is sought to be placed on the full liberty for such communications to be made directly, without our help : we are here if our help is desired. We are especially appointed to be a means of communication with the China Continuation Committee. It is to further these purposes that we write this letter to you. We shall feel it our privilege as well as our duty to keep you informed of all our actions. Each member of the Committee will be glad to act as a means of communication between it and you.

The members of the Committee present in Changsha on the closing day of the Conference met and appointed two sub-committees. One on Education with Rev. Brownell Gage as chairman ; the other on Medical Work with Dr. E. H. Hume as chairman. If you wish information or help on matters connected with these departments, it will be most convenient if you will communicate directly with the chairman of the committee concerned.

Our first Annual Meeting is to be held in Changsha on Tuesday, December 2nd. Any matter which you wish to have brought before the Committee should be in the hands of the secretaries at least a few days previous to the meeting.

As soon as possible we hope to publish the findings of the Conference together with the historical résumé prepared by the Chairman of Conference, the statistics that have been collected and a full directory of the missionaries in the province.

We ask your prayers on behalf of our work, that it may be a real blessing to the cause of Christ in Hunan.

We are, in behalf of the Committee,

Yours in Christ's service,

G. G. WARREN, *Chairman.*

A. R. KEPLER, } *Secretaries.*
S. C. HWANG, }

CHANGSHA.

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Missionary News

Kiangsu Federation Council.

The Executive Committee of the Kiangsu Federation Council met at Shanghai on the evening of June 25th. Quite a number of important matters were discussed, the most prominent of all being that of the program of the next meeting. This meeting is to be held at Chinkiang. It will open with a reception on the evening of November 18th, giving the entire time of November 19th and 20th to the discussion of various problems. Among other things, reports are to be given by the Committee on Funeral and Marriage Ceremonies. A general report also is to be called for on the progress made during the current year in meeting the needs of places destitute of Christian work. The question also as to whether or not the Kiangsu Federation Council should have its own summer Bible conference is to be brought up for decision. Some think that one summer conference for the provinces of Kiangsu and Chekiang is sufficient.

A number of leading Chinese and foreigners are to speak on the following topics:—

1. How to Extend the Study of the Bible.
2. The Benefits of Book-rooms.
3. How shall the Federation Council unite with the China Continuation Committee?
4. How to bring about the Establishment of the Chinese Church.

These topics are vital to the growth of Christianity and to the solution of some pressing problems. They will undoubtedly promote also interesting and helpful discussions.

Training Chinese Teachers.

The University of Nanking is attempting to meet a pressing need of all missionary schools—that of better trained teachers. This fall, following on work of a similar grade opened at New Year, there will be opened a course for Primary teachers in which any well educated literati may matriculate, no questions being asked as to his knowledge of western branches. In the year's course he will be given the elements of the necessary western branches, receive some instruction in pedagogy and be thoroughly worked over in the Practice School. For Secondary teachers another course will be offered, also covering a period of one year. The western subjects taught here will be on a more mature plane and the theoretical and practical sides of pedagogy given as much prominence as this short period allows. Matriculation will be granted to those who have completed a thorough course covering as a minimum the first seven years of the missionary schools (or Chinese); more will be better. The maturity and attainment in Chinese of applicants for this course will be considered first, and then the attainment in western branches. The number that will be admitted to these introductory and provisional courses will be strictly limited. Doubtless both of these courses will continue to be offered but with periods of time lengthened to two, three, or four years. The University has gotten out a bulletin covering these courses both in Chinese and in English.

The fine new plant in which this work—together with the model practice school for primary children—is located, leaves nothing to be desired by way of fitness and healthfulness. Immediate proximity to the University makes it possible to take such of the work there as the students have time and disposition for.

General Chang in London.

The following speech was made in the London Mission at London, on May 27th, 1913, by General Z. Chang, China's anti-opium representative in England

Ladies and Gentlemen:—It is very kind of you to show me the cordiality through such a special entertainment to-day. I thank you very much.

As you know, I came to England about the opium question. I am really grateful for the enthusiastic movements among your people for helping in my mission, so as to help China to get rid of this ruinous evil. China has received much benefit from you through the evangelistic work which your Mission undertook in China so many years ago. She now wants to ask your favour to support her in striving for the release from the obligation to receive the Indian opium. Opium has created much hinderance to the wide spread of Christianity. Men in China hated the opium very much and even hated the Christian religion since it was introduced into China—as I must plainly say—through the war caused by the strict prohibition against opium importation.

Now we are grateful to learn that no more opium is to be imported from India and that your Government is also ready to accept the request for the revision of the 1911 Agreement. But great accumulations of opium are still at the Treaty Ports; our object has not yet been accomplished. We hope you will kindly continue your effort till we are allowed to prohibit the stocks from being absorbed.

As to the condition of the Christianity in China, I want to tell you that the time is ripe for most effective movements in spreading the religion. Every one in China has now freedom to choose which religion he will follow. Many are waiting for the introduction of any good belief to guide them in true morality. They are throwing off all their old customs and learning new ones. They have not yet got knowledge enough to distinguish between what is good and what is bad and meanwhile they are learning both. It is most important to give them a strong guide and let them come in a direct way to our Lord.

I heartily pray for the prosperity of your work and pray God may help us in getting on the right way. I thank you for your kind entertainment and wish you good success in spreading Christianity for ever and ever.

Union in Publication Work.

Report of the Sub-Committees appointed by the C. C. R. T. S. and the C. T. S. on consolidation of tract work. This agreement will come into force on October 1st, 1913, it having been approved by both Societies.

CHINESE UNION BOOK AND TRACT COMMITTEE.

We recommend to the C. C. R. T. S. and the C. T. S. that a Joint Committee be formed which shall have charge of the interests common to both Societies.

I.—NAME.

This Joint Committee shall be known as the "Chinese Union Book and Tract Committee."

II.—MEMBERSHIP.

The Committee shall consist of seven members; three to be elected by each Society, and Dr. John Darroch, as the General Agent in China of the R. T. S., London, to be the seventh member of the Committee. Any vacancy shall be filled by the Society whose representative for any reason has left his position vacant.

III.—OFFICERS.

The Committee shall elect its own officers who shall be a Chairman, an Editorial Secretary, and a General Secretary. These officers shall serve for two years. The Editorial Secretary shall be located at Shanghai. The General Secretary shall be located at Hankow.

IV.—MEETINGS.

The Committee shall meet twice a year, at the call of the General Secretary, for the consideration of such matters as are hereinafter designated or shall be submitted to it by either or both of the Societies. Meetings shall be held about March and October, alternating between Hankow and Shanghai.

V.—REPORTS.

The two Societies shall arrange to close their financial year on the 30th of September. The Committee at its Autumn meeting shall prepare a report to be presented to both Societies for incorporation in their annual reports.

VI.—POLICY.

The Committee shall endeavor to carry out the following policy:—

1.—A free interchange of books between the two Societies at rates to be determined by the Committee and the unifying of the prices of books already published and hereafter to be published by the two Societies. As a general principle, evangelistic tracts shall be sold at cost, with a 10% discount for orders of $10 and upwards; devotional books shall be sold for not less than 25% more than cost, with a 10% discount for orders of $10 and upwards; educational books shall be sold at not less than 50% increase over cost price, with a discount of 15% for orders of $10 and upwards. In the event of one person purchasing $50 worth of books at one time, a special discount of 20% shall be allowed.

2.—The publishing of two monthly magazines, one in Wenli and one in Mandarin, the cost of same to be shared equally by the two Societies: prices and names of the magazines to be settled by the Union Committee.

3.—The organization of an Editorial Committee of three to take action in regard to the publication of manuscripts.

4.—The publication of a joint catalogue, which shall contain a list of all books handled in common by the two Societies.

5.—The Union Committee shall pay particular attention to the matter of printing and publishing, with a view to securing the greatest economy and efficiency. Special attention shall be paid to the question of how to use the Arthington Press to the best advantage of both Societies.

VII.—DURATION OF AGREEMENT.

This agreement shall go into effect after approval by the C. C. R. T. S. and the C. T. S., and shall continue in force two years. If it is then found to work for efficiency and economy, steps may be taken to organize a Joint Society on a permanent basis.

VIII.—AMENDMENT.

This agreement may be modified at any regular meeting of the Union Committee by a two-thirds vote of the members present, to take effect as soon as the modification has been approved by the two Societies.

IX.—CONVENER.

Dr. John Darroch is hereby appointed as Convener of the first meeting of the Union Committee.

Bible Distribution in Hunan.

The following paragraphs giving an account of new methods of Bible distribution in China are taken from an address delivered by Dr. Frank A.

Keller at the annual meetings of the China Inland Mission in Toronto. Further particulars of the origin and methods of the work will be found in our editorial comment.

We have two parties of colporteurs now at work in Hunan. They travel and, so far as possible, live on large house boats. Each party consists of twelve colporteurs under the leadership of a trained evangelist. They have an hour of united, systematic Bible study each morning, and another hour each evening, both conducted by the evangelist in charge. After the morning study and prayer, they go out two by two and visit as many homes as possible during the day, telling the people the precious Gospel story, and leaving with them, as a free gift, a printed copy of some portion of the Scriptures, sometimes a Gospel, at other times a New Testament, or one of the books of Scripture selections specially prepared for this work. Two men in this party devote all their time to pasting up our lithographed Gospel posters. We have already put up nearly fifty thousand of these in Hunan. A kind friend has just sent us one thousand dollars (gold) for another edition of fifty thousand posters for use in Hunan, and our hearts have been made very glad by other friends who have sent us funds for nearly forty thousand posters to be sent to Shansi to Rev. F. C. H. Dreyer of our Mission, who first suggested the use of these posters, and to whose wise suggestion we are indebted for this important and much blessed feature of our work.

While working in the village of Hotangchen, our colporteurs hired the ancestral hall of the Huang family for the evening evangelistic services. This hall being in the suburbs, only a few people came to the first meeting, so Mr. Tien went out on the street with his flute, accompanied by four colporteurs; two of them sang Gospel songs as Mr. Tien played, and so they marched through all the streets playing and singing. The other men followed on a little way behind inviting the people to attend an evangelistic service to begin at once in the "Huang Family Ancestral Hall." As a result of this effort over three hundred came to the meeting and stood quietly, giving splendid attention, during a service of an hour and a half. The next evening an equally large number came, and at the close of the meeting seven men went back to the inn with our workers to enquire more fully into the way of salvation. One of the party, a Mr. Hu, a man of considerable influence, being the head of a private school of note, declared his faith in Jesus Christ and his purpose to follow Him.

A similar case in another town was that of a Mr. Liang, also a teacher. Mr. Hsiao was so impressed with Mr. Liang's learning, and his earnestness, that he gave him a copy of the New Testament in the classical Chinese, and with it some explanatory tracts. Later, Mr. Hsiao learned that Mr. Liang had spent the entire night examining the Testament, and on the following morning had given to the pupils of his school a most sympathetic statement of the teachings of the New Testament so far as he had been able to grasp them.

Months after the visit at Hotangchen, they were greeted on entering another village by a boy of about twelve years of age, who said to them: "You are the men whom I saw early last year; you played a flute on the street and told us that Shang-ti (God) is the only true God, that all men should worship Him, also that Jesus Christ is our Savior." The men were greatly encouraged by this proof that their messages were being remembered by those to whom they preached.

A Mr. Chen, seventy-six years of age, whose five sons had received Testaments when returning from a pilgrimage to the "Sacred Mountain" last fall, welcomed the colporteurs to his home and treated them like very dear relatives whom he had not seen for a long time. He had been studying the Testament and, convinced of its truth, had preached to his neighbors until they all agreed he had become demented. He also sent one copy of the Testament by mail to an old friend in Kweiyang, the capital of the Province of Kweichow, and with the book a letter telling his friend that the book contained the true teaching about God and salvation, and urging his friend to study and believe it. After many questions had been asked by Mr. Chen, and answered by the colporteurs, mainly by turning up passages in the Word itself, Mr. Chen said: "If only I were young I would like to go out with you and preach everywhere this wonderful Gospel. As it is, I cannot, but shall devote all my energy to leading the members of my family and my neighbors to faith in Jesus."

We consider the daily united Bible study one of the most important features of this work. The men are urged never to allow anything to interfere with their two hours' daily study of God's Word. Only thus can their spiritual life be sustained, and their steadily increasing efficiency as evangelists be ensured. During the month preceding the Christmas holidays one party had been studying the book of Acts, and on their day's boat ride returning to Changsha, the leader held an examination. Mr. Tien gave, without a single error, the following summary of each chapter of the Acts in regular order: Chapter name, persons and places mentioned, striking events, outline of teaching and memory verse. Several others did nearly as well.

There are hundreds of cities, hundreds of counties, thousands of villages where even now the name of Christ is not known. The colporteurs in our two parties are visiting two thousand homes a week, eighty thousand homes a year. From eight to ten thousand people are hearing the Gospel every week who never heard it before. But even at this rate it will take twenty-five years, with our present force, to reach the homes of Hunan alone.

American Recognition of the Republic.

In connection with the picture facing page 490 our readers will be interested in reading the following from the *China Press* of July 30th:

At a meeting at Peitaiho on July 23rd, Bishop Bashford said: "When you consider the present strife in China some of you may feel that American recognition of the Republic was given too soon. It is not so. I am ashamed that my country, as well as other Christian nations, delayed for months the recognition to a nation struggling for new life and liberty.

"For more than a year, in all her difficulties not a hand was extended to recognize her. This non-recognition of the new Government has given an opportunity for those who would again plot its overthrow. It is a grave responsibility which the nations of the world have taken, in withholding just recognition to the Republic of China.

"If it had been accorded a year ago we would not be facing the conditions we see to-day. It is as if you saw a man struggling for life in the water and should say: 'We will wait awhile and see if he can keep up, if so send a boat to help him. But if he is going to drown there is no need of letting down the boat.'

"We have treated China in a shameful way, and have withheld the help when she most needed it. I am glad, however, that America has done her part, whatever the future may be."

The Month

POLITICAL TROUBLES.

A widespread revolutionary plot was discovered in Wuchang towards the end of last month. Many executions took place. It is alleged that the Kuomintang is involved.

Owing to the excited condition of a certain section of the people of Kiangsi, arising out of the removal of the Tutuh, Li Lieh-chun, the crossing of troops from the north into Kiangsi province led to an outbreak of hostilities between the Kiangsi and the Government troops. The first skirmish began on Saturday, July 12th and fighting continued on and off for three days. No sooner did news of this outbreak reach Shanghai than the dissatisfied elements in the Kuomintang, headed by General Huang Hsing, seized the occasion to commence an attempted general revolt against the President. From the 21st to the date of going to press the rebel troops have made strenuous efforts to capture the Kiangnan Arsenal which is held by fifteen hundred well-trained Government troops. The men-of-war near the Arsenal remain loyal and with their help the assailants were dispersed after each attack.

Hsuchoufu was completely evacuated by the rebel force of 12,000 men on July 21st. Their rear-guard is now at Nanhsuchow. The Government troops entered the city on the following day. The rebels have destroyed five bridges. The city is quiet and all foreigners are safe.

The Council of the military authorities of Foochow formally voted on the 20th in favour of joining the Southern provinces. The former Police Commissioner, General Pang, is reported to be in Foochow, leading the revolt. No local fighting is expected.

The Kwangtung Assembly and Tutuh Chan Kwing-hing issued a declaration of opposition against Yuan Shih-k'ai on the 18th instant. The declaration promised protection to all citizens and to foreigners, both as regards life and property. The city is tranquil, but later telegrams from Canton state that 15,000 men leave that place about the end of this week in order to assist Huang Hsing. It is expected in Peking, however, that the warships will capture them *en route*.

A Peking telegram states that General Chang Hsun's troops are being considerably reinforced. Northern troops are proceeding southwards by various routes. Enthusiasm is beginning to take hold of North China. The people deprecate what they call the absurd hostilities, but reports of the Southern advance across the Yangtze has fired up the populace. Disbanded soldiers are offering their services, whilst it is understood that the armies in Mongolia request to be recalled in view of more favourable relations which are being rapidly established between China and Mongolia.

It is reported that Hunan declared its independence on the 25th instant. A force variously computed at between 1,500 and 8,000, with sixteen field guns and sixteen Hotchkiss guns, has taken up a position at Yochow. It is stated that the province has no intention of joining in the war against Yuan Shih-k'ai but that it merely intends to maintain its own independence against all comers.

FINANCES.

An important arrangement has been come to whereby with the institution of a foreign audit office in Shanghai, the pay of the Chinese navy there, and therewith its loyalty to the North, is secured.

The Quintuple Banks paid over to the Chinese Government in London on July 3rd the sum of £8,750,000—some three millions of which will come to China to pay obligations to the Quintuple Banks in connexion with Provincial loans, etc., while Boxer idemnities will be paid in sterling to all Powers. After payment of several other small amounts, it is found that the Government will require further funds. Consequently the Quintuple Group has arranged for a silver advance at a low rate of interest, payable in Shanghai, of ten million taels. The Currency Loan is again receiving attention. The Banks, however, point out the impossibility of issuing the loan at the rate formerly arranged and it is therefore probable that the interest will be raised to five and a half per cent.

Missionary Journal

BIRTHS.

AT Canton, May 26th, to Rev. and Mrs. PAUL J. ALLURED, A. P. M., a daughter (Janet Elizabeth).

AT Wearton, Ontario, Canada, June 1st, to Mr. and Mrs. J. M. MUNRO (formerly of Wenchow, Che.), a daughter (Marion Elizabeth).

AT Chikongshan, June 11th, to Mr. and Mrs. C. N. LACK, C. I. M., a daughter (Edna).

AT Taiyuanfu, June 13th, to Mr. and Mrs. A. HERMANN, C. I. M., a son (John Walter).

AT Anking, June 17th, to Mr. and Mrs. A. MAIR, C. I. M., a daughter (Audrey Mary).

AT Mienchuh-hsien, Sze., June 17th, to Rev. and Mrs. A. G. LEE, C. M. S., a son.

AT Chefoo, June 24th, to Mr. and Mrs. PAUL R. ABBOTT, a daughter (Mary Alice).

AT Haishan, Hupeh, June 25th, to Mr. and Mrs. N. OSTERGAARD, Norw. Luth. Miss., a son (Johannes Peder).

AT Wukangchow, June 28th, to Mr. and Mrs. J. O. GROHMANN, a daughter (Margaretha Elisabeth).

AT Kaifeng, June 29th, to Dr. and Mrs. S. H. CARR, C. I. M., a daughter.

AT Ch'eungchow, July 9th, to Mr. and Mrs. C. J. LOWE, A. S. B. M., a son (Jackson Philip).

AT Mount Randal, Belfast, Ireland, July 9th, to Rev. A. R. and Mrs. CRAWFORD, I. P. Mission, Manchuria, a daughter.

MARRIAGES.

AT Shanghai, July 8th, Mr. H. S. FERGUSON to Miss E. S. BIRCH; both C. I. M.

DEATHS.

AT Kiating, Sze., on May 29th, LAWRENCE PERCY JONES, M.B., Canadian Meth. Miss.

AT Chungking, on June 8th, ALEXANDER ROBERT HERBERT, aged six months, from smallpox.

AT Jaochow, June 19th, Miss H. J. A. DEGREEUW, C. I. M., of consumption.

AT Kuliang, Foochow, July 1st, ABIGAIL, infant daughter of Rev. and Mrs. H. R. CALDWELL (M. E. M.).

AT Peitaiho, July 1st, Dr. D. Z. SHEFFIELD, A. B. C. F. M., of paralysis.

AT Bath, England, July 13th, Mrs. GEORGE KING, C. I. M., from heart disease.

AT Shasi, July 2nd, AGNES BEATRICE, daughter of Rev. and Mrs. A. E. Wandel, S. M. S., of typhoid fever, aged 8½ months.

ARRIVALS.

June 19th, Rev. and Mrs. E. T. SNUGGS, Am. South Bapt. Miss., (ret.).

June 22nd, Mr. FOWLE, Y. M. C. A.

June 29th, Mr. and Mrs. A. GRAINGER C. I. M., from England, (ret.).

July 5th, Dr. F. A. KELLER, C. I. M., from North America, (ret.); Miss S. C. TOMLINSON, of Anking; Dr. and Mrs. MACFADYEN, and family, A. P. M. South, (ret.); Miss FEARON, C. M. S.; Mr. K. M. GORDEN, (ret.)

July 15th, Mr. and Mrs. T. WINDSOR, C. I. M., and Mr. and Mrs. J. G. NILSON and four children, C. I. M., from North America, (ret.).

DEPARTURES.

June 22nd, Miss M. BIGGAM, C. I. M., for England via Siberia.

June 24th, Miss H. M. DUNCAN, C. I. M., for England, and Misses A. REHNBERG and B. H. LAJUS, all C. I. M., for Russia, via Siberia; Rev. and Mrs. E. H VAN DYCK, Chris. Missy. Alliance for U. S. A.; Miss M. FARIS, A. P. M., for U. S. A.; Dr. and Mrs. P. D. BERGEN, A. P. M., for U. S. A.; Rev. and Mrs. O. E. JOHNSON, Swed. Am. Missy. Covenant, for U. S. A.; Mr. and Mrs. SANDERSON, Pres. Ch., for U. S. A.; Dr. H. E. KING, M. E. M., for U. S. A.; Rev. and Mrs. W. H. LINGLE and family, A. P. M., for U. S. A.; Rev. and Mrs. J. V. TURNER and family, Am. South Bapt. Miss., for U. S. A.

June 29th, Miss M. S. MITCHELL, Am. Ch. Miss., for United States.

July 1st, Miss FURNESS, C. M. S., for Australia.

July 2nd, Miss J. A. HYDE, A. P. M., for U. S. A.

July 3rd, Prof. and Mrs. F. G. HENKE, M. E. M., for U. S. A.; Mr. H. V. SMITH, Yale Miss., for U. S. A.

July 5th, Rt. Rev. D. T. HUNTINGTON, Am. Ch Miss., for United States; Dr. TUCKER, P. L. URBAN, and Miss CHESHIRE, Am. Ch. Miss., for U. S., via Europe.

July 20th, Miss E. METCALFE, Christians' Miss., for England.

A QUIET RETREAT, KULING.

THE CHINESE RECORDER

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VOL. XLIV — SEPTEMBER, 1913 — NO. 9

Editorial

A State Religion for China.

A STRONG movement is on foot in Peking to have the words "Confucianism shall become the state religion of China, while religious liberty shall still be accorded to the people of China," inserted in the Constitution that is now being framed. The reactionary effects of such a step are obvious. Many Literati are in Peking working strenuously for this proposition, and the Literati in the National Assembly will of course favour it. Therefore unless steps are taken to counteract their influence, Confucianism will be granted a relation to the Government which cannot be accorded to any other religion. The leader of the movement is at present Dr. Chen Huan-chang the author of the book, "The Economical Principles of Confucius and his School," which received considerable adverse criticism in a number of reviews. Protest against this step should be courteous but it cannot be too decided. In thus adding our voice to what has been said we do not desire to obtain favour for Christianity, all we ask is a fair and free field, and in asking for freedom of conscience for the adherents of Christianity, we are willing to grant it to others. In conserving freedom of conscience, Taoists, Buddhists, and Mohammedans also are all intensely interested, for the Government *cannot take the step contemplated and then treat all other religions* impartially. To make Confucianism a state religion will not only mean a measure of restriction of the freedom of other religious bodies, it is also bound to result in dissension and strife. There is much more, therefore, involved in this step than the mixing of religion and politics which in itself is sufficiently unwise for open protest. So far-reaching are the issues involved that every possible effort should be put forth by public meetings, articles in the newspapers, and appeals to the National Assembly to bring the members of that body to realize both the unfairness and the unwisdom of this proposition. We are glad to note that a Committee of seven has been organized in Peking to start a counter-movement, and we are sure that missionaries everywhere, Chinese Christians, and lovers of soul-liberty throughout the whole world, will do their best to help stir up such a volume of protest that this movement will stop where it is. The importance of checking this attempt to put China backward is such that special prayer and special effort should be organized to counteract it.

* * *

Chinese Idea of Righteousness.

IT is well for Occidental Christians to look through the eyes of Oriental thinkers at the systems of philosophy or religion which they are endeavouring to supplant. Such articles as that by Mr. T. H. Lee, B.A., Editor of the "World's Chinese Student's Journal," on "The Chinese Idea of Righteousness," furnish just this opportunity. It is such men as the author of this article who are moulding the deeper thinking of their countrymen. Some will not be like Mr. Lee, sympathetic with Christianity ; but most of them will want to know definitely why Christianity claims the right to supplant that which has guided and moulded the Chinese people. Here, again, then becomes evident the need for that Christian apologetic which shall make clear the superiority of Christianity over the best that China's sages have handed down. Without attempting to discuss the paper in detail, we desire to remind the author that Christians are convinced that Christianity takes a more definite position with regard to ethical questions and has a more positive standard of righteousness than is indicated in the article. While China's leading sages deal almost exclusively with human relations, Christianity lays great emphasis also upon the relations of man to God, and holds that man's relation to his fellow-man cannot be correct as long as his attitude to God is wrong. China's sages appear to put the perfect man and the golden age in the past ; Christianity puts the perfect example in the past but the golden age of humanity in the future. With reference to the danger of Occidental influence in China which consists largely, as Mr. Lee sees it, in its extremely individualistic character, it can be said in reply, that on the one hand the individual in China *needs* more attention and opportunity, and on the other hand that there seems to be a reaction against extreme individualism in the current movements for unity and co-operation: the result should be something suitable for China as well as for the rest of the world.

* * *

A Problem Overlooked.

THE last report of the Foreign Mission's Conference held at New York in January, 1913, furnishes interesting reading. Much attention is paid to making efficient missionary administration on the Home side. There is also evident a growing realization of the solidarity of the Home Base. The problem of getting the Home Organizations to work together for economy and efficiency was discussed at length. But we looked in vain for any statesman-like treatment of, and indeed, for any reference to, the problem of increasing the efficiency of mission administration on the foreign fields by passing over more power and laying more responsibility upon the Missions themselves. Of course with the organization of a number of Committees or Councils by several denominations to take charge in a general way of their entire work in China, there has been already great improvement in this direction. The problem is one that does not loom up at Home, but one naturally wonders whether the leaders at the Home Base are still convinced that they can run the work on the Foreign Fields over a distance of ten thousand miles or thereabout, better than those who are doing the work at first hand. We are, however, still convinced that a clearer differentiation of the functions of the Home Base and the Foreign Field is necessary. The size of the Missions and the importance of the work make this both possible and essential. It is a sufficiently large problem to be both considered and acted upon by the Foreign Mission's Conference.

* * *

Interdenominational Influences.

PEOPLE cannot live near to each other without influencing one another. This is true just as much of denominations as of individuals and families. We have noticed the leader of more than one communion make the statement that their example in standing for a particular belief was influencing other denominations, to the extent of a tendency in the direction of modifying their attitude towards that particular belief. We have seen it said: "If we just wait long enough, the other communions will adopt what increasing numbers of individual members of them already admit." It is interesting to note that this idea obtains in more than one denomination and also that it is indicative of a fact that must be recognized. There is evident both a softening of the denominational attitude, together with a realization that all the various communions stand for something that is worth while. The question we want to raise is, "When the truth contained within the beliefs of the various communions has interpenetrated all the others, what will become of the various denominational distinctions?" We note, from the last report of the Foreign Mission's Conference, a tendency among missionary candidates to select and come out under that Board which offers them a position for which they feel best fitted. This movement is not very widespread; indeed there seemed a desire on the part of the Foreign Mission's Conference to check it. Nevertheless, Christian men and women are finding out that their differences are not more important than their agreements, and are getting ready to respond to the larger call of Christian service; this attitude of mind is bound to affect vitally the present relationships of the various denominations.

* * *

Protestants and Catholics.

OUR "Correspondence" department contains a letter drawing attention to the action of the Continuation Committee's Annual Conference with regard to the relation of Protestants and Catholics. Our correspondent seems to see grave dangers ahead in this suggestion. To our way of thinking he has read entirely too much into the resolution in question, and has failed to make the necessary distinction between Catholicism and Catholics. We do not think that there was anything in either the minds of the framers of the resolution or those who voted for it, looking towards the rapprochement of Protestants and Catholics. That is hardly a matter for practical consideration at present and is very different from suggesting that friendly relations should be maintained between the adherents of these two large sections of Christianity. Anything that can be done that will lead Protestant and Catholic Chinese to realize that they can live together in peace and yet believe what their conscience dictates, is highly desirable. That is all that the resolution, to which reference is made, intends to suggest. Experience in famine relief work shows that there are possibilities of joint action that will at least prove to the Chinese that in their fundamental principle of love to their fellow-men and God, Protestants and Catholic are alike. There is, we take it, no fear at present of their getting too close together.

* * *

The Press as an Evangelizing Agency.

THE article by Rev. E. H. Cressy puts before us in a more thorough way an idea to which we referred some months since in our Editorial columns. In view of the fact that the present staff of Christian workers in China is altogether inadequate to the needs and the opportunities, it behooves the missionary body to make use of every possible method whereby the deficiency on the part of workers can be at least in part made up. In the use of the Press, on terms suitable to all interested, there is a chance to reach the reading public that ought not to be over-looked. Much effective evangelistic work can be done by indirect methods, and here is an indirect method that offers to reach the minds of those who, by means of the Press, are already being influenced tremendously by new ideas. Every scheme that will multiply the effectiveness of the comparatively small number of Christian workers in China is not only legitimate but obligatory, and it is to be hoped that the ideas put forth in this article will not be pigeon-holed, but will be taken up, carefully considered, and acted upon in some definite way. If attempts have been made in any of the missionary centres in China to do work along these lines, we should be glad to hear of it, for the encouragement of those who may be considering it.

* * *

Evangelization and Education.

WE read the letter which appears over the signature of "An Old Missionary" with considerable surprise, and desire to say that we do not agree with either his statement or his conclusions. It is true that the actual wording in the Findings of the Peking Conference is more explicit, and we think the treatment of the subject of evangelization is better in the Peking Records than in those of the National Conference, but is not this a matter rather of felicitous expression than of different emphasis? No one present at the National Conference could have carried away the idea that evangelization was subordinated to education or any other form of institutional work, and on page after page of the Findings we find sentences that emphasise the immediacy of direct evangelistic work and the urgency of reinforcing this branch of service.

On pp. 3, 7, 8, 13, and 14 are statements on this point, whilst in the preamble to the quite clear "Findings" on Education (page 15) it is stated that one of the aims of Christian education is the production of Christian scholars and Christian leaders, and this object is not lost sight of in the "Findings." We could refer to other pages which we have marked, and we recommend our esteemed correspondent to read the "Findings" once more.

We deprecate the separation of evangelization from other forms of work, as though it was something which could be carried on successfully and permanently without such aids as schools and colleges which make such demands on Missions, time and money. Is it not a fact that the strain is greatest in Missions which for many years neglected education and are now striving to make up for past deficiencies?

* * *

Religious Periodicals and Politics.

We have noticed recently that two—there may be others—religious periodicals in Chinese have quite openly discussed political matters, speaking for or against the Government as the case may be. Chinese Christians are of course interested in matters political and do not always realize the need of keeping them separate from matters spiritual. Anything that tends to check the freedom of the Church in carrying on Christian work is to be deprecated, and more or less fiery comments on the present political situation in China will not help the Christian forces to do their best work. It would be well, therefore, for the Missions to see that the religious periodicals in which they are interested, or which represent them, do not unwisely express themselves on matters which are outside of their province. Exhortations to patience and attention to duty on the part of the Christians will do good, but fiery denunciations against a political party or an individual will only tend to increase feeling and make of the Church an organization of a more or less political nature. If individual Chinese leaders feel it necessary to express themselves, there are now plenty of oportunities whereby it could be done. But for Christian periodicals to be used for this purpose will weaken their influence and do no good otherwise.

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Foreign Missionary and Chinese Church.

"THE English missionary goes to India, China, Africa, as a foreigner. He takes with him English Christianity. The fundamentals are the same, but the development and meaning put upon them are different. The missionaries are a caste. They have an important work to do by ensuring that the Indian or Chinese Church shall not drift away from the fundamental basis. They are the critics of its growth. But after the first beginning has been made, the work of expansion lies with the Church itself. We do not want the heathen without to become English Christians, but Indian Christians, Chinese or African Christians, as the case may be. Therefore, I contend that the true work of evangelization, the making of converts, should be carried on by the Christians living there, and not by the missionaries. Only an Indian can really preach Indian Christianity to Indians, only a Chinaman to the Chinese, only an African to the Africans. The Christians will understand even an English missionary, for Christianity is a bond between them, but the English missionary preaching to heathens is not in his right place.

England is not a heathen country, and the difficulties are not quite the same; yet the same general principle holds. Ministers of any denomination are a people apart. The religion of a man to whom religion is the main business of life, and the religion of a man who uses it to consecrate other business are bound to be different. Our own people feel the difference, though, since there is a common bond between us; they know how to get from 'the parson' the help they want. To the unconverted, the parson is a puzzle and often an absurdity. We want to make them lay Christians, and lay Christianity can only be rightly presented to them by laymen. The priest is the priest, and the minister is the minister, of God's Church. The lay Christian is the priest of God's universe, and it is mainly his business to preach to them that are without." The Church and Religious Unity. By Father Kelly, Chap. x, p. 194-195.

The Sanctuary

THOUGHTS ON DAILY DEVOTIONS.

"Besides your systematic meditation and your other vocal prayers, there are five shorter kinds of prayer, which are as aids and assistants to the great devotion, and foremost among these is your morning prayer, as a general preparation for all the day's work. It should be made in this wise.

1. Thank God, and adore Him for His Grace which has kept you safely through the night, and if in anything you have offended against Him, ask His forgiveness.

2. Call to mind that the day now beginning is given you in order that you may work for Eternity, and make a stedfast resolution to use this day for that end.

3. Consider beforehand, what occupations, duties and occasions, are likely this day to enable you to serve God; what temptations to offend Him, either by vanity, anger, etc., may arise; and make a fervent resolution to use all means of serving Him and strengthening your spiritual life; as also to avoid and resist whatever might hinder your salvation and God's Glory. Nor is it enough to make such a resolution; you must also prepare to carry it into effect. Thus, if you foresee having to meet some one who is hot-tempered and irritable, you must not merely resolve to guard your own temper, but you must consider by what gentle words to conciliate him. If you know you will see some sick person, consider how best to minister comfort to him, and so on.

4. Next, humble yourself before God, confessing that of yourself you could carry out nothing that you have planned, either in avoiding evil or seeking good. Then, so to say, take your heart in your hands, and offer it and all your good intentions to God's Gracious Majesty, entreating Him to accept them, and strengthen you in His Service, which you may do in some such words as these: 'Lord, I lay before Thee my weak heart, which Thou dost fill with good desires. Thou knowest that I am unable to bring the same to good effect, unless Thou dost bless and prosper them, and therefore, O Loving Father, I entreat of Thee to help me by the Merits and Passion of Thy Dear Son, to Whose Honor I would devote this day and my whole life.'

All these acts should be made briefly and heartily before you leave your room, if possible, so that all the coming work of the day may be prospered with God's blessing: but anyhow, beloved friend, I entreat you never to omit them."

From Francis de Sales "Devout Life"

Contributed Articles

The Chinese Idea of Righteousness *

T. H. LEE.

THIS subject is an exceptionally broad and difficult one. To begin with, I must say that the topic seems to me to be rather misleading in view of the fact that the very suggestion of a Chinese idea of righteousness implies a differentiation between the Chinese idea of morality and that as held by other peoples. This it seems to me is not the case, for right is right and wrong is wrong wherever it may be. The law of righteousness is an eternal law coeval with heaven and earth, and the conception as such by the human race is only an indication of its conformity to its laws, and the unchanging and unchangeable position of man as part and parcel of the great cosmos. Otherwise, how can we explain the identity of the human mind—the mutual and common understanding existing among all beings possessing intelligence and reasoning power? Beneath the surface of racial colours and physical unlikenesses, and in spite of the differences of creed and tradition which every individual or group of individuals holds in the present cosmic arrangement, it is impossible not to detect in the human race the common bonds binding us all together into one family. Go where you will, even to peoples whose civilizations and modes of life and thought are entirely distinct from ours, you will find, if you are patient enough, a common brother-feeling which once provoked readily responds to your own feelings and can be attuned to the chords of your own hearts and thoughts. Even among the savages, those sons of nature to whom the lights of culture and civilization have never penetrated; whose precepts are the precepts of nature, and whose instincts are its still small voice—these sons of nature, untouched by the influence of social conventionalism and social doctrines by which you and I are affected, possess the same human equipment which you and I possess; perhaps not so fully developed as

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* Paper read at the Shanghai Missionary Association.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

you may find in men higher in the plane of culture, yet no less evident and real. They know what love is; what anger is; what fear is; what happiness is; and what reverence is. In fact they possess all the common elements by which humanity is designated. 天下一家—The world is one family—is perhaps the best expression that can be used to designate this identity of the human mind.

The fundamental idea of righteousness is thus the same, whether it be Chinese or any other nationality, and this is proved by the fact that whenever it is allowed to give utterance its declaration is identical. Christ, Confucius, Laotze, Buddha, and Mohammed differ in their methods of interpretation, but all agree in the fundamental laws of righteousness. They all believed in the fundamental laws of human relationship, and all practised the same ethical principles. There is in Christianity, as in all the religions of the world, the same conception of the relation of man to man, the same laws of love, of justice, of mercy, and of brotherly love ; the same ideal as to the attainment of righteousness. What they really differ in is therefore not the idea of righteousness but the interpretation of the law of righteousness and the method of attaining it.

It must be admitted that the human mind, and hence human conception of the cosmos, is more or less the product of environment. Especially in society, where tradition and conventionalism have become more and more pronounced, ideas with regard to things and their relations run more or less in the same channel. The idea of righteousness is ever present, impressed in the human heart, but an individual's interpretation thereof differs in accordance with the surrounding in which he is placed and the current teachings which he imbibes.

When we refer to the moral code of a certain people or certain times, it is necessary therefore to differentiate between the spontaneous law of human nature and social laws which are created by society, and which are merely the interpretation of morals as conceived by the people of the time. These are laws which, though based upon a conception of what is right, are but the product of human invention to meet the exigency of the times: they are aspects of ethics as contrasted with the general conception of ethics itself. The source of these laws lies in individual experience. Interpreted in the light of science, the law exists if it can subserve the greatest happiness of the greatest number, apart from whether a certain action is right or not from the purely ethical point of view. The idea, for instance, whether it is right to kill a man in war does not enter the purely ethical question which certainly prohibits the act of killing on any pretence whatever ; nor, whether it is right to tell a lie under certain circumstances ; which is a matter of pure expediency. In this no two peoples are agreed.

In other words there is no certain standard of morality. What may be considered good in one part of the world, and at a certain time, may be considered the opposite in another part and at a different time. For instance, slavery was for a long time considered a legitimate social procedure. Even in the time of Christ there was no evident attempt to suppress the slave system. No one would question at that time the right of a man to own a slave and to trade in human beings. Even the best of men were slave owners. Christianity in its evolution has done much to modify the moral conception of slavery, but the final abolition of slavery in Western countries may also be said to be due to the development of economic and social principles, which all the time tend towards the breaking down of barriers between classes and equal distribution of privileges. Ultimately, of course, the development of the moral standard must be traced to the eternal laws of righteousness. For whether in the realm of religion, economics, or politics, experience has revealed to the growing consciousness of mankind the imperious demand of righteousness in human relation. What will benefit one must ultimately benefit others, and what tends to injure one must also tend to injure others. Thus comes our social motto—the greatest good to the greatest number ; the modern conception of righteousness has been invariably built upon this principle.

The interpretation of righteousness in China may be said to have undergone exactly the same process of evolution. Since the time of Confucius, however, the doctrine as taught by him has excited such a vast and permanent influence among the people, especially the scholar class, by virtue of the method by which Chinese education was imparted to the Chinese, namely, through the study of the Confucian classics, that the Chinese conception or rather interpretation of righteousness has always been more or less based upon Confucian morals. Taoism and Buddhism, except among their immediate followers, exercise a very small influence upon the national mind of the people; in fact, the three religions, owing to the characteristic tendency of religious toleration among the Chinese, have been so blended that even the Buddhist and Taoist doctrines have been greatly modified by the teaching of Confucianism. Owing to the fact also that Confucianism cannot be strictly called a religion, but rather a code of practical morals, the Chinese generally practise Buddhism or Taoism in their formal worship, while Confucianism ever remains as the basic guide of conduct.

Confucianism according to the Chinese view may therefore be said to be the standard of ethical interpretation. There have been many who advanced different views, but even the views of these men, including Chuangtze and the most modern philosopher, Wangyangming, were more or less coloured by the teachings of Confucianism.

Confucius, it may be remembered, never pretended to be an original expositor of ethics. He confessed that he was only the transmitter of the excellent precepts that had been left to his generation by the philosopher and moralist kings Yao (堯) and Shun (舜), whom he had taken as models of righteousness. It was his misfortune—or rather fortune—to be born at a time when his country was suffering from turmoil and when it was steadily declining into mere factional feudalism; when corruption and selfish ambition among the reigning feudal chiefs were at their height, and when the spirit of rivalry ran high. Internecine wars with those attendant evils of savage passions and bloodshed were the order of the day. He saw in the situation the growth of anarchy and disorder. The splendid teaching of the ancient sages of Yao and Shun, which had made the pages of Chinese history so brilliant and glorious, were neglected and forgotten. He remembered how, under these moralist emperors, peace and happiness reigned over the country; how, under their beneficent sway, no thieves nor robbers broke into the houses; that even lost jewellery was restored to the owners.

These were the golden days for China, and Confucius sighed for the restoration of the time when peace and good will would again reign over the hearts of the people. How he tried to accomplish this; how he went from state to state to preach his doctrine of righteousness; how he was welcomed by some and persecuted by others; how he succeeded and failed in his works of reform; how he died disappointed because of the way in which the world received him, all these are more or less familiar to us and I need not here repeat. Suffice it to say that Confucius, like all the sages who had worked and died before and after him, died much disappointed with the thought of how little he had done to benefit an unwilling world. It was left to his numerous disciples whom he had gathered around him during his itineracy to push on the work he had left undone. Among the most conspicuous of the fifty-two elect ones, Meng-tze (孟子), perhaps, ranked the foremost and exercised the greatest influence on the mind of the people. He differed fundamentally from Confucius in that while Confucius remained practically silent regarding any special social doctrines, Meng-tze laid special emphasis on the doctrine of democracy. In other words his leaning towards Yao and Shun was more pronounced. He believed in republicanism as against the monarchical tendency of Confucius.

But it would be interesting in the light of our study to familiarize ourselves with a short survey of Chinese moralists and the principles they advocated :—

In reviewing the history of China our first acquaintance with the moral teachers of China, through the frequent allusions by Confucius and his followers, was that in connection with the names of Yao and Shun, whose lives have produced not a small influence upon the later generations. The reigns of these two emperors were frequently alluded to in history as the golden age. Here, also, it is interesting to note how ethics and government were once intimately connected. Kings, like those which reigned over Israel, were supposed to reign under the direct appointment of heaven. Thus the theory of the divine right of kings—which was universal in Europe even as late as the Stuart Period—was not peculiar to Europe, but can be traced as far back as the beginning of human history. Thus the reigns of Yao and Shun may be characterised as ethical government (道德政事). This system of administration in which the ruler is at the same time the moral teacher and priest extended from Yao and Shun to Yü (禹), Tang (湯), Wen (文), Wu (武), Chou Kung (周公), and Confucius, all of whom may be characterised as belonging to the old school of moralists.

It cannot be said, however, that the views held by the successive emperors of this school of moralists were identical.

In fact their views underwent successive changes. Yao and Shun, like the exponents of all ancient political systems, were democratic in tendency. But by the time of Yü (禹) the authority had become more or less crystalized and centred into one hand, and Yü might be said to be the first man in China who advocated the principle of monarchy; Emperor Tang embodied the revolutionary ideas of the time; and Wen Wang (文王) and Wu Wang (武王) emphasized in their doctrine of moral government the principles of altruism and benevolence (施行仁政) They may be called the founders of the school of altruists. Chou Kung (周公), again, entertained a very different view from any other of the moral kings. He believed in the importance of ceremony (制禮作樂) and advocated learning (文學) as the basis of morals and righteous government. Confucius, the last of the members of this school of moralists, while a strong supporter of Chou Kung (周公) with regard to learning, also embodied the teachings of the previous moral philosophers, especially Yao and Shun, and Wen and Wu. According to Confucius, then, the basis of righteousness lies in the combination of these principles. This idea has given rise to two opposite interpretations of the origin of morality, represented by the school of Mencius (孟子) and Chuntze (荀子). The former believed that men were born good (性善) while the latter held that men were originally evil (性惡).

Laotze, the contemporary of Confucius, held an entirely different view of ethical philosophy from both him and their predecessors. Laotze was a mystic and recluse. He hated the formalities and ceremony which Confucius wooed. His view of virtue was of the negative or rather passive kind as against the active and aggressive virtue of Confucius. Confucius was a monarchist pure and simple: Laotze was an anarchist and a hater of any form of government. Chuangtze, however, modified his views somewhat although he advocated the doctrine of abstract virtue in his broader views on the doctrine of passive virtue. Among the later moralists we may mention the names of Han Yu (韓愈), the champion of ancient learning (古文), Chutze (朱子), the exponent of science (程子), Lohchiuyuan (陸九淵), the exponent of peace (主靜), and Wangyangming (王陽明), the exponent of the doctrine of conscience. The two former may be categorised in the general school of ethicoculture, while the latter belonged to what we may call the school of moral philosophy.

I have mentioned these names as showing the tendency towards variations with regard to ethical interpretations. Some general idea of the development of this ethical conception will help us immensely in appreciating the Chinese conception of righteousness.

To discuss in detail the various principles held by these moral philosophers is a task which it is impossible to perform in the limited time allotted to me, nor do I consider it necessary to do so in view of the fact that the majority of the moralists have exerted but little influence upon the thoughts of modern Chinese, and hence have but an historic value in the present discussion. Present-day ethics, as practised by the 400 millions of Chinese, are based more or less upon the practical teachings of Confucius, supplemented by those of Mengtze, the foremost of Confucius' disciples, with a small insignificant proportion of the ideas of Laotze and Sakya-Muni, in as far as they relate to religious connections. But as regards this outward conduct, that is, the practical side of morals, it may be said that the Confucian view of morals has since the beginning of its existence exerted an ever growing influence upon the Chinese. This was felt even as early as the time of Chuangtze, about two or three centuries after the death of Confucius and Laotze.

But, if there is any interest at all in the study of Laotze and Chuangtze, it is because of the fact that both of them were Chinese and represented a very interesting aspect of Chinese moral philosophy, as distinct from the Confucian ethics with which we are more or less acquainted, and as also furnishing us with the idea of virtue as defined in the word "Tao."

I propose, therefore, to deal first in its general form with the doctrine as embodied in the teaching of Laotze and propagated by Chuangtze. It will be interesting to note right here, that the original idea of "Tao"—from which we get the idea of Taoism—as conceived by Laotze was much modified by his disciple Chuangtze. This difference will be better understood by noting the gradual development in the meaning of the word. The true meaning of Tao is *road* or *way*. Thus it came to denote a rule of right conduct, moral action, or the principle underlying it. There also grew up in common speech a natural antithesis between the Way of Heaven (天 道) and the Way of Man; the former expression signifying the highest standard of wisdom and moral excellence, as opposed to the blind groping after truth here below. Finally the 天 was dropped and 道 then stood alone for the great unseen principle of Heaven, dominating and permeating the Universe. Laotze was the first, probably, to employ the term in its transcendental sense. Laotze also retains the older expression of Tien Tao, which in one of his sayings seems to represent Tao as the first cause. Chuangtze, though somewhat inconsistent, seems to regard or interpret "Tao" as virtue or the manifestation of the divine first principle. It is what he sometimes calls the happiness of God—which, according to the Taoist interpretation of course, means a state of profound and passionless tranquillity, a sacred everlasting calm. In this and other allusions, it may be seen how close the views of Taoism touch the fundamental doctrine of Buddhism which is embodied in the word "Nirvana," for it is this state of happiness which Buddha had tried for many years to attain, and at last found, when in his meditation under the Boda Tree.

Laotze speaks of Tao as having existed before Heaven and Earth ; Heaven according to his idea took its law from Tao ; but the law of Tao is its own spontaneity. With him, therefore, Tao is what modern philosophers term the unconditioned or the absolute, whereas with Chuangtze "Tao" has been invariably interchanged with what Laotze conceived as 德 or virtue.

We will now leave this somewhat barren discussion regarding the distinction between Laotze and Chuangtze's "Tao" and proceed to consider that meaning of the Tao which is more closely connected with the subject of our discourse—that is, the interpretation of virtue according to the view of the Taoists as represented by Chuangtze. This idea, as in many other cases, has its source in the sayings of his master, Laotze: for instance, "The recognition of beauty as such implies the idea of ugliness, and the recognition of good implies the idea of evil." From this hint Chuangtze has evolved the idea of the ultimate relativity of all human perceptions, as in space, time, virtue, sense—knowledge. It is necessary to understand this in order to appreciate the view which Chuangtze holds regarding righteousness or virtue. To him, therefore, as to the Taoist, to be perfectly virtuous or moral is not to be good nor bad, but to be neither—in other words, to be non-moral. "For virtue," says he, "implies vice ; and, therefore, will indirectly be productive of it. To aim at being virtuous is only an ignorant and one-sided way of regarding the principle of the universe. Rather let us transcend the artificial distinctions of right and wrong and take Tao itself as our model, keeping our minds in a state of perfect balance, absolutely passive and quiescent, making no effort in any direction." The ideal then is something which is neither good nor bad, pleasure nor pain, wisdom nor folly; it simply consists in following nature or taking the line of least resistance. The whole duty of man according to Chuangtze may be summed up thus: "Resolve your mental energy into abstraction, your physical energy into inaction. Allow yourself to fall in with the natural order of phenomena, without admitting the element of self."

Thus Chuangtze condemns any attempt to impose fixed standards of morality on the peoples of the earth, because it leaves no room for that spontaneous and unforced accord with nature which is the very salt of human action.

It must not be supposed, however, that Chuangtze, by his rigid view on life, was an irreconcilable extremist. He is undoubtedly aware of the untenability of an extreme position when he says: "While there should be no action, there should be no inaction," by which he means that any hard-and-fast predetermined line of conduct is to be avoided; abstinence of action just as much as action itself.

From what we have gathered from above it is clear that such a doctrine as enunciated by the principles of Taoism, is well-nigh unworkable from the point of view of ordinary humanity. Its standard is too high and not within the reach of average mankind; and this explains largely, why Taoism, except in its present corrupt form of formalities, cannot thrive, while Confucianism with its almost opposite views, increases in influence and strength, until to-day it becomes practically the standard of moral code among the four hundred millions of Chinese.

But, whatever position the teachings of Laotze and Chungtze may still occupy in the minds of their few followers, the underlying idea of Chinese conduct, and the Chinese view of morality must be traced to the broader and more practical nature of Confucian ethics.

Confucius summed up the rules of human conduct in the five universal obligations which we term 五倫 or the five relationships. In chapter xx, verse 8, of the 中庸, the Doctrine of the Mean, we find: 天下之達道五、所以行之者三，君臣也、父子也，夫婦也，昆弟也，朋友之交也。 "The duties of universal obligations are five, and the virtues wherewith they are practical are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger brother, and those belonging to the intercourse of friends." In the duties of these five relationships, Confucius has thus embraced all the essential factors which make up for social order and control. But what are the necessary elements pertaining to the faithful performances of these duties? In other words what are the pillars which sustain permanently this sense of duty? Confucius regards three cardinal virtues as the bases of these relationships. They are (知) knowledge, (仁) benevolence, and (勇) energy, or zeal. "He who knows these three things" said the Master, "knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men (知斯三者，則知所以脩身．知所以脩身，則知所以治人)." In fact, the rules of conduct are subordinated to these three principles of virtue; out of these three emanate all the other elements and motives of virtue. But the root, the motive power of these three trinities of virtue is sincerity and loyalty, or, as Confucius calls it, singleness of heart. The Master calls these the first principles—子曰主忠信. (論語, xxiv.) Benevolence is a virtue which distinguishes man from brute; without it human society cannot exist; without it civilization will be impossible—culture, refinement, the very essentials of harmony and peace are founded on this principle. All religions extol it, and humanity practises it in some form or other. "Benevolence," says Confucius, "is the characteristic element of humanity" (仁者人也). But Confucius goes one step further. He was aware in the times of his existence that passive benevolence as was preached by Taoism—that abstract virtue of inactivity—would not help the situation. Benevolence, according to his view, must be supplemented by active, aggressive expressions. This active expression of 仁 is found primarily in the love of parents and relatives. It is a natural expression inherent in all the creation world. The bird loves its young and cares for it. It dies for it if necessary. Here we already have the glimmering of 仁, implanted in the lower animals. Without this natural expression of 孝, filial piety, there can be no true 仁. Hence his principle 仁者人也，親親爲大. The exercise of 仁 lies in loving relatives; and in another place we have: "Filial piety and brotherly kindness are the root of

Benevolence (孝弟也者其爲仁之本與)". There is no other place in the world, perhaps, in which this virtue of filial piety has been so highly extolled, and in which it has been so universally practised as in China. It has been one of the most potent means in preserving the unity and longevity of our nation, for is it not said in the Old Testament "Honour thy father and mother that thy days may be long in the land which the Lord Thy God giveth thee." So then the practice of filial piety, as the spontaneous and natural expression of the inner human feelings, is a system which has a moral as well as a political value, and should be encouraged by missionaries who have the real welfare of China at heart. Preach Christianity, but do not forget to encourage and develop this instinct to its full measure; for there is a danger among those more zealous for dogmatism than for the preserving of China's best instincts to discourage the inculcation of even the best of China's traditions. The danger of occidental influence and religion lies in the disregard for the value of Chinese virtues; and it will be a distinct calamity to China if Christianity in China should be modeled after the individualism of Western Christianity.

Now in what way does Confucius again connect the idea of knowledge with the cardinal principle of virtue? In the 大學, or the Great Learning, we have this long explanation: 古之欲明明德於天下者,先治其國.欲治其國者,先齊其家,欲齊其家者,先脩其身欲脩其身者.先正其心,欲正其心者,先誠其意,欲誠其意者.先致其知. "The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their own states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge." The guide of personal conduct, and the true means of social control, then, lie also largely in true knowledge. This is apparent to all. So we find in 仁 and 知 two cardinal factors in the regulation of society: one derived from the moral instinct and the other from the intellectual. But 勇, which means energy, courage, supplies the physical aspect of human virtue. In whatever form you may regard it, whether as physical courage, moral courage or energy, it is the aggressive factor which animates and causes to move the potential inner forces of man, and thus helps him to evolve and develop ever into higher and higher planes of life and thought ; and ever prompts him to active expressions of his innate virtues. These three, then, are the necessary correlatives of righteousness. One cannot exist without the other in the making of the 君子 or super-man.

I would fain discuss more in detail the relationships existing between these virtues and other virtues as found in Chinese ethics, but I fear that such a task would demand too much time. But I wish to give you just a few more examples in support of my original contention that there is really no real distinction in our idea of righteousness, whether we are Confucian Chinese or Christian Saxons. As Confucius said: "By nature, men are nearly alike ; by practice they get to be wide apart (子曰性相近也, 習相遠也)." 論語, Book xviii, Chapter v.

Here are some of the more important aspects of righteousness as viewed from the Confucian or Chinese point of view.

Benevolence.—Tanchi asked about benevolence. The Master said : "It is to love men (樊遲問仁, 子曰愛人)." 論語, xxii.

Sincerity.—Sincerity exalts virtue if doing what is to be done be made the first business, and success a secondary consideration—is not this the way to exalt virtue ? 論語, xxi. 3.

Justice.—Some one said : "What do you say concerning the principle that injury should be recompensed with kindness?" The Master said : "With what then do you recompense kindness ? Recompense injury with justice, and recompense kindness with kindness."

Virtue.—Tse Chang asked Confucius about perfect virtue, Confucius said, "to be able to practise five things everywhere under heaven constitutes perfect virtue." He begged to ask what they were. "Gravity, generosity of soul, sincerity, earnestness, and kindness." 論語, xxxvi.

Reciprocity.—"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity he is not far from the path. What you do not like when done to yourself, do not do to others (施諸己而不願亦勿施於人)." 中庸, 3

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German Mission Work in Tsingtao

C. T. VOSKAMP.

ON the 14th of November, 1897, the German squadron consisting of H. M. S. "Kaiser," "Prinzess Wilhelm" and "Cormoran" took possession of the Bay of Kiaochow in the southeast of the Shantung Province. As usual no resistance was offered to the German mariners. The yellow dragon flag went down, the German eagle went up. The people, fishermen and farmers in those far off and lonely villages on the seashore, where forty years ago the captain of a foreign vessel got into trouble, because his steam whistle had much annoyed the dragons in the depths of the bay, gazed with the usual open-mouthed indifference at these new masters. The people by degrees were glad to find themselves relieved of all the pressure which accompanies the presence of a Chinese garrison. The old men amongst them still remembered the hot days, when the Taipings pillaged the whole country: and a whitehaired fisherman, with whom I crossed the bay in a small junk, told me that in those stormy days the villages around had burned in the nights like gigantic torches.

Now they found that a new time had come upon them, better and happier days, when they "could live unmolested and die in peace." A new town sprang up on that plain, with waving barleyfields stretching to the feet of the Laushan, where since the days of the Tang emperors Buddhistic and Taoistic monks in the beautiful valleys of that glorious range of mountains had lived their lives, chanting their songs to the mighty goddess of the Laushan, to the "unborn mother," and had found their rest under the dark cypresses. The Lord, whose way is in deep waters, goes His mysterious ways too in these days of colonial settlements, thus preparing the path and opening hidden doors for the extension of His kingdom. He who has eyes must confess that the foundation of the German colony has proved a blessing to the whole province, and that in all heathen lands the establishment of a Christian rulership stands nearer to the fulfillment of the principles of righteousness with which nations are governed, than the old regime which was a mockery to all the sayings of China's grand sages and which has left China in a rotten and desolate state.

The occupation of the Kiaochow territory was a loud signal, blown by the Lord of hosts, who in all these historical events of our days is fulfilling His grand promise : "Ask of me and I shall give Thee the heathen for Thine inheritance." As an old German philosopher has expressed it, "All political events are only the scaffold erected around His holy temple," that the ends of the earth may come to the light of the knowledge of the glory of God in the face of Jesus Christ.

It may be that the missionaries of other nations, American, English, or Swedish, who for long years have laboured in the Shantung province, would have liked to see their own respective governments entering this the finest part of the Chinese empire—every missionary loves the people to whom he belongs—but still they must acknowledge that, since Germany has taken possession of it, their own work has gained new impetus, and new facilities have been created for their use. And how could it be otherwise? The Christian church must follow political developments and take advantage of all opportunities. Every Christian should rejoice that the Christians of America have entered into the Philippines, hitherto living under the deepest shadows of Rome, and that political developments in India will help open to the truth the long closed doors of Tibet. The brethren of the Berlin Missionary Society, who for a half century had laboured in the South of China, where the Taiping Rebellion started, followed this God-given road and entered the new German colony to spread the Gospel. And the population of Shantung province and indeed of Northern China has since learned the important lesson, that Germany was not, as they had believed, through the impression Bishop Anzer had created, a vassalage of the Papal See, but a Protestant nation with a Protestant ruler, to whom the propagation of the principles of the Reformation is a precious heritage and to whom the Bible is the Magna Charta of the family and the empire.

The Protestant missions of Germany which entered the new field were the Berliner Missionsgesellschaft and the Allgemeine Evangelische Protestantische Missionsverein. Dr. Faber, the well-known scholar, was the first missionary, then follow Kunze, Voskamp, Lutschewitz, and Dr. Wilhelm. It was a heavy loss, not only for the German Protestant cause but for the whole evangelical world in China when Dr. Faber died. The grand old man should have been left in his quiet study in Shanghai to give the Chinese church the results of his elaborate studies. It was a solemn funeral procession which followed his coffin, and he was buried as one of the great men of earth. The brother of the German emperor, the governor, and all the officers of the garrison and the men of war were amongst the mourners. The military band played that mighty tune: "Jesus meine Zuversicht." One of the speakers at the grave mentioned the touching grave-song of Matthias Claudius:

> Friede sei um diesen Grabstein her,
> Sanfter Friede Gottes!
> Ach sie haben einen guten Mann begraben,
> Und mir war er mehr! . . . .
> Träufte mir von Segen dieser Mann
> Wie ein milder Stern aus fernen Welten,
> Und ich kann ihm nicht vergelten,
> Was er mir getan . . . . .

It was a life full of hardship, but also full of romance, which the missionary pioneers led in the first years of the establishment of the colony. Kunze and myself, who had laboured for many years amongst the Hakka Chinese in the South, had to take up the study of a new and very different dialect. We gathered boys from the street into a school, the government gave us a room in the Temple of Heaven, and there we taught them German and profited by them in the acquirement of the Mandarin dialect, creating in this way an *atmosphere favourable for the preaching of the Gospel*, which we soon began. A Chinese preacher whom we had brought from the Hakka districts failed entirely in the learning of the Northern dialect. He could not make himself understood, and finally died of consumption.

Step by step we have built up our work, opening new stations, out-stations, and schools for boys and girls, and trying to elevate the poor people amongst whom only a little mission work had been done in previous years.

Many a story could be told similar to those which occur wherever the Gospel shines like a light in the darkness and where repentance unto God and the faith in our Lord Jesus Christ are preached. From the valleys of the beautiful Laushan as far as the islands of the deep bay, where simple and hard-working fishermen live, we and our evangelists and colporteurs have wandered to preach the good tidings of the Saviour. The human heart is the same everywhere, and many a soul showed, in the mysterious ways through which it was brought back from the pit to be enlightened with the light of life, that in the religious sects in Shantung there must be hidden Christian teachings which have paved the path for the acceptance of the full light of the Gospel.

There was from the beginning a satisfactory understanding between the government and the missions, which has lasted till to-day. One of the governors, the son of a German pastor, some weeks ago took occasion to speak words of high praise for the valuable help the missions have rendered to the German government. There is a growing movement in Germany to celebrate the twenty-fifth annual commemoration of the Kaiser's accession to the throne by presenting him *with a national gift to be used for the propagation of the Gospel in the German colonies.* We appreciate this with a heart full of thanks to the Lord, who has wonderfully helped us. The German government appreciated the services of the Protestant missions so much as to grant them a fine lot of ground on the so-called Mission Hill—which looks over the harbour. Here we built our houses and schools. The American Presbyterians also bought property here so as to be close to their German colleagues.

To the north, near to the harbour which was so highly praised by Sun Wen in his remarkable speech to the three hundred and fifty students of the flourishing Deutsch-Chinesische Hochschule (this he observed had been done by the Germans in the fourteen years of their colonial labours, "while we Chinese in two thousand years have not yet been able to build a single harbour for our sea-going junks") there lies the Faber Hospital, made possible through the legacy of the late Dr. Faber, where excellent physicians have worked—such as Dr. Dipper and the most lamented Dr. Wunsch who was attacked by typhoid fever when nursing a poor coolie. Next to this Faber Hospital, comes the fine building of the high school for Chinese girls, the *Schu Fang kau teng hüo tang*, which enables the daughters of the better classes of Chinese to acquire education in Western and Chinese learning under the care of the Weimar Mission (Allgemeine Evangelisch Protestantische Missionsverein). On the Mission Hill two German-Chinese boys' schools have for twelve years been established with growing success, while in the eastern and western suburbs, occupied mostly by Chinese, the Berlin Mission has its churches, girls' school, buildings for Y. M. C. A., industrial school, and kindergarten. By the foundation of missionary stations in the cities of Kiaochow and Tsimo—with its hospital and theological seminary—centres of intense missionary influence have been started. *The German missions are confining themselves entirely to the territory occupied by Germany, not interfering with the grand and prosperous work done by our American and English brethren, to whom the heartiest thanks are due for the brotherly help granted to us their German brothers.*

The lastest figures of the Berlin Missionary Society are as follows: 5 foreign missionaries; 2 missionsschwestern; 3 main-stations; 23 out-stations; 183 preaching places; 31 evangelists; 31 Chinese teachers; 4 Chinese female teachers; 799 communicants; 106 baptisms in 1912; 175 applicants for baptism; 16 elementary schools with 355 pupils; 3 middle schools with 72 pupils; 1 theological seminary with 31 students; 1 Chinese girls' school with 63 pupils; 1 kindergarten with 40 children; 1 class for Bible-women with 10 students; 3 industrial schools with 58 girls; 1 hospital with 2,974 day patients. The money on the mission field raised by school fees, contributions, and donations amounts to $6,873.53 Mex., including the receipts from a bazaar.

The intense labours of the Weimar Mission, to which Dr. Faber belonged, embraces schoolwork, hospital work, and literary work. "The Society does not endeavour to establish Christian Churches, since by reason of the limited number of workers a close concentration on certain spheres of mission work is necessary. Furthermore, the society is convinced that the German colony together with the Hinterland has been supplied with the preaching of the Gospel in a satisfactory manner by the other societies, especially by the Berlin Mission." "The aim of the Weimar Mission is to propagate the Kingdom of God through the phases of work mentioned above and by developing Christian characters amongst the Chinese. It serves the sick in the hospitals and tries to create an understanding between the East and the West with regard to the deepest questions of life."

The plant of the Weimar Mission consists of a German-Chinese Philological Seminary with 2 German teachers and 11 Chinese professors. The number of students is 130. The seminary is composed of an elementary school with a course of five years and a middle school with a course of 4 years. The branches taught are: Arithmetic (9 years); Physics and Chemistry (3 years); Geography (3 years); Natural Sciences (3 years); Psychology and Logic (1 year); German language (6 years); Chinese Classics (9 years); Chinese History (4 years), besides Drawing, Gymnastics and Singing. The religious education in this seminary is given in daily morning services. "On three days of the week the Scripture texts of the Moravian Brethren and on three days a text of the Chinese classics are interpreted to the pupils. There is religious instruction in Bible reading; in 1912 Genesis and Exodus chaps. 1-20 having been explained. On Sunday there are sermons for the students, all of whom have to take part in the morning services. Sunday services are not compulsory, but the pupils are not allowed during this time to leave the school. The Christian pupils have their evening prayers and Bible reading under the guidance of the Christian Chinese teachers."

Analogous to this boys' school the girls' school is divided into the elementary school with 31 pupils and the girls' middle school with 29 girls, both under the care of 2 German and 2 Chinese female teachers, besides 3 Chinese professors.

Beside this, a rich literary work is done by the superintendent of the Weimar Mission, O. Wilhelm, in translating the Chinese classics into German and in the compiling of textbooks for the schools. There is hope that the manuscripts left by Dr. Faber to the care of the Weimar Mission may soon be printed for the benefit of the Christian Chinese Church of China.

The Use of the Press as an Evangelizing Agency

EARL HERBERT CRESSY.

THE experience of the last few years in Japan has demonstrated that the use of the press is perhaps the most effective means of evangelizing the masses of the population outside the large centers.

The power of the press is generally recognized. The influence exerted by an ably edited periodical has everywhere led to the creation of class periodicals representing all lines of activity and interest. Of these the religious press is by no means the least.

A more recent development consists of the using of the columns of existing periodicals rather than the founding of a new one. This is accomplished by means of advertising, or by publicity bureaus—the insertion in a number of periodicals of matter, prepared by an office, maintained by some special interest, either for pay or gratis, because of its news value or for some utilitarian or ethical consideration. This method has the advantages of being economical and covering a broader field. In establishing and maintaining a new publication for some specific purpose, most of the time and energy of the promoters is of necessity consumed by the details of mechanical production, the securing and holding of a circulation, and making both ends meet, whereas the advertising manager or publicity agent can give his whole effort and attention to what he has to say. Thus to-day where a few railroads, steamship companies, and business concerns issue their own periodicals, thousands advertise or maintain publicity departments.

This latter method is still new. The science of advertising is in its infancy, despite several schools, a score of advertising journals, and twice that many books on the subject. The press bureau method has been given much less attention, although political propagandas, Christian Science, many corporations, and some reform agencies have maintained departments for the manufacture of public opinion. The ethics of some of the methods used deserve to be called in question. Indeed, journalism itself is only beginning to be scientifically studied.

It must be borne in mind that advertising and the press bureau are essentially preliminary methods, the latter to create a general atmosphere, and the former to interest and get into touch with individuals. These functions are, however, often combined. Both require some sort of follow-up if results are to be conserved. This may be done by sending tracts or booklets or a periodical to those who respond, or by personal touch.

All this may seem sufficiently obvious and far afield, but it is the obvious that is habitually overlooked. An example will make it concrete. The Japanese ministry as a whole takes a much more liberal view of Christian doctrine than does the missionary body in Japan. The chief reason seems to be that one of the liberal denominations, and one or two individuals of rationalistic views have carried on an active propaganda by means of printed matter and through the press. The church has been overlooking a most efficient agency.

There are signs of a general awakening to the possibilities of the use of the printed page in this newer way. An editorial in the *Missionary Review of the World* for July, 1912, advocates the formation of a "missionary press bureau." In connection with the Home Mission Week Campaign recently carried out in America, material was sent weekly for twelve weeks to a number of classes of papers which the newspaper directory shows to aggregate over twenty-two thousand in number. In addition, six hundred thousand large posters and an unknown quantity of other literature were sent out.

These methods are already in successful operation on the mission field. During a recent visit to Japan the writer met personally several of those who are carrying on such work, and corresponded with others. The new thing in every case is the paid advertisement which is the basis of the work. Equally important is the method of follow-up adopted. No two are working in exactly the same way. The chief difference is that most advertise only enough to get into touch with such as may be interested in the study of Christianity, and then send them literature and a free periodical, whereas some advertise by the column, putting the evangelistic message into the advertisements instead of putting it into a separate paper to be sent to the limited number who respond to a small advertisement. A third and superior method is being talked of—the preparation of matter for free insertion on the syndicate plan.

BRIEF ADVERTISING, WITH MESSAGE IN FOLLOW-UP LITERATURE.

Thirteen years ago a missionary began to advertise in the daily papers that those who desired to learn of Christianity might, on request, receive free information. For several years mimeographed Bible lessons were sent out, and then the requests became so numerous that a bi-weekly paper was established which now has eight pages. A thousand copies are printed per issue at a cost of thirty-five yen per month, including the cost of a Japanese assistant at ten yen per month. Very little advertising suffices to bring in many inquiries—three times in a daily paper in the three largest cities in the district, repeated every eight or nine months. The list is revised every two years by requiring that all who desire to continue to receive the paper respond by return post-card. Many expressions of interest are received, and voluntary contributions come in to the extent of two or three yen per month. In this case little has been done to try to follow up inquirers, and in the nature of the case it is almost impossible to tabulate results. Most of the inquirers are in places where preachers practically never go, or where religious intolerance is such that an isolated individual would scarcely identify himself with the foreign religion. It is estimated, however, that this work has resulted in about fifty baptisms.

A similar paper, now in its twelth year, is sent free to all who respond to advertisements in the daily papers to the effect that any wishing to study Christianity may secure free tracts. First is sent a packet of tracts covering the fundamentals of Christianity, and then the paper. Four thousand copies are issued per month, half of them being used by a missionary in the neighbouring district, who pays for his share and does his own advertising. This work is carried on on an appropriation from the Board of three hundred yen per year, the tracts being provided from a separate fund. The missionary in charge gives three full days a month to getting out the paper, and about two hours a day the rest of the time to follow-up, having a Japanese assistant who handles most of the correspondence. All inquirers are located on a big map. Those near an out-station are given over to a local worker to be cultivated. The rest are noted on the map, and evangelists go two and two to look them up. This must be done tactfully. Post-cards are prepared in advance, and are sent by the evangelists stating that they are at such and such a hotel, and offering to call, or to be called on as the inquirer may choose. This station has the usual equipment of Japanese assistants of good average ability, but the missionary in charge states that this work is as fruitful as all the rest of the work of the station taken together.

Another work of the sort, which has been in operation only three months, has had fifty replies, and already one baptism. In this case much emphasis is put on the individual. A blank is sent out calling for name, legal and present addresses, age, occupation, and father's name. Five questions then follow, as to schooling, previous reading along religious lines, family religion, what life problem the inquirer wants to solve, and what kind of books and what sort of man he likes best—the last two questions aiming to get at temptations and ideals. Books are then loaned—not tracts—the sort of books being determined by the answers on the blank. Inquirers are located on a map, and correspondence is entered into. Where several inquirers are found to be in the same general locality, an endeavor is made to bring them together, and to arrange meetings. One station has been started where four inquirers—young men—pay half the rent of a small preaching place, and maintain it as a Y. M. C. A. with library and game rooms.

THE MESSAGE IN THE ADVERTISEMENT.

For six months past an experiment has been tried in one of the districts of Japan, where extended, progressive, and skilfully written expositions of Christianity have been run in a number of papers, being paid for by the column at advertising rates. This has aroused much interest throughout the district. Eight hundred separate inquiries have been received, and in all over eleven hundred letters, in addition to frequent personal visits. Tracts have been sent in response to many requests for further literature, and theological students were used for personal follow-up during the summer vacation and, except in a few cases, were well received. There have been a number of definite results in inquirers and candidates for baptism. This work was carried on upon an appropriation of a thousand dollars gold. Much of the material was written by Japanese writers, who were paid at the rate of three yen a column. It is estimated that to cover the district adequately for next year, twelve hundred dollars would be needed for advertising, and nine hundred more, all gold, for follow-up—office expense, postage, clerk hire, books, and tracts. The cost is about the same as that of securing and bringing to the mission station sufficient tracts to reach the number of people reached by the articles in the papers. The expense of distributing the tracts, which is the big item, is saved. It is thus more economical than colportage, but lacks its personal touch, and can not entirely take its place.

A CHRISTIAN PRESS BUREAU.

The ideal use of the press for evangelization is through the free insertion in a number of papers of material prepared by a central bureau. This is still a thing of the future.

A press bureau is, however, definitely proposed as one of the methods of work of the Committee on Japanese Christian Literature of the co-operating Christian missions. The following is quoted from a preliminary announcement: "UTILIZING THE DAILY PRESS. A promising but hitherto neglected means of evangelization is the preparation of Christian material for the secular press. There are several hundred daily papers in Japan. Scores of these might be glad at stated intervals to fill a column or two with well edited, distinctively Christian news and discussions. By this means, great numbers of country people, hitherto untouched, could be to some degree evangelized with a very small outlay of time and money."

THE FUTURE OF SUCH WORK IN JAPAN.

It were idle to attempt prediction, but certain tendencies are worth noting. The religious press will be in no way injured. It is generally recognized that work of this sort must be free to the public so as not to compete with the religious press which must charge a subscription price in order to live. It may be well to repeat that this is a work of an essentially different sort, being fundamentally evangelistic and preparatory, whereas the religious press has for its constituency those already in the church. In response to a query as to the future of the free monthly paper, one missionary stated that he expected some time to see such a paper centrally edited for the whole empire, and sent in lots to the missionaries in each district, who would send it out and do their own advertising and follow-up.

As to the method of running the evangelistic message itself in the columns of the papers, and paying for it at advertising rates, there would seem to be objections other than its costliness which will probably not exceed that of other forms of evangelistic effort. Such a policy of payment can not in the long run foster in the press a spirit of toleration and of disinterested advocacy of righteousness. In reply to this it is argued that to-day in many cases no other method is possible, since public opinion will not support an editor in devoting much space to Christianity—at least if he favors it. In addition, the editorial rooms are responsive to the influence of the advertising department, and Christianity gets fairer and more liberal treatment from being an advertiser. It is also possible that such contact on the commercial basis may promote better understanding, and in time result in a more tolerant attitude both on the part of the paper and its readers, thus opening the way for future free insertions. The best answer to objections is the success of the method as in actual operation.

The coming method is that of free press bureau publicity. Paying at advertising rates will become a thing of the past as soon as papers are willing to print them without pay. It is the opinion of those best able to judge that a few papers will do so at once. The best way to increase that number is by the preparation of articles that will relate Christianity so vitally to the pressing problems of the day, and exhibit its adequacy to meet the needs of the people with such commanding ability that no editor will be willing to see them in a rival sheet without desiring them for his own. It is true that this method is somewhat circumscribed by the necessity of winning the editors, and can go no faster or farther than they may be willing, but this limitation need not be serious, and the method has the merit of not only reaching the largest number of people but tends to strengthen the spiritual backbone of the press. There will, perhaps, for a long time be a place for the paid advertisement and the free periodical, where the message can be stated uncompromisingly, with no fear of the editorial blue pencil.

It should be clearly recognized that the work of preparing press bureau material is in a class by itself and makes certain strict requirements. The religious paper goes to a Christian constituency and may take for granted an interest in what it has to say. Likewise the tract and the free periodical. The attendance at a meeting, the personal touch with a colporteur, the answer to an advertisement, all evidence an interest which the tract or periodical has merely to satisfy in a clear and orderly manner. Indeed, the tract, book, or religious periodical presupposed some sort of a selling campaign, which is precisely the weak point of the tract and literature societies. The press bureau article obviates this weakness by appearing before the average newspaper reader, and challenging his interest. It must stand on its own legs. It must be able to arouse curiosity, sustain interest, and stick in the memory. It must be constructed according to the demands of a most exacting style and the laws of advertising psychology. Here, of all places, the chief weakness of mission work must be guarded against—the fact that while careful selection is the rule in the business world, mission service is almost exclusively volunteer, or on a basis of availability, and the men selected should be of distinct and recognized literary ability. It would seem axiomatic that such a presentation of Christianity should be on broad lines, and by no means sectarian.

THE FIELD FOR CHRISTIAN PUBLICITY IN CHINA.

Christianity in China has before it the opportunity that has been largely neglected in Japan. Perhaps a far greater one, for China is profiting by the example of Japan, and will be more open to the influences of the West. This difference of spirit should make it possible to adopt the press bureau method from the start, advertising only in a small way to secure requests for free periodicals and literature. Different conditions would require some changes of method, but it is beyond question that a campaign along these lines and on an adequate scale, during these years of plasticity and rapid change, would give an incalculable impetus to the Christianization of China.

Memorizing a Language; Its Psychological Principles*

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THERE are three memories involved in this process, and the first of them is the *sensory memory*, which is the memory of sense impressions; the second is the *intellectual memory*, or the remembering of the idea that is associated with a certain sensory memory, or set of sounds; the third is the *motor memory*, that memory which governs all our muscular movements—in this case the movements of our vocal organs.

The sensory memory, as it relates to language, may be auditory or visual. The former has to do with hearing, and the latter with reading. It is this auditory memory that directs the tongue in its efforts to speak correctly, as it is the visual memory that guides the hand in writing correctly.

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*This article is largely indebted to E. W. Scripture's "Experimental Phonetics" and a course in the "University of Experience."

But to attempt to train the tongue through the eye, which is the scholastic method, is psychologically false, since the brain centers of hearing and speaking are side by side, while the visual center is at some distance. Consequently, what is psychologically false must be, as it is, practically ineffective. Its failure lies in the very constitution of our nature.

'A perfectly strange language,' says Mr. Scripture, 'appears as a murmur of indefinite sounds. It is only by familiarity with definite sound-groups that the ear learns to recognize separate sounds.' Consequently we must, by painstaking repetition, familiarise the ear with these sound-groups, so that it will be able to recognize them, and at the same time pick out, if necessary, each separate sound. And, "since the perception of sound depends on our ability to reproduce it," we must at the same time train the tongue to speak what the ears hear. And since, further, the real true pronunciation of a language does not exist in the individual word, or isolated phrase, but in the normally, that is, *rapidly*, spoken sentence, we must teach the pupil to hear and speak sentences in their normal rate and rhythm, as well as with the correct sound of their individual letters. This hearing and repetition must at first be by close, conscious attention to small groups of sounds, often not exceeding two or three syllables. Then, as group after group is mastered, they can be joined together, until the whole sentence can be both carefully listened to, and accurately repeated.

For economy of effort, it will be best at each repetition to bring before the mind the idea which is represented by this collocation of sounds, in order that our intellectual memory may firmly associate the idea and its audible expression. This association is at first wholly arbitrary, but as our vocabulary grows, we find that new links gradually simplify the problem. For presenting the idea, at the same time as its expression is given, pictures will be found very valuable, but frequently the simplest way is to give the equivalent idea in one's own *tongue.* By frequent repetition the idea and its audible expression will become so closely linked that the one will invariably recall the other. Until this end is attained, we must persevere. It is not, either, sufficient that one should gain the ability to understand in a general way what is said, for if he desires to *master* constructions, he must learn to listen to the exact words of the speaker, and be able to repeat not only the sense, but the very words of the phraseology.

Neither, in learning to hear, should one depend on his own reading and speaking; not only because it is bound to be faulty at first, but also because we hear ourselves with the inner ear, whereas we should form our memories of sounds from the impressions made on the outer ear. Consequently in memorizing we should, at first, have the teacher give the passage alternately with ourselves. When the telegraphone becomes reasonable in price, it will be a necessary part of the outfit of each language school, for by it one can hear his own natural voice as clearly as it would come over a good telephone. At present, however, the good teacher must be able to mimic the pupils' faults, and show to them the wrong and correct pronunciations in close contrast.

To train the motor, or speech, memory accurately, we must first learn to hear accurately. If we are deaf to the finer distinctions of the foreign tongue it is not possible that we should be able to speak them. In order, further, to hear these finer distinctions we must expect them, and give the most careful attention to hearing them. To do this it is necessary that we use our eyes to watch carefully the positions of lips, tongue, jaw, and throat, not only of our teacher, but also our own. For failure of this many have passed their lives in China and Japan, and never noted that the "t" of their teacher was quite different from their own, and no doubt many who read this will deny the truth of the statenent. If, however, they will ask a native to say, "Do do it," they will probably find it is actually so. So it often happens that by asking our teachers to make *our* sounds we are able to realize how we ought to make theirs. After having made careful observations of the sounds, let the pupil mimic his teacher's pronunciation in pitch, rhythm, rate, and tone quality, as well as in facial expression, if he is desirous of acquiring an idiomatic pronunciation. Let the pupil begin with and memorize two, three, or four syllables, then a second like group, until he can give "breath-groups" of phrases, clauses, and sentences. Then let him repeat and re-repeat, until he can give the sentence at its normal speed of four, five, or six syllables per second, for Chinese, English, and Japanese respectively.

There are, however, in memorizing, the further problems of securing attention and holding interest in the subject. Unless one is interested and alert, repetition is injurious rather than helpful, for then it is sure to be slovenly and incorrect.

"In learning new movements the contraction of both favoring and antagonist muscles is unnecessarily large and fatiguing." Consequently our early practice should be limited to quarter and half hours, and to the time when nervous force is abundant.

"Nothing causes so much slurring and want of thoroughness in work, as persistent application. Perseverance is one of the finest qualities of the human mind. Persistent application is perseverance perverted, no time being allowed for the recuperation of the faculties. I have seen so many failures from persistent application that I wish to lay stress on this point."*

Practice does, indeed, make perfect, but to do so, it must be correct practice. Repetition of error fixes a bad habit. Practice must be wide-awake and watchful both of self and of others. Repetition by a mind "too tired to quit" work is worse than useless. But we must repeat till we wear channels in our brain, till, by ordinary processes, we shall loathe the very sounds of the words; and how are we going to maintain interest in such work? By the slip *method, and the watch.* "Intense effort educates." Here it is. Write in English on a slip of cardboard 2×5 inches a sentence, or clause of a complex sentence, whose equivalent in the vernacular shall have seven to thirty syllables, and learn it, as indicated above, by repeating it in small portions alternately with the teacher until you can give it at the above required rate of speech. Learn a second and a third in this way, always using your watch to determine whether or not it is *learned.* Then take a fourth and after you are able to repeat it alone at the correct speed, weave it in with the others, thus: 1 and 4, 2 and 4, 3 and 4; then a fifth thus, 1-5, 2-5, 3-5, 4-5; 1-6, 2-6, 3-6, 4-6, 5-6. When you have twenty slips thus mastered, lay fifteen of them by for a week, and then review. If you can give them pat, put them by for two weeks. Let no material that is worth learning go out of mind. Whatever is worth doing at all is worth doing *perfectly.* A few months of this sort of memorizing, learning reading and writing while you are "resting," will enable you to cover the principal constructions of the language, and enable one to take up the study of grammar and constructions by what Prendergast† calls "Diversification." This is the regular and systematic changing of the already memorized sentences

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[*] "Memory and Its Cultivation." Green, Appleton and Co., New York, 1897.

[†] Prendergast's Handbook to the Mastery Series.

through all their permutations of tense and mood, and of person, case or number, by substituting characteristic nouns, pronouns, prepositions, conjunctions, and other parts of speech, thereby enabling one to have at ready command all those grammatical auxiliaries and changes which indicate logical relationships between words, clauses, and sentences.

Some extracts from my note-book.

"No one ever gained command over many words without first mastering a few at a time. Repetition of the same words in varied combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets."*

"In forming a habit of correct speech, the immediately noticeable result does not always bear a fixed relation to the amount of practice. It has been established by experiment on practice and habit that the strength and precision of control, after increasing slowly for the initial stage, then shows a stage of rapid gain, after which the increase is very slow."†

It has also been determined that in the early stages of language learning one will over night forget as much as 60 per cent. of what he has newly learned.

"In first attempting a new sound, or in attempting to notice the details of a speech movement, we are specially conscious of each movement. As the movement is repeated, it occurs with less and less attention, until it is made with no distinct knowledge of the performance—that is, automatically. . . . . The whole motor production of speech is thus to be treated not only as a physiological mechanism, but also as a psychological process."‡

"The formation of correct concepts of foreign sounds has received little attention from linguists."‡

"The present diversity of methods and conflict of opinions can have no possible [explanation] except the lack of scientific data. . . . The human mind acts according to just as definite laws as the expansion of steam or the transmission of motion."‡ Consequently the explanation of the way some people get language as a "gift," should give way to examination of their method.

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* Prendergast's Handbook to the Mastery Series. Longmans, Green and Co., London and New York.

† Scripture's Phonetics.

‡ Scripture.

'The fundamental laws for the cultivation of memory are, intensifying the image by attention and keeping it ready by conscious repetition. To intensify the impression, see, hear, do, what you are to remember. You can not expect to remember a thing that you have not clearly apprehended, a sound that has not been clearly noted.'* Since, too, we see what we expect to see, and hear what we expect to hear, it is necessary that we be doubly careful in listening to foreign sounds that are similar to our own.

When it comes to reading and writing, we should learn to read and write as fast as our speaking ability can precede, but not faster, unless we wish to run counter to nature. But here, too, we must remember that it is intense effort which educates and compels pupils to recognize written symbols when exhibited for but a moment. Show words, phrases, sentences, and train them to read them in a flash. Let them the first year read nothing in character that they do not previously know. However, by writing the character along side the English on their slips they may absorb considerable without any appreciable effort. Writing the character is one of the best ways to remember it, and also to fix the constructions, since so many of us have been so much trained by the visual memory that we have difficulty in remembering anything till we can "see" it. Romanization is a great help, but it is also a great danger. The help is in enabling one to remember the sounds, but the danger is in thinking that these letters have their old values. No one can learn a correct pronunciation from either the roman or the character. That can be learned only from the teacher's mouth.

A scientific attack by these methods on the language is sure to succeed.

Some have asserted a saving of two years by this method, but it is certain that such methods would save hundreds of years of missionary service to the kingdom of God in this great problem of spreading the Gospel,—years that, instead of being given to the deadening grind of poring over letters and characters, may be spent in the delightful occupation of telling out the message.

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* Mr. Scripture.

Samuel Wells Williams, LL.D.

A. H. SMITH.

MR. Williams was one of the earlier American missionaries to China. He was born at Utica, N. Y., September 22nd, 1812, and was graduated at the Rensselaer Polytechnic Institute at Troy in 1832. At that juncture he was invited by the American Board to join the newly formed Canton Mission of that Board, as a printer. He refused to go, however, without learning as much as possible of the arts of printing and binding. With this in view he served a hasty apprenticeship in every department of book-making. From the compositor's room he followed the types to the press, thence with the printed sheets to the proof-reader, then to the folder, the sewing-frame, and the process of binding. All this was of the greatest service to him when dealing with totally inexperienced workmen of whose language he knew not a single word. Mr. Williams sailed on the ship "Morrison," June 15th, 1833, reaching Whampoa, October 25th. The "Thirteen Factories" occupied a rectangular space on the waterfront extending back to the next street. The alteration in the course of the river has been so great that now the street named from the "Factories" is from a quarter to a third of a mile back from the water. Instructing a foreigner was a somewhat hazardous occupation. One of the teachers always had about him a foreign lady's shoe, so that if challenged he could pretend to be a manufacturer of such articles. One of Dr. Morrison's pundits invariably had concealed a vial of poison so that he might, if arrested, avoid being tortured for the crime of teaching barbarians the sacred Chinese symbols. Dr. E. C. Bridgman, the first missionary of the American Board to China (who arrived in 1830) welcomed Mr. Williams and between them there was an especial sympathy of temperament and of interest. Their friendship continued with unabated warmth during many years of close companionship at Canton. They were intimately associated in the editing and the printing of the *Chinese Repository* begun by Mr. Bridgman in May, 1832. A font of type had been recently presented to the mission, and Mr. Bridgman had the valuable aid of both the Morrisons, and the use of the Chinese types belonging to the British East India Company. There was a Portuguese compositor who knew not a word of English, yet set up a book containing both. In order to direct him Mr. Williams learned some Portuguese. A Chinese lad, knowing neither Portuguese nor English, set Chinese type. A Japanese, knowing nothing of English or Portuguese and scarcely any Chinese, picked out the various characters—making plenty of mistakes. When all hands were employed Mr. Williams had to talk to each in his own tongue, and direct them to print a book the contents of which not a single person engaged on it knew anything! In spite of the incidental distractions Mr. Willians gave himself mainly to studying his dictionary and wrestling with his teacher. The arrival of Dr. Peter Parker in 1834 was an important event on account of his establishment of a dispensary and hospital at Canton, which afterwards achieved so great results. It was in the summer of 1837 that Mr. Williams made a voyage to Japan in the "Morrison" to return a number of shipwrecked sailors, a benevolent purpose which was defeated by the suspicion and the hostility of the Japanese government. The sailors were brought back to Canton, which circumstance led Mr. Williams to make a serious study of the Japanese language, as a result of which he prepared a translation of the Gospel of Matthew and the book of Genesis in that tongue. The knowledge of Japanese thus acquired led fifteen years later to the appointment of Mr. Williams as Interpreter for Commodore Perry on his famous visit to Japan. At the conclusion of this important mission Commodore Perry wrote to Mr. Williams a farewell letter in which he said: "I say little when I declare that your services were almost indispensable to me in the successful progress of the delicate business which had been entrusted to my charge. With high abilities, untiring industry, and a conciliating disposition, you are the very man to be employed in such business." Mr. Williams enlarged and greatly improved Dr. Bridgman's Chinese Chrestomathy, which was published in 1841, the first practical manual of the Cantonese dialect prepared in China, although it proved too cumbrous and too expensive for practical use. In February, 1839, Mr. Williams welcomed Mr. and Mrs. S. R. Brown, sent from America by the Morrison Education Society, whose subsequent career was of such importance in the education of Chinese lads both in China and in America. Upon his return to the U. S. in 1844-45, where he spent three years, Mr. Williams delivered many lectures upon China and the

Chinese, which were the basis of his principal work in English, "The Middle Kingdom," a book which was offered in turn to every publisher in New York before it was accepted, and then only under a guarantee from his friend, Mr. Nye, against financial loss. Soon after the appearance of his book (in two volumes) Mr. Williams received the degree of Doctor of Laws from Union College. While on this visit Mr. Williams was married, and returned to Canton in a sailing vessel in 1848.

The removal of Dr. Bridgman to Shanghai threw the whole burden of the *Chinese Repository* upon Dr. Williams, who continued its publication until 1852, although it had long ceased to be remunerative and was a heavy charge on its conductors. By the destruction of all the remaining copies at the last burning of the Canton Factories this work came to have a phenomenal value, and has long been unattainable. (One of its numbers from cover to cover was composed exclusively of Dr. Williams' contributions.) Dr. Williams issued a small octavo Anglo-Chinese calendar containing much statistical and other information, as well as a commercial guide which continued its useful career for more than an entire generation. During the voyage to and from Japan, in spite of sea-sickness, Dr. Williams translated many chapters of the *Lieh Kuo Chih* or "Records of the Feudal Kingdoms," to the extent of 330 closely written quarto pages. Through the cordial endorsement of Commodore Perry, and without waiting for his own assent, Dr. Williams was appointed secretary and interpreter of the American Legation to China, in the year 1855, an office which he accepted with considerable reluctance, but which he held with great acceptance to the government for the remaining twenty years of his connection with China. The following year he completed his Tonic Dictionary in the Cantonese Dialect upon which he had been engaged for eight years. It contained about 7,800 characters, with an introduction, appendix, and index, in 900 octavo pages. In fulness and accuracy of definitions this was a great advance upon any Chinese dictionary then extant. In the stirring political events from 1856 to the capture of the Taku Forts and the surrender of Peking to the British and French in 1860, Dr. Williams took a prominent part, of which his published letters contain a comprehensive and an accurate narrative. With strong sympathy for the Chinese and with sincere pity for their hopeless and compulsory ignorance, he perceived the absolute necessity of firm dealing with them. "I am afraid," he wrote, "that nothing short of a Society for the Diffusion of Cannon Balls will give them the useful knowledge they now require to realize their own helplessness." It was solely due to the initiative and the persistence of Dr. Williams that the famous "Toleration Clause," recognizing the Christian religion, was inserted in the American Treaty of 1858 (afterwards reproduced in treaties made by other nations) which became the storm-center of many controversies for more than a generation, now happily an extinct issue. From the establishment of the Legation in Peking Dr. Williams became a resident of the capital—a contrast to the early days in China when he had lived in the country for twenty years and had never once been within the walls of a Chinese city. He now began a revision of his Tonic Dictionary, a project which he fortunately abandoned for the preparation of the Syllabic Dictionary, his principal work in Chinese, upon which he worked with unremitting diligence for eleven years, writing every character with his own hand. This appeared in 1874. Although now to some extent superseded by the more comprehensive works which have since appeared, it was, like his Tonic Dictionary, a great improvement upon anything then available, and after nearly forty years it still has a considerable circulation. For nine different times Dr. Williams was U. S. Chargé d'Affaires and but for the exigencies of sectional politics he would have been appointed Minister. He found recreation from the dry details of public business in botanical researches of which he was very fond, the benefits of which, as of his general interest in natural history, overflowed into his dictionaries. Upon resigning his post in the Legation in 1876, Dr. Williams retired to New Haven, Conn., where he was appointed professor of Chinese in Yale University (but without active duties), and where the remainder of his life was passed.

He was chosen president of the American Bible Society—a suitable recognition of his services abroad for forty-three years. He devoted many years of great labor to a thorough revision and expansion of his principal work in English, "The Middle Kingdom," which, despite the author's failing eye-sight, was completed in 1883. He died on February 16th, 1884, greatly honored and beloved. He was a man of a most genial temperament, and of encyclopedic knowledge of things in general, more particularly concerning China and the Far East,

THE LATE DR. DEVELLO Z. SHEFFIELD.

and this knowledge was always at the disposal of others. He represented a type of missionaries and of diplomatists which no longer exists. In each of these capacities he accomplished a great work for China. His name is one which through the many published volumes due to his prolific authorship the world will not willingly let die. His biography by his son appeared in 1888, and is of value not merely as a sketch of an interesting life but as an exponent of a period in Western intercourse with China now so far distant as to be increasingly difficult of mental reproduction.

In Memoriam.—Dr. Devello Z. Sheffield

A. H. SMITH.

BY the death of Dr. D. Z. Sheffield, China has lost one of its best known and most efficient educators. For more than an entire generation Dr. Sheffield shared with the late Dr. C. W. Mateer the honor due to energetic and successful pioneers, the latter having spent about 45 years in China, and the former a little less than 44 years. Had Dr. Sheffield lived a few weeks longer he would have attained the ripe age of 72 years. Mr. Sheffield gave two years of what should normally have been his student life to the service of his country in the Army of the Potomac, at the end of which time he was invalided home, retaining throughout the rest of his days the traces of the army experiences and illness. When he was able to study he entered Auburn Theological Seminary in the state of New York, where he was graduated in 1869, in the autumn of which year he came to China under the American Board. This was within nine years of the opening of China by the capture of the Taku Forts, the surrender of Peking, and the signing of the Treaty of Tientsin (October 1860). All missionary work was in an embryonic stage. To get a hearing was difficult; to gain a following was next to impossible. Mr. and Mrs. Sheffield were stationed at T'ung Chou, 13 miles east of Peking, at that time an administrative city of importance because the gateway to the capital (as its name implies), as well as the point where the tribute rice from central China was transhipped from the Peiho River into barges to be borne on the many locked canal to the granaries outside the Ch'u Hua gate of Peking. During all his long term of service T'ung Chou continued to be Mr. Sheffield's sphere of work, a circumstance which proved in his case an important advantage. The communication with Peking along the ancient—and to travellers often excruciating—stone road, though slow and fatiguing, was constant. The location of the mission in the western or "new" portion of the city, under its northern wall, gave them the retirement of a *country*-city, remote from the busy mart at the eastern end, and also from the turbid current of metropolitan life. In this quiet spot Mr.

Sheffield and his accomplished helpmate applied themselves to the study of the Chinese language with unusual assiduity and with marked success. His own educational deficiencies not only proved no disadvantage to him, but possibly acted as a spur to greater diligence, the effects of which soon became apparent. Before he had been in China five years he was recognized as one of the coming men in North China. At the time of his arrival there were the rudimentary beginnings of a little school. By steady and adroit cultivation this gradually developed until it became a high school, and by 1890 it had attained to the status of a real college. Both Mr. and Mrs. Sheffield had already attained experience as practical teachers before coming to China; it was therefore inevitable that he should become the principal of the school, and later the president of the college. He taught a wide range of subjects, and as the curriculum expanded and the standard was raised he added fresh ones, each apprehended from his own point of view and each an important item in his self-education. Whenever there was a sufficient supply of students, classes were held in the theological seminary, and in this Mr. Sheffield took a prominent part, in the teaching of theology. The lectures were gathered into a volume used for some years as a textbook, and afterward thoroughly revised and published under a different title. Dr. Sheffield's service as head of the North China College lasted from 1890 to his return to America on furlough in 1909, but his literary work began much earlier. In 1881 he published a Universal History, in Chinese style, with maps and index, six volumes. At that time there were very few works of this sort in existence, and none on so extensive a scale. It was widely used as a textbook, and copies with special covers were circulated among officials. Through this channel very many Chinese received their first knowledge of the countries of the world. In 1889 Dr. Sheffield issued a Church History in several volumes, covering the period to the Reformation. An additional volume carrying the history to the close of the German Reformation has been nearly completed and may be issued later. In 1893 appeared the Systematic Theology which was a revision of the earlier one already mentioned. This was followed by a Political Economy (1896), Principles of Ethics (1907), Psychology (1907), and Political Science (1909). All of these works were, as mentioned, the outcome of their author's work in the college and in the theological seminary—an important hint to teachers. Dr. Sheffield was chosen chairman of the committee appointed by the Shanghai Conference of 1890 for the revision of the New Testament in the classical style, a work which was completed and presented to the Centennial Conference of 1907. Dr. Sheffield was again chosen as a member of the committee to revise the Old Testament in the same style, and was again appointed chairman. This work was carried on under very great difficulties owing to the distance at which the members of the committee lived from one another, and the fact that each one was burdened with other and pressing duties. Sometimes the precious weeks of a much needed "vacation" were largely given to this exhausting labor. After having completed the portion assigned to him, Dr. Sheffield was impelled in the autumn of 1912 to resign from the committee. The complete destruction of all the mission plants in North China during the prevalence of the Boxer cyclone of 1900 entailed upon the greatly diminished force an enormous amount of extra labor. Dr. Sheffield returned from America in the autumn of that year in time to take a prominent part in the great undertaking of reconstruction from the foundation. The college was reassembled in a ducal palace in Peking rented for the purpose, and was carried on much as usual. When the mission premises at T'ung Chou were rebuilt, the former college site at some distance from the city, which had only just been occupied, was abandoned for a much more advantageous one outside the "new" south gate where, by the aid of an American architect, one of the best situated and commodious mission compounds in China was gradually evolved. In the early years of the past decade, as one of the welcome by-products of the Boxer episode, there began in the missions in and near Peking a movement for real co-operation. This eventually resulted in the formation of the North China Educational Union, and afterwards extended also to evangelistic work. It seems likely that through the stimulus of the resolutions adopted by the conferences held in China during the current year under the lead of Dr. Mott, and with the guidance of the China Continuation Committee, a much wider inter-provincial as well as inter-mission federation of education may be brought about. In these discussions and adjustments Dr. Sheffield took a leading part, for which by his long experience, mature judgment, and irenic temperament he was well fitted.

At the end of nineteen years of service as president of the college he returned to America on furlough and laid down the heavy burden which he had so long carried, but upon his return in 1910 he continued to teach until in 1912 his failing health made it impracticable. His best and his most permanent work was that of a teacher, and in this capacity he impressed himself upon successive generations of students in an exceptional way. One of the recent graduates said of him that the prevailing impression made upon his mind by the personality of the college president was *diligence*. It was the keynote of his intellectual life, and *thoroughness* was its mate. He was a strict disciplinarian, yet he could also get the point of view of the student as well as that of the instructor. In the course of the troubled years following the Boxer period there was more than one college rebellion, but owing to wise administration each was to the institution rather a help than a hindrance. Both in English and in Chinese Dr. Sheffield was an *impressive* preacher, using dignified diction with deliberate utterance, choosing his varied themes and illustrations.

His ready use of a high mandarin style of address made him a most acceptable interpreter, in which capacity he rendered important service to Dr. Mott in his earliest meetings both in Peking and in Nanking at a time when there were not as now many Chinese who could undertake that important function. His mechanical ingenuity was irrepressible and afforded relaxation from his otherwise too ardent intellectual life. He made for his classes a large glass wheel for generating electricity which easily produced a "spark" between one and two inches long. He constructed a bicycle "out of hand" in the early days of those machines. It was, to be sure, not well done, but it was a surprise to find it done at all. By progressive evolution he produced a practical typewriter for Chinese character, of which a single model was made in New York. Nothing but the expense of its construction has prevented it from being widely adopted—and it may be that this is still a possibility. Dr. Sheffield served on many committees in and out of his own mission, and his advice was everywhere appreciated. Through his acquaintance with every college graduate he had an unrivaled knowledge of the conditions in every part of his own mission. His views on Chinese affairs in general were at once conservative, liberal, and sound. He was appointed to prepare a paper for the conference of 1890, and again at the Centennial Conference of 1907 he was the chairman of the Committee on the Christian Ministry, upon which he prepared a strong paper. He put much of his life-blood into the work of Bible translation into the *wen-li* style, of the committee for which he was not merely chairman but the recognized leader. He had already completed his own section before the inability of his brain to respond to external stimuli forced him to lay down his work for good and all. Eighteen years ago a carpenter employed by him murderously attacked him in a fit of jealous rage on a Sunday as he was returning from a service, wounding him in more than five and thirty places, and leaving him for dead. His wife, eighty *li* distant, who was instantly summoned, had the courageous faith to believe that "Man is immortal till his work in done," and that her husband's labors were by no means ended. And so it proved. Those last years were much the ripest and the richest. His works do follow him.

We shall greatly miss his kind and benignant countenance, his unfailing humor, his judicious counsel, his broad views, his penetrating insight. In the language of his old friend, the venerable Dr. W. A. P. Martin—the Nestor of missionaries in China—we who knew and who loved him may say: "Farewell noble brother! Long may the fountains which your hands have opened continue to irrigate the fields of this thirsty land. And long may the youth of the College display the loyalty to Christ and to duty which marked the character of its founder."

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Our Book Table

THE WORKS OF DR. PAUL CARUS.—Chicago: The Open Court Publishing Co.

1. Buddhism and Its Christian Critics. 1894 and 1905	$1.25
2. The Gospel of Buddha. 1894 and 1909	1.00
3. Karma. A Story of Buddhist Ethics. 1894 and 1903. Illustrated	.15
4. Nirvâna. A Story of Buddhist Psychology. 1896 and 1902. Illustrated	.60
5. Amitâbha. A Story of Buddhist Theology. 1906	.50
6. The Canon of Reason and Virtue, (translation of the 道德經)	.25
7. Kan Ying P'ien, translated by Suzuki and Carus. 1906. Illustrated.	.75
8, Yin Chih Wen, translated by Suzuki and Carus. 1906	.25

Some books on Comparative Religion make but dry reading. The writings of Dr. Carus are saved from this by the fact that he is a seeker for truth, who hopes to find it by the study of religions, and particularly of Buddhism. This gives a living interest to his work, but it also gives it an impressionist style, which warns one to look out for inaccuracy. "Mankind is destined to have one religion, as it will have one moral ideal and one universal language . . . . the universal acceptance of a scientific world—conception bodes the dawn of the Religion of Truth—a religion based upon plain statements of fact unalloyed with myth or allegory." (No. 1, p. 10.)

Of the books named above, No. 1 is the most important. It first gives an account of the leading ideas of Buddhism, in which the philosophy bulks larger than the religion. "Buddhism is a religion of facts, rejecting altogether assumptions of any kind," (p. 84). "Buddha denied the existence of an independent self as the soul of man" (p. 93). This gives occasion for an elaborate discussion of Buddhist psychology, with its substitution "the accumulated result of actions (samskâra)" for the "metaphysical soul-monad." An interesting parallel is drawn with Goethe, and also with modern psychology. But is it not just the weakness of Buddhism that it depends on psychology ? The whole thing is not fact but hypothesis, and that of a kind which never can be proved ; a most unstable basis on which to found any faith.

The writer also enters into a polemic against those who speak of Buddhism as nihilism or pessimism. He represents Nirvâna as meaning a life of conscious bliss and protests against it being understood to mean annihilation. The truth is that Buddhism is not at one with itself on these matters, and texts may be quoted in both senses.

The second part is a comparison of Buddhism and Christianity in which the parallels between the two are enumerated. Some of these are sufficiently striking, others are mere verbal coincidences. Dr. Carus does not commit himself to any explanation. "We do not press the theory that Christianity was influenced by Buddha's religion, but regard it as a mere hypothesis." He is tempted to agree with the notion that the Essenes were Buddhists, but his knowledge of Chinese thought suggests caution. "Such parallelism alone as obtains between Lautze on the one hand and Buddhism and Christianity on the other hand, is sufficient to prove that the evolution of both religions may have taken place independently,"

(p. 221.) The discussion is not helped by mistakes such as these—"the Lamaistic ritual dates back to the time of Fa-hien," (p. 168) the dates are respectively 640 and 400!—"The Logos idea was derived from Neo-Platonism," (p. 214.)

A much more reliable statement of the problem will be found in the contribution by Prof. Garbe to Dr. Carus' own magazine the *Monist* (Oct. 1911), where he speaks of the "essential difference between the alleged Buddhist elements in the canonical gospels and the actual Buddhist elements in the apocryphal gospels;" and again "No influence of Buddhist tales or doctrine on the New Testament has yet been proved."

The "Christian Critics" do not appear till the third part, which pleads for a more sympathetic consideration on the part of missionaries. The missionary is asked to say: "Let us compare our views, and whatever I can learn from you I wish to learn, and, *vice versa*, I expect that whatever you can learn from me you will consider, and, whatever the truth may be, we shall both be glad to accept it." The strongest condemnation, however, is reserved for Monier-Williams, who "narrows Christianity to the dogmatic conception of the Anglican church creeds;" in short, the point at issue is the meaning not of Buddhism but of Christianity.

No. 2 is a life of Buddha with specimens of his teaching, given largely in the words of the original documents. To quote the preface:—"The compiler . . . does not intend here to offer a scientific production. The present book has been written to set the reader a-thinking on the religious problems of to-day. . . . The aim of the compiler has been to treat his material about in the same way as he thinks that the author of the fourth Gospel of the New Testament used the accounts of the life of Jesus of Nazareth."

The value of the book lies here that it presents at one view a resultant of the various lives of Buddha and statements of doctrine which otherwise fill a library. The glaring defect is that the different schools are merged, and no indication given that the life of Buddha was differently regarded in different periods. The author deprecates criticism from the "scientific" standpoint, but to be of permanent value a book must have science behind it, even though the apparatus be not always on show. True we have a double table of reference at the end, giving the sources of each section, but only the specialist will know how to use this, and give proper weight to the various authorities.

If there is one thing needed to clear up the problem of Buddhism it is a discrimination between the sources. The broad distinction between the Pali Canon and the Mahayana is only one step, the schools within the latter must also be taken apart. The fashion in the criticism of the Bible which Dr. Carus apparently follows is, of course, to distinguish various sources and types of doctrine both in the Old and the New Testaments, and it is a retrograde step when a book on Buddhism gives a cento from authors of different schools, and ignores their historical position.

The biography of Buddha is made up of the Life by Asvaghosha (cir. Christian era) and the notices in the earlier Pali books, with supplements from the Tibetan and other late traditions. It would have been useful if footnotes could have been added, showing what is common to all, and what has the support of only one school. As it is we are left in uncertainty as to how much is truth and how much romance.

The case is more serious when we come to doctrine. The bulk of the doctrinal parts are from the Pali and faithfully represent the spirit of "southern" Buddhism. Midway in this, however, we come on a chapter headed "Amitâbha," for which we are referred to Beal, though the real source is one of the Amita Sutras, and in the Glossary we find the statement—clearly based on Eitel—"Southern Buddhism knows nothing of a personified Amitâbha."

Again, in the Conclusion we have a chapter entitled "The Three Personalities of Buddha," to which the Table of Reference adds "explanatory addition, embodying later traditions." This is the doctrine of the *Trikâya* 法身, 報身, 代身, one of the most fascinating speculations of the Mahayana, but it is most misleading to put it, as is here done, in the mouth of the disciples met in conclave after their Master's death.

The three stories are designed to popularize and illustrate the respective doctrines named. "Karma" has already become literature, having been translated by Tolstoi, and then as his work reproduced in several languages, including a version published at Chicago in the same block with the office of *The Open Court*. This with No. 4 gives a most charming picture of the best in early Buddhism. No. 5, however, suffers from the defect already noted; first we have the so-called atheism of the Pali books, and then in the mouth of Asvaghosha we have the approach to theism which marks the Mahayana.

Of the three Taoist translations which close the list, No. 6 is a reprint from the larger annotated edition of 1898, and in this form is easily accessible. There are at least eight English versions of the Taoist Canon and four German, but the final sense of that ambiguous book is only to be determined after an exhaustive study of the parallel literature of the same school.

No. 7 was first translated into French by Julien. His version, with an English one by Watters, appeared in Doolittle's Handbook; the work was again rendered by Sir R. K. Douglas in the S. P. C. K. manual, and by Legge in the Sacred Books of the East series. The present edition also contains a number of moral tales illustrating the subject. There is not much scope for originality in the translation, but for the sentence 是道則進, 非道則退 Mr. Suzuki gives "The right way leads forward; the wrong way backward." This is opposed not only to the consensus of the other translators, but also to the common use of the saying among the Chinese.

The little tract 陰隲文 appears here for the first time in English, though a summary was given by Douglas. There is also appended a selection of moral tales, and explanatory notes. The translation of 奉眞 by "worship the Truthful One" cannot be sustained. 眞 in Taoism means the real as opposed to the phenomenal, and hence the man who dwells in the real—which is the ideal—world. 奉眞 is a rhetorical way of describing the Taoist in contrast with the Buddhist in the next clause.

J. W. INGLIS.

PRAYER AND THE HUMAN PROBLEM, *By the* REV. W. ARTHUR CORNABY. *Pp. viii, 306. London, Hodder and Stoughton, 6/-.*

The theme of this eloquent book is the relation of prayer, especially intercessory prayer, to the problem of evil. The "essentials of a God-story" are, (1) Authoritative Justice and Benevolence, and (2) Power to help the praying soul. In the latter region the ethnic religions proved to be deficient. "Inwrought adequacy through the indwelling of the Spirit of Christ, in response to prayer," characterises the "full-orbed Gospel."

With regard to the meaning of prayer, "a rudimentary idea" is "the expression of godward desire." More definitely from the Old Testament we learn that it is "the outflow of godly desire." Further investigation reveals the fact that all godly desire is "Divinely induced by the potency of God's own desires in a responsive soul." "Our prayers for ourselves, if godly ones, are answered prayers. They are the response to God's great prayer in us." Since, "in contact with non-resistant or sympathetic media, ardent desire always produces some kind of dynamic impulse," it follows that God's "glorious desire" (a term preferable to "will," in the third petition of the Lord's Prayer), when adopted by us, "gains a condition of large efficiency." How wide is the scope of action becomes clearer when we realize that "neither cosmic evils nor physical diseases . . . . ever found a place in the desires of the Eternal." Though "it is *appointed* unto men once to die," "Our Heavenly Father never *desires* pain, sickness, death, bereavement, for any one on earth." Accordingly, the definition of true prayer is found to be "the winning of our ardent desires by God, and their transmutation by the Spirit of God into forces of sacred potency."

If now we ask what exactly is accomplished by intercession, whether private or public, on behalf of our fellow-men, the answer is that, as "it is of the nature of electricity to induce electricity," so "prayer for others tends to induce prayer within them." "Intercessory prayer of an ardent sort is normally attended with the projection of spiritual force, which may be called prayer-force." "The inflow of a new power to pray, in the person prayed for, may be regarded as a sure phenomenon, wherever there is due fervour in the . . . . intercession". Even "in the case of an inertia of prayerlessness to be overcome in that person," continuance "may ever be attended with hope of overcoming at last." "It is the primal nature of sentient beings to yield in the end to reasonable suasion."

Such in bare outline are the authors' "distinctly philosophical conclusions" as to the value of prayer. The exposition is lit by an abundance of illustrative material, drawn from religious experience and Oriental life, from science and the literatures of many lands. Not the least valuable feature of the work is the apt use made of the ethics and religion of China. Gladly do we all endorse the hope with which this earnest plea for the "Gospel of Sacred Energy" concludes :—"A world-wide Commonwealth of Christ will yet solve the whole human problem."

F. W. S. O'N.

CHINESE NEW TERMS AND EXPRESSIONS WITH ENGLISH TRANSLATIONS, *Introduction and notes by* EVAN MORGAN, *Shanghai: Christian Literature Society for China, and Kelly & Walsh, 1913.*

Mr. Morgan tells us in his introduction that the terms and expressions in this volume have been gathered from newspapers and books. We think the book might have been more appropriately called the Reader's *Vade Mecum*, for an examination of its pages shows that it covers a wide range of subjects and that the terms and expressions are both new and old. For example: 染術 *ran-shuh*, art of dyeing; 步隊 *pu-tui*, infantry; 海關 *Hai-kuan*, Custom-house, and many others are old and commonplace expressions. The compilation seems to us to be extremely weak in technical terms, especially engineering and mechanical terms of all kinds.

Its strength is in its philosophical, political and social terms; but most of these have been coined in the study or newspaper office for temporary or prospective use, and the ideas they imply are, in many cases, equally well expressed in other words by different writers. And of all these terms time alone can show which are the fittest to survive. But it is an ungrateful task to pick out blemishes and it may be at once admitted that such a book cannot be properly criticised in the present stage of transition and development of the Chinese language. Mr. Morgan has made a brave attempt to do what no one man can hope to accomplish. This little book, used with discretion, will often afford valuable assistance in selecting terms to express new ideas in Chinese, and it, with other similar lists of terms already published or to be published, will be useful to the Board of Native and European scholars which the Chinese Government must some day appoint to bring K'ang Hsi's magnificent dictionary up to date by embodying in it all the new terms introduced into the language since its compilation, and thus give authority to all such terms deemed worthy of a place in a standard work of reference.

The book is nicely printed and got up in a convenient form, but it should have had wider margins or have been provided with blank leaves for corrections, notes, and additions.

CATECHISM ON CHRISTIANITY (*700 Character Series*) 聖道問答(七百字編) *By* PROFESSOR TONG TSING EN.

We are glad to see that Professor Tong of the Shanghai Baptist College and Theological Seminary has been so much encouraged by the success of his Six-hundred Character Series of Educational Readers, that he has decided to go a step farther and bring out a series of books for a wider circle of readers. This Catechism is the first of the series. The forty-five questions and answers cover all of the most important Christian doctrines, the Scriptures, the Church and the Sacraments, and touch on Christian conduct. The book should be of the utmost service in country districts where the majority of enquirers are generally illiterate. But we should like to see a still simpler book, dealing with fewer subjects and using about half the number of characters. Professor Tong is rendering splendid service to the Churches and we look forward to the other volumes which he announces are in preparation.

ATLAS OF CHINA IN PROVINCES. *Prepared by* THOMAS COCHRANE, M. B., C. M. *Shanghai: Christian Literature Society for China.*

This atlas is a companion work to Dr. Cochrane's *Survey of the Missionary Occupation of China* which was published in April last. The two books must be studied together, and it is a pity that this fine atlas should be launched upon the public three or four months after the publication of the book which explains it and to which everyone of the twenty-two maps refers.

The maps are bold in outline and Mission stations are clearly marked, but it is a defect that no attempt has been made to indicate in some diagrammatic way in what sense a city or a prefecture is "occupied." No instructions are marked and no indication is given of the population of districts. Dr. Cochrane's book is an indispensable guide to the maps, or rather, the maps are a necessary appendix to the book.

A study of this atlas will throw much light on the question of occupation, and we hope that the work of charting the outlines of the Kingdom will be taken up in every Mission district and that each place where the Cross has been planted will be noted down. We want to see where the work must branch out and where concentration should be encouraged.

Dr. Cochrane's industry in getting up these maps and his many labours in the interests of progress and efficiency have placed not only the missionary body in China under deep obligation, but have given invaluable knowledge to Boards and committees at home.

THE CHINA MISSION YEAR BOOK, 1913. *Shanghai: Christian Literature Society. Price $2.50.*

The Year Book is larger and better than ever, and we congratulate Dr. MacGillivray on his brilliant success. The *General Survey* is by Dr. Arthur H. Smith and is full of good things and packed with shrewd criticisms. We should like to go through the volume and quote largely from the fresh and informing papers, but we must desist, and only urge our readers to get the volume for themselves. We venture, however, to add a few remarks on two features, viz:—

(1) *The Statistics.* The baptized Christian community has grown during the year from 167,075 to 207,747—an increase of 25 per cent., and the total Christian community now stands at 370,000, whilst there are 64,000 Sunday-schools. But there is a bewildering uncertainty about many of the figures which makes missionary statistics the despair of all who work at them. For example, Dr. Cochrane in his recent book reckons the total Protestant Christian community as over 385,000. Dr. MacGillivray's total should have exceeded these figures instead of being 15,000 below them. Then again the number of congregations is given as 2,477; but twelve months ago the number was 2,955. Of course the difficulties lie partly in the carelessness with which mission statistics are kept, partly in the cumbersome and unscientific classification used in so many reports, and partly in the fact that some missionaries dislike statistics and take no trouble to supply them.

(2) *The Directory.* This has undergone a transformation that is truly wonderful, and its value has been enormously increased. First the missionaries are arranged according to Missions and each Mission is subdivided into its districts. Then we have each missionary's Chinese surname and the date of his or her arrival in China. Naturally there are some gaps. The last directory giving similar information was published, if we mistake not, in 1896 by the Presbyterian Mission Press, and to have brought this up to date must have severely taxed the resources of Dr. MacGillivray and his assistants. The second part of the directory classifies missionaries according to provinces and mission centres. This is a particularly valuable addition and one which will be appreciated more and more. In the third part the names are arranged alphabetically and the initials of the Mission and the postal address are added. In all, Dr. MacGillivray has given us no less than 236 pages in this most useful and most welcome appendix.

A word of praise is due to the way in which the index has been prepared, to the excellent arrangement of the mass of information presented, and to the careful proof-reading.

THE CHRISTIAN MOVEMENT IN JAPAN INCLUDING KOREA AND FORMOSA. A YEAR BOOK FOR 1913.—Pp. 786. $1.50 Mex. *Shanghai: Methodist Publishing House.*

There is nothing in China that answers to the Conference of Federated Missions in Japan, under whose auspices this Year Book is published. It differs naturally from the China Mission Year Book, and in some respects it approaches the ideal much more closely. It is a chronicle of the Christian movement of the year, and we believe that every missionary organization regularly reports progress. The China Year Book is unable to be so comprehensive or to get reports so complete or so regularly.

Nothing that is going on in the Empire of Japan or its dependencies, in the way of evangelistic or educational or philanthropic work, seems to have escaped the editor, whilst the appendices contain lists and tables of permanent value. We congratulate the missionaries and Churches in Japan on having such an ably edited summary of their work, and the editors on the riches and variety of their present issue of the "Christian Movement."

THE PASSING OF THE DRAGON, *the story of the Shensi Revolution and Relief Expedition, by* J. C. KEYTE, M.A. *London: Hodder and Stoughton.*

Mr. Keyte has for his subject the tragic side of the Anti-Manchu Revolution. Other missionaries were exposed to dangers and other cities were the scenes of riot and plunder and slaughter; but it was left for the citizens of Sianfu to distinguish themselves above all other Chinese by the ferocity of their attack upon the large Manchu population and by their senseless killing of inoffensive foreigners. "Not since the terrible scenes of the Mohammedan Rebellion in the seventies have the Chinese of Shensi experienced such terror, and such tangible reasons for terror as they did in 1911. The Revolution to them meant scenes of murder, robbery, and rapine. The 'Glorious' Republic was bought at heavy cost" (p. 150). Mr. Keyte's style is florid, and one is almost tempted to describe it as breathless; for the story goes with a rush from suburb to suburb, and from horror to horror; leaps from capital to coast and from province to province, whilst the commonplaces of preparations and railway travel tread on the heels of horrible dangers and perilous duties. The second part of the title describes the book better than the first, and yet by the first five words, it will be generally known. But *The Passing of the Dragon* must be told in a different way, and already this chapter of China's long story is finding its historians.

The illustrations are distinctly good, and the book is sure to have a place on the shelves of all readers who desire to understand this great and strange people whose characteristics no one writer can delineate and whose history it takes ages to unravel and appreciate. We hope this is not the last book we shall have from Mr. Keyte's facile pen. Could he not tell us more about his province of Shensi or his city of Sianfu?

Correspondence

THE FINDINGS OF THE NATIONAL CONFERENCE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have recently received a packet of books—the "Findings of the National Conference held in Shanghai, March 11th to 14th, 1913." These I am asked to circulate amongst our Chinese Christians. I have waited for the July RECORDER to see if any protest were made against this broadcast scattering amongst our people of suggestions which will, of course, pass current amongst the mass of Chinese Christians as being the attitude adopted by Christianity towards Romanism. To pass by such suggestions as "That the textbooks for theological training should be modern, scientific, and adapted to the Chinese student" and the earnest commendation of the World's Conference on Faith and Order—the potency for ill of which they will largely be oblivious, it is with grief and amazement one thinks of the further suggestion that they be asked to "cultivate friendly relations with members of the Roman Catholic and Greek communions, etc." This document has been precipitated upon them and they are to learn that there has gone forth as the deliberate finding of a large representative body that they are asked to make new friendships with those whom neither they nor their fathers knew. Has Romanism suddenly changed that we can coquette with her? To mention but one phase of Romanism which affects the progress of Christianity in China, viz., her position with regard to to the Word of God the bulwark of the Christian faith.

The story of the Lassere version of the Gospels published in France late in 1886 is within the memory of most of us. In

1886, M. Henri Lassere published a version of the Gospels with the authority and benediction of the Pope whose letter of fulsome plaudit was appended to each copy. "The work thus launched poured from the press as fast as machines could produce it. Edition followed edition so rapidly that within one year 25 editions had been published," when lo! Rome fulminated against it. In December, 1887, "our most Holy Lord Pope Leo XIII," and others in solemn conclave, placed it under awful ban—in proper bell, book, and candle fashion. Long before this, in 1553, at Bologna, three bishops gave a written answer to Pope Julius as to the best means to strengthen the church. "We advise your Beatitude that as little as possible of the Gospels—especially in the mother tongue—be used in the countries subject to your jurisdiction. The little which is usually read at mass is sufficient and beyond that no one whatever must be permitted to read. When men were content with that little your interests prospered, but when more was read they began to decay. To sum up all, that book (the Bible) is the one which more than any other has raised up against us those whirlwinds and tempests whereby we were almost swept away, and in fact, if anyone examines it diligently and then confronts therewith the practices of our church, he will perceive the great discordance and that our doctrine is utterly different from, and often even contrary to it, which thing, if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become the objects of universal scorn and hatred."

This document is at the British Museum 7. C. 10. 11. Fasciculum Rerum 1690 folio. It is also in the National Library at Paris. Romanism, in 1553 and 1887, is the same and now we are asked to "cultivate friendly relations" with her. Whilst we do not wish to meet Rome with Rome's weapons, belligerence and coquetting are the two poles of our possible attitude, and we should keep a pure middle course. Surely there are some Protestants left amongst the missionaries in China! One can only feel this infatuated suicidal policy of unity-at-any-price is drifting to its Niagara.

In the July RECORDER, you continue to ply us with a tender solicitation to accept evolution and higher criticism—both sufficiently discredited alike by science, scholarship, and wreckage. These age-long Delilahs of Romanism and Rationalism—how long will Christian ministers plead with us to show such suicidal altruism?

I remain,
Yours sincerely,
H. A. C. ALLEN.

YUNNANFU.

THE NATIONAL CONFERENCE FINDINGS ON EVANGELISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

After again reading "The Findings of the Conference held in China, 1913," I cannot refrain from expressing my conviction that the final conference took a far less pronounced view than the sectional conferences did of China's need of evangelists, as compared with educators; that the emphasis was unduly placed upon the latter, and if such a policy be carried out by the great missionary societies, it is likely to lead to disastrous results.

In the Canton Conference report, I find on page 18 such a sentence as this: "There is a deplorable lack of direct evangelizing effort on the part of the foreign missionary body."

In the Shanghai Report (for three provinces) p. 15, occurs the following: "Whereas the number of missionaries who devote their time to direct evangelistic work is altogether inadequate and strangely out of proportion to the need" etc.

In the Tsinanfu Conference occurs a recommendation to the home boards: "earnestly entreating them to increase largely their contributions, both of men and money, for evangelistic work for the next ten years."

And the Peking Conference puts the matter in a still stronger light: "We cannot deprecate too strongly the tendency apparent in many quarters, owing to the exigencies of other necessary branches of the work, to obscure the direct presentation of the truth as it is in Christ Jesus, or to relegate it to an inferior position in our plan of campaign; and we view with great concern the disproportionately small number of those whose lives are entirely devoted to this task."

Now contrast the above quotations with the final finding of the National Conference, which only "Considers it urgently important at the present time to provide for and to safeguard the maintenance of an adequate supply of workers, Chinese and foreign, for the organization, prosecution, and extension of purely evangelistic work; and urges that a due proportion of funds be allocated for effective equipment for this purpose."

I maintain that the National Conference, which naturally will be taken as the final vote of the missionaries in China on this question, has not fairly represented the prevailing sentiment of the previous sectional conferences. Their finding practically relieves the home churches of all responsibility *for increasing the number of foreign evangelists on the field.*

This may not have been intended, but this is practically what a fair reading of their resolution amounts to. You will notice that nothing whatever is said about the utter inadequacy of the present force to accomplish the work within the next ten or fifty, or even a hundred years.

The Evangelistic Association, appointed by the Centenary Conference, reported that within the next ten years 3,200 more men and 1,600 more women, specially qualified as leaders and organizers, would be needed to overtake the work; and 150,000 Chinese evangelists to coöperate with them. The Edinburgh Conference says: "It has been calculated that an irreducible minimum of 10,000 missionaries is required for the evangelization of China." And Dr. Cochrane, in his *Survey of the Missionary Occupation of China*, states: "The number of Chinese giving all their time to church and evangelistic work in the one province of Kiangsu does not greatly exceed 300, while the whole 300 would be barely sufficient to meet the needs of the great city of Shanghai alone, where, in the purely native quarter, with a population of over 300,000, there are probably only about half-a-dozen churches."

Statements to the same effect could be multiplied indefinitely, and yet in the face of such facts, and while the churches and missionary societies at home are looking for light and leading to the field, the National Conference has nothing more to say in regard to the urgency of the need of increased evangelistic staff and equipment, than that the churches should "provide for and safe-guard the maintenance of an adequate supply of workers, and urges that a due proportion of funds be allocated for effective equipment for this purpose." No hint is given as to what constitutes in their opinion an adequate supply of workers. The church at home is left to find that out from their own calculations, while on the other hand a visitor to the Conference, the Rev. Dr. Franklin, bears his testimony to the *tremendous emphasis* laid upon the need for better institutions of learning which characterized that gathering.

Perhaps some explanation of this attitude on the part of the National Conference may be found in the preceding paragraph of their report, where the responsibility for evangelizing the nation is rightly assigned to the Chinese churches. But is it not a question whether the churches have at the present time reached that stage of development when they can be left to undertake this task, and when the foreign missionary evangelist can be withdrawn? Would the result not turn out to be what has been experienced in the history of industrial and commercial enterprises before now in China? Dr. Wardlaw Thompson said recently in London that he regarded the vision of the native church taking up the work as a fair vision, and one which would be realized by a gradual process now going on, but *not immediately*.

What we have to beware of is the increasing tendency to subordinate the preacher to the teacher; to leave the masses in their ignorance in order to give a highly specialized education to the few; to shift the emphasis from the foolishness of preaching the Gospel to the wisdom of teaching modern science.

The National Conference seems to have been quite aware of this growing tendency when it states: "The foreign missions will best contribute to this end, not by weakening their staff of evangelistic workers," as if this process were already in full force. What they ought to have done was to warn the churches against this down grade policy.

I have not time to enter upon the question of the disastrous results likely to accrue from an adherence to this policy, but already its effects are to be seen in one of the older missions, where concentration for the sake of higher education is leading to a gradual diminution of the evangelistic staff, and even of its ordinary medical missionaries.

With kind regards, I am,

Yours sincerely,

OLD MISSIONARY.

"MISSIONARIES ON FURLOUGH."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The article, and editorial note, in your July issue, on the above subject, are timely. May I crave space to emphasize the words *re* the missionary's furlough message? As stated, he should speak, (1) "without over-stating the favorable," (2) "without under-stating the difficulties" and (3) "without bolstering up his particular plea." These three dangers should be candidly faced, and overcome—especially, perhaps, the last. To be truthful and wise, unselfish and proportionate, must be the steady aim of the missionary speaker. "THE WIDER LIFE," that takes into full view the work of other Missions, and the work in other lands,—this "WIDER LIFE," is, perhaps, as important as the "Deeper Life," or "Higher Life," if we would truly "fulfil our ministry" when on furlough. And with this end in view, is it not well for missionaries on the field, to prepare for furlough, by making a regular place in their prayers, in their reading, and in their giving, for that "largeness of heart"—that freedom from national or denominational narrowness—which is so prominent in the life of the Lord Jesus Christ? One missionary in China, known to the writer (who trusts there are many like him!), sends yearly small gifts to more than half a dozen other Missions working in Africa, South America, Europe, etc.

Yours, etc.,

DISCIPLE.

Missionary News

Canton Christian College Notes.

Active Christianity among the Students.—In addition to the student preaching bands which go to the villages every Sunday afternoon, some of the young men, under the direction of Dr. T. S. Liu, have been making visits to one of the city prisons to preach. This is a remarkable departure, inasmuch as the request for this work came through the chief-of-police of Canton, who is not a Christian.

During the present semester, two of the College students, twenty-six from the Middle School and four from the Grammar School have joined five different churches in Canton. In all, thirty-two students have entered the church since the first of February. It is significant that nearly all of them are older students. Of the Middle School students, seventy per cent. were from the three higher classes. The fifth year class is now composed entirely of Christians. Of the fourth year class all but one are members of the church.

During the semester, seven of the College coolies have been baptized, all through the efforts of one faithful coolie, himself a recent convert. Reports from the hospital are also most encouraging. Six of the eight nurses are now Christians, and several of the coolies and others are eager to become Christians. Daily services are held for the patients, and a Sunday morning service for patients, nurses, coolies, and all others who care to attend, as well as a Thursday evening prayer meeting under the leadership of Dr. Liu, and Sunday morning Bible classes for the women-servants, led by Miss Chung Wai Ha.

Broadening Our Viewpoint.—As a member of the Committee on Survey and Occupation, appointed by Dr. Mott's conference in Canton, Mr. Fuson, in company with Rev. H. O. T. Burkwall, also a member of this committee, spent the month of April travelling through eastern Canton province. They gathered data for a new missionary map, and Mr. Fuson made a special study of education. The College is anxious that members of the staff shall take from time to time such trips as this, in order that it may profit by the reports brought back, and thus be enabled to have an intelligent and sympathetic understanding of the other mission schools and their problems. The missions working in these sections have well worked out systems of education, embracing primary, grammar, and middle grades. The Swatow Baptist Academy is already sending its graduates to the Christian College, and the Anglo-Chinese College under the English Presbyterians is expecting to co-operate with us in higher education. These two institutions, at present the only schools of middle grade using English as a medium, will be valuable allies in developing our college departments. The Basel Mission, although its plan of education had hitherto looked toward German as the language for western training, had adopted English in their newly opened middle school at Ka Ying, as a branch of instruction. The Basel Mission educational system is the most highly developed in Kwangtung province.

The Word of God for Annam.

The Annamese have no Bible in their own language. Think of it! A people whose history dates back more than a thousand years and yet they have no translation of that Word which leads men to the Light and Eternal Life. Such is the sad fact. They are still groping on in darkness while the Light is being brought to others about them. The Siamese, the Burmese, and the Chinese all have translations of the Bible. The Annamese have none in their own language, and until recently the land of Annam has been unoccupied territory, and the Annamese a neglected people.

It is true that the classical Chinese version of the Scriptures has been distributed, but it does not meet the need, for it is a written language, therefore only a very few of the upper classes can read it, and fewer still are able to understand its message. It is very much like having only the Latin Bible for Anglo-Saxon races to-day. Suppose God's Word in Latin were the only copy you possessed to-day, would you be able to get the comfort and spiritual profit that you now receive as you daily look to God for help and guidance?

Some years ago, an agent of the British and Foreign Bible Society arranged for a Catholic, who was well versed in the Annamese language, to make a translation of the Gospels and Acts. This translation was made from the French Ostervald edition, into the Annamese Colloquial, using the Spanish-Portuguese Romanized system.

Since going to Annam, we have been able to revise the Gospel of Mark. We have used the Annamese character, which is much the same as the Chinese character, while for many words Chinese characters are also employed. *It is our purpose to print a small tentative edition of the Gospel of Mark.* In all there are about 1,200 different characters used in Mark, and we must have about 280 new characters made. This is not to be used for general circulation, but is to be put into the hands of men of the educated class so as to have the benefit of their criticism, in order that the next edition may be as near a perfect translation as possible.

For the making of matrices, purchase of new characters, and printing of this edition, we will need about $100.00 gold. We are sure that there are many of the Lord's people who are able, and who desire to help along in this needy part of the new work in Annam. Offerings for this purpose will be gratefully acknowledged.

It is also our aim, the Lord willing, to continue revising Luke, John, Acts, and later, Matthew also, if the manuscript can be obtained.

Finally we ask you to pray much that the Lord will bless the workers on the field and fit us more fully for this great work. Pray also for those who are asking for baptism, and for all who have heard the Word of Life in Annam.—*South China Tidings.*

Women's Summer Conference at Wo Fo Ssu.

There was no doubt as to whether North China was ready for a Conference or not. The suggestion had only to be made and it was no longer an open question. Missionaries and Chinese Christians responded with such enthusiasm that a Conference Committee was organized at once, and quite a while before the date of the Conference there was double the number of registrations planned.

Miss Ruth Paxson was the executive, and Miss Miner, the president of the only college for women in China, was the presiding officer. Miss Katherine King was business manager, Miss Frances Taft had charge of the discussions of the Young Women's Christian Association methods, and the recreation and gymnastics were in the hands of Miss Mayhew and Miss Saxelby. The sympathetic coöperation of the Young Men's Christian Association, the careful planning of the Conference Committee, and the wise advice of Miss Miner added much to the success of the Conference.

Saturday, June 21st, proved to be a clear, warm day. We all started in rickshas, but some were obliged to change to two carts as soon as we left the Peking Wall. Others walked and still others rode on donkeys. We formed an imposing party, and quite felt our own importance, too, when we found we had a special guard of soldiers to accompany us.

After we had passed the Summer Palace we were in a rolling hill country, among the old Manchu garrison villages and watch-towers. The people came out in crowds to see us pass. They looked just as tall and proud as if they were still ruling the land. As we bumped over the stony river-bed up the valley, the wooded spot where Wo Fo Ssu, the Temple of the Sleeping Buddha, was hidden, came into view.

The northern and eastern sections of the temple, and the Empress Dowager's resting place, a series of buildings and courtyards on the west, have been rented by the Young Men's Christian Association for summer conferences for fifteen years.

Such an ideal spot, as it is, with its beautiful old trees, its great variety of birds, its piles of rocks, and an unexpected summer-house or shrine here and there, makes a splendid place for a gathering of this sort. Perhaps the greatest drawback was that the apricots were not yet ripe and were still tempting enough to eat. The conference doctor had a serious time trying to make her younger countrywomen realize the foolishness of indulging in them at this stage of their development.

All were ready for the evening meal that first day. The big dining room was filled with some eighty Chinese and about fifteen foreigners. There were two kinds of food served, native and foreign. Occasionally, during the Conference, we would change about for variety's sake and try to decide over again which of the two styles we did like the better after all. The rooms we were ushered into for the night were bare, not a bench to put a washbowl on, or a nail in the wall. It was a great scramble to put up the cot-beds and hang the mosquito nets for such a mob. One can picture the commotion, when it is made plain that from fifteen to forty girls slept in one great hall together, and that each had to have her own net arranged.

On Sunday the Conference opened with an early morning meeting led by Miss Paxson. There the note of the Conference was struck, and the girls understood and responded wonderfully.

With Monday began the regular routine of the Conference life that we all know so well. The Bible classes for the students met in the little summer-houses and in the Assembly Hall, while the teachers met in a Personal Workers' Class with Miss Paxson, in another court. During the Mission Study Class no textbooks were used. The course of six lectures was given by different people, four of whom were Chinese women. Between this hour and the last hour of "Methods," Miss Mayhew had the whole Conference in a gymnasium class. She used one of the artificial ponds until the rains partially filled it and turned it over to the frogs for a playground. And a good time they had of it, too, as we who counted the hours of the night to their croaking can testify.

After dinner came the rest hour, and then an afternoon of fun, games or tennis, or climbing the hills, or visiting a neighboring temple. One afternoon the leaders gave the delegates a reception in one of the summer-houses. All wore cards, bearing their name and institution. Among the group were 24 teachers and 50 students, representing altogether 16 schools, 9 denominations, 8 provinces and Korea. One of the features of the reception was fancy Indian club swinging by Miss Mayhew.

College day was a great surprise to many of us, for the Chinese girls entered into the spirit of it so enthusiastically, and proved to have more than an ordinary amount of histrionic ability. Some gave little plays and tableaux, representing Conference or other scenes. One group portrayed the educated older sister returning home to her poor, ignorant people, bored by their stream of questions regarding the foreigners and her life at school, and answering snappishly. It was given as a warning! Another school gave us a hospital scene, a good take-off on a stupid, old country woman coming to her first clinic. Nothing made us feel our fellowship and kinship in the Young Women's Christian Association the world over as the singing of the old Silver Bay Song:

"We cheer Wo Fo Ssu! We cheer Wo Fo Ssu!
We cheer, cheer, cheer, cheer, cheer, Wo Fo Ssu!
And although we come from different schools, we'll ever faithful be
We'll cheer, cheer, cheer Wo Fo Ssu."

The leaders and secretaries gave their stunts as well, much to the amusement of the girls.

Especially strong speakers were secured for the platform meetings. Among these were Mr. C. T. Wang, vice-speaker of the Senate, Mr. C. Y. Chang, China's delegate to the Edinburgh Conference, and now a secretary of the Chinese Continuation Committee, and Pastor Ding Lee Mai, who is known to many as the D. L. Moody of China.

Pastor Ding's meetings were very helpful; the first was a Round Top meeting on the hill behind the temple. Right in the middle of the meeting a sharp thunder shower came up and drove the girls in a frantic rush down to the Assembly Hall. We couldn't help wondering whether they would be able to quiet down and get into the spirit of the meeting again, when we heard singing from the hall. Those who had reached there were heartily singing a familiar hymn. Pastor Ding continued his talk where he had left off and one would hardly have known that there had been such an interruption.

It had been deemed wisest by the Conference Committee to limit this first conference to Christians. On the last Sunday afternoon, Pastor Ding led the meeting at which the girls had an opportunity to tell what the Conference had meant to them personally. Some said they came for a good time or because they were urged, but now couldn't be grateful enough for what they had received. Many who had previously led earnest Christian lives, felt that they had during these days come to realize the meaning of a life wholly surrendered to God. One girl testified that whereas before she had witnessed with words only, now her life must be her most forceful witness. A teacher made the frank confession that although she had been teaching in a Christian school, she had never given God the first place in her life: there had always been personal ambitions that she was not willing God should control. At this Conference she took the final step.

As one after another spoke and the ruling note of the testimonies was personal responsibility for winning others to Christ, we knew that the purpose of the Conference had been realized. We could see what it was going to mean to the homes and villages around about, and we long for the day, when, as in the homeland, there shall be a conference in every section of China.

The Month

The struggle between the Government and the rebels has continued. Most activity has been shown in East Central China and in the South; in general the Government troops have been victors.

KIANGSU.

After being driven back from their attempt to capture the Arsenal at Shanghai, the rebels concentrated at Woosung Forts. This place the Government troops proceeded to invest. Some fighting took place at Kiangwan, but just as the Government troops were moving forward to take the Forts, word was brought that those inside had decided to turn them over. When the Government forces entered, it was found that many of the soldiers had already left. These afterwards turned up at Kading where they made considerable trouble. They finally evacuated that place in a manner similar to that in which they left the Woosung Forts. Chapei, a section on the northwestern part of Shanghai was the scene of considerable excitement. On the request of many of the residents, Chinese included, foreign troops were sent in to protect property and to preserve neutrality. At first, permission to pass through was denied both to rebel and Government forces, but later the Consular Body decided to allow the Government troops to pass through. The rebels having all apparently left Shanghai, and general quietness having resulted, on August 18th, the foreign guards were withdrawn.

Considerable disturbance took place in Chinkiang where Government troops and rebels carried on a desultory sort of warfare. It was difficult to tell just how the situation lay. At Nanking also there was considerable uncertainty. On August 16th and 17th, very heavy fighting took place. The Government troops took and attempted to hold Purple Mountain, but the rebel forces charged them and drove them away. This caused the rebels to take courage and to feel that they were in a position to hold the city. The last reports stated that Nanking was still in the hands of the rebels.

KWANGTUNG.

The Revolution created considerable disturbance in Canton. A Bristish steamer was fired on by the rebels. Tutuh Chan Kwing-ming finally fled with a price of sixty thousand dollars on his head. The proclamation of the independence at Kwangtung was soon abrogated. The people showed considerable enthusiasm over this return to loyalty, and demanded that the Provincial Assembly, that had passed the declaration of independence, should be dissolved. However, later there was much fighting around and in Canton during which the Mint was looted, and it was reported that five thousand were killed. It was estimated that the second Revolution cost Canton at least ten million dollars.

THE WEST.

Chungking was also declared independent. In general, though, there did not seem to be much fear of the loyalty of Szechwan Province. After some struggling the Government forces were reported to have regained the city.

REFUGEES.

Quite a number of men prominently connected with the Revolution fled to Japan, among these being Dr. Sun Yat-sen, who went first to Formosa and then to Japan. From Japan Dr. Sun issued a statement in which he declared that the despotism of the Manchus had been replaced by Yuan Shih-kai. He appealed to those who desired peace to furnish no further financial assistance to President Yuan. Just before he left for Japan it was intimated to him that his presence in Shanghai was undesired. Huang Hsing also went to Japan under the name of Chozo Imamura.

PEKING.

The general attitude of the Government seemed to be one of satisfaction that their cause would prevail. A new Cabinet was formed. The Chinese Press also predicted that the election of the President would take place in October. The Government suggested, for the purpose of strengthening the Central Government, that the names of the Provinces should be abolished and districts introduced instead. A Presidential Mandate also ordered the dissolution of the Hunan Assembly for refusing to acknowledge the Parliament in Peking. The committee that is drafting the Constitution recommended that with the approval of the Senate the President should be able to dissolve the House of Representatives.

Missionary Journal

BIRTHS.

AT Suchien, N. Kiangsu, July 1st, to Rev. and Mrs. W. F. JUNKIN, a son (William Francis).

AT Tehshan, near Changteh, Hunan, July 27th, to Mr. and Mrs. J. GARDINER, C. I. M., a daughter (Olive Jean).

DEATHS.

AT Taikuhsien, Shansi, August 3rd, Mrs. H. H. K'UNG, Educational Work of American Board Mission.

AT Kuling, August 3rd, Eric, son of Dr. and Mrs. W. E. TAYLOR, Y. M. C. A.

AT Karuizawa, August 6th, JOHN STEWART, only son of Mr. and Mrs. J. S. BURGESS, Y. M. C. A., Peking.

ARRIVALS.

July 14th, Miss R. BARROWCLOUGH, Wesleyan Mission.

July 28th, Mr. W. POTT, A. C. M.

August 1st, Mr. and Mrs. C. H. S. GREEN, (ret.); Miss A. E. ELDRIDGE, (ret.). all C. I. M.

August 2nd, Mr. and Mrs. F. C. H. DREYER, (ret.) C. I. M; Miss R. M. ELWIN, Am. Ch. Miss.

August 15th, Miss M. C. HARTFORD, M. E. M., (ret.).

August 18th, Miss A. MCQUILLAN, Ch. of Scotland Miss., (ret.); Rev. R. E. WOOD, Miss M. E. WOOD, Rev. H. F. HAYWARD, and Mr. BRUTON, all Am. Ch. Miss.

August 19th, Rev. and Mrs. G. C. WORTH and child, Am. Pres. Miss. South (ret.).

DEPARTURES.

July 29th, Rev. H. A. H. and Mrs. LEA, Miss J. B. PEARSE, Miss G. PEARSE, C. I. M., for Eng.

July 30th, Mr. C. A. OLSON, C. I. M., for Sweden.

August 1st, Mrs. C. M. JEWELL, M. E. M., for U. S. A.

August 2nd, Dr. and Mrs. WOLFENDALE, C. M. M., to U. S. A.

August 5th, Mr. and Mrs. A. K. MACPHERSON, Mrs. T. E. BOTHAM, C. I. M., for Eng.

August 9th, Dr. and Mrs. G. R. DAVIS, M. E. M., to U. S. A.

August 10th, Miss K. WATNEY, and Miss A. C. WEDDERSPOON, both Ch. of Eng. Zen. Miss., to England; Miss O. JONES, Ch. of Eng. to Ireland; Miss M. I. JONES, Am. Bapt. Miss. to U. S. A.

August 15th, Dr. and Mrs. DABNEY, Am. Ch. Miss., for U. S. A.; Mr. and Mrs. J. LAWSON, C. I. M., for N. Am.

August 16th, Miss M. M. MAUDERSON, M. D. (M. E. M.) for U. S. A.

August 17th, Rev. C. and Mrs. THOMSON, C. I. M., for U. S. A.

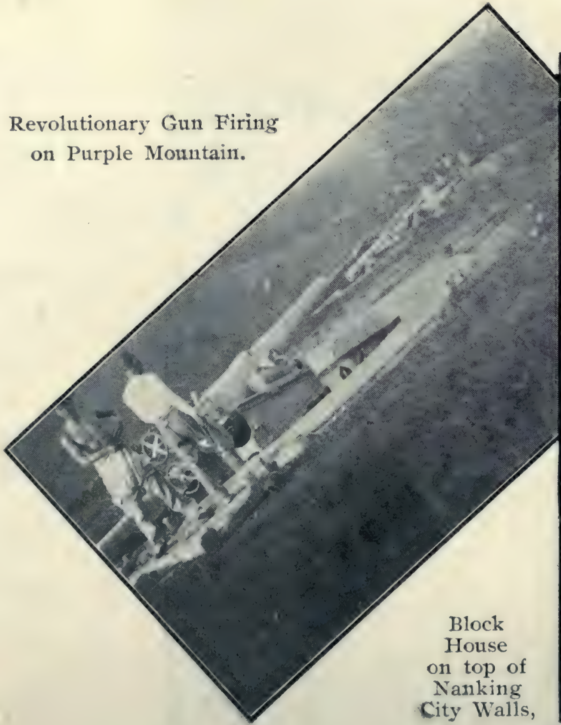
August 18th, Miss WEEKES, Ch. of Eng. Zen. Miss., to Ireland.

August 22nd, Rev. H. C. BARTEL, and Miss L. MAIER, both Independent, to U. S. A.

August 27th, Rev. R. and Mrs. ELLISON, W. M. S., Canton, for Great Britain.

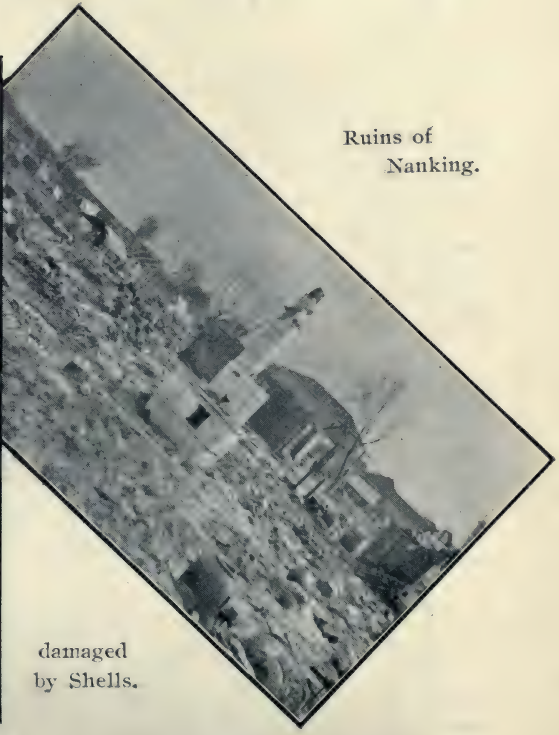
RUINS OF NANKING.

NORTHERN TROOPS LOOTING NANKING.



Revolutionary Gun Firing
on Purple Mountain.

Block
House
on top of
Nanking
City Walls,
damaged
by Shells.



Ruins of
Nanking.

THE CHINESE RECORDER

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VOL. XLIV OCTOBER, 1913 NO. 10

Editorial

Medical Work.

A PROMINENT Christian leader once said that in his field all the evangelistic workers desired to become doctors and the doctors to do evangelistic work. This incident is indicative of a tendency to consider another phase of mission work more important than one's own. To help all missionaries understand that each phase of mission work is needed, there are given in this issue of the RECORDER a few short articles which will enable them to see something of the problems of medical mission work. These articles are characterized by a fearless attitude towards current problems that is worthy of general emulation. One underlying question is: How far should the Home Churches go in providing medical facilities for China? This is a question which has to do also with all phases of mission work. But it is one that, to some extent, the future must solve. For the problem of the delimitation of the responsibility of Western Christians in bearing the burden of China's need and the equally important one of inducing Chinese Christians to bear their own burdens is not easy of solution. These articles rightly lay emphasis upon our responsibility for the present. Most frankly is it stated that hitherto medical missions have failed to reproduce themselves in efficiently trained Chinese who can carry on the work. Whether or not the time has come for Western Churches to limit their part is evidently not decided, but it is fully realized that the foreign missions cannot do all that is needed in China. Apparently medical missions have not gone as far in the way of securing native workers as the other arms of the Christian forces in China.

* * *

Medical Education.

MEDICAL education is the crux of the present problem of medical missions. Training Chinese Christian workers is the chief problem of evangelistic work also. Since nine-tenths of the medical missionaries are in hospitals and only one-tenth in schools, it is evident that up to the present they have been trying to treat China medically rather than establish a medical system under Christian auspices, and as long as medical or any phase of mission work is carried on along these lines it will be marked by inefficiency. It is true that a few missionaries can spread out over a lot of territory geographically, but it is also true that in proportion as they are spread out they fail to do thorough, extensive work. The Medical Missionary Association has made up its mind to do efficient work in a small area, geographically speaking, so as to ensure greater efficiency over the whole of China in the future. It is the duty of foreign missions to initiate medical mission work. Furthermore, medical missions must show how this work is to be done and give a model that will set the standard. A small number of medical institutions can be made more definitely Christian than a larger number poorly manned and more or less dependent on Chinese who are not interested in Christianity. We believe that the goal at which the medical missionaries are at present aiming is one that when attained will in a short while mean a great advance in the spread of medical missionary work in China.

* * *

Medical and Evangelistic Work.

ONE outstanding weakness of Protestant missions in China is the fact that at present each division moves more or less independently of the others. Through over-emphasis of a particular branch of work there have been instances where other branches have apparently been allowed to suffer. Various phases of mission work often present individual appeals at Home and sometimes the development of a particular centre or institution depends not so much on the importance of the institution itself as on the unusual activity of someone interested therein. Over-emphasis on that phase of work in which one is interested is not often intentional. While the majority of missionaries are possibly convinced that medical work, educational work, and evangelistic work are all equally important and should be co-ordinated both in equipment and rate of development, yet practically there is a tendency for one form of work to take the lead and to some extent crowd out the others. Since the purpose of every form of missionary activity is the evangelization of China, it becomes evident that our convictions on co-ordination and co-operation ought to be put into practice more than they are. Whether the outlay in a given mission or locality for medical, educational, and evangelistic work should correspond is an open question : equipment is more simple in some cases than in others and necessarily less expensive. But every form of mission work should bear a definite relation to the other interests it is intended to support and the task of medical missions is not simply in itself to provide a complete system of hospitals and schools but to provide a medical system that shall supplement the other work of Christian missions. The fact that medical work can be made self-supporting more easily than evangelistic work provides an opportunity and stimulant to enlargement that might easily take it out of a proportionate relation to the rest of the work. This has not yet happened and with the present plans and purposes of medical workers it does not seem likely to happen. All phases of mission work should grow together.

* * *

Chinese Medical Workers.

IT should not be difficult to obtain plenty of promising young Chinese as students in medical schools. For apart from the great benefit that will come to China through acquaintance with modern methods of preserving the health and caring for the weakened body, medical work offers a highly honourable employment. One is staggered on stopping to think of the tremendous army of doctors that is needed in China immediately. One cannot overlook the vast importance of having a hand in the training of China's future doctors, and while in a way one's opportunity for original research work might be curtailed, yet every missionary, physician as well as teacher or preacher, who helps to train others to work is thereby both multiplying himself much more rapidly and doing more to meet the real problem of China's need. The possibility of a large army of semi-trained doctors, teachers, and even preachers presents visions of work that will have to be undone again that should be sufficient to set our attitude right. The future of Christian work in China depends a great deal on starting it right. We can only wish that in its attempts to concentrate on the problem of training the Chinese the Medical Missionary Association will have such success that all doubts about its importance shall be taken away. Of course in all this the question of expansion versus concentration occupies a very prominent place. For the present, at least, the medical missionaries have decided to concentrate. This is a question that cannot be settled off hand, but certainly demands more serious consideration than ever before.

* * *

Paul's Ideals.

WE are hearing much nowadays about the necessity of a reversion to Paul's ideals of missionary work. Some feel that because Paul, under certain conditions, did certain things—whether conditions are similar or not—all his methods can be used in China. Paul and his contemporaries, for instance, apparently spent little time in the training of converts; a confession on their part was speedily followed by entrance into the Christian community. Paul apparently brought no financial help to the Churches he established; on the contrary, he led these Churches to raise money to assist the Mother Church and, furthermore, in part, at least, depended on them for his own support. In the use of his own time and energy he followed a policy of concentration, and appears to have spent a large part of his time on training others to preach. Of course Paul had the advantage in many instances of beginning work with a nucleus of Jews who already knew the fundamental facts of Christianity. In China, on the contrary, the missionary must begin within an atmosphere where any conception of the fundamentals of Christianity is practically absent. Paul furthermore appears to have had to deal with only one government. Then, too, mission work had to be carried on mainly through the living voice. But at least two outstanding phases of Paul's policy can be emphasized. The first is that of concentration on the training of local Christians. And, again, Paul's method of putting responsibility for the local work on groups of Christians is one that can be applied at once more extensively. It must be remembered also that, to a large extent, the equipment of evangelistic work was then and must be now according to the strength of those who have to bear it. Chinese Christians as a whole must be speedily trained to look elsewhere than to the West for support for carrying on Christian work in China.

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Roman Catholic Missions in China. PERMISSION has been kindly granted to the RECORDER to make extensive extracts from an article in *The Oxford and Cambridge Review* on "The Work of the Catholic Church in China." Of this courtesy we were glad to avail ourselves, as the information contained therein is interesting and throws light on the methods adopted by the Roman Catholics in dealing with problems similar to those through which the Protestants have to find a way; which problems are not all solved. With this article should be read a review of a book in the April number of *The International Review of Missions* on "Méthode de l'Apostolat Moderne en Chine," and another in the July number of the same magazine dealing with an article on "The Educational Work of Roman Catholic Missions," in the *Zeitschrift für Missionswissenschaft*. These articles aim to set forth in a comprehensive way the missions of the Roman Catholic Church. Some such effort, based on a thorough survey, is needed that Protestant missions also may be thoroughly understood. It should be noted that while there are in China in connection with Roman Catholic missions seven thousand elementary schools enrolling one hundred and thirty-eight thousand children, and one hundred and twenty-eight institutions on modern lines with about five thousand pupils, yet the Catholics feel the need of immediate improvement in educational methods, both in preparing educational workers and in increasing the efficiency of their school system. It is frankly admitted that in education the Protestants are in advance. With the idea that the native clergy should have official status, Protestants will not sympathize, yet the tremendous emphasis laid upon their preparation is worthy of consideration. It is with regret that we note the advocacy of assistance in matters of litigation as a method of mission work. This has been a fruitful cause of trouble in the past and one through which Protestants have innocently suffered. Between the years 1889 to 1909 the number of Chinese Catholics more than doubled; for practically the same period—1889 to 1906—the number of Protestant adherents increased over four times. However, the size of the Catholic constituency is still three times as large as that of the Protestant community. In spite of the recent steady increase in numbers there is a distinct note of pessimism in the book and the two articles to which reference is herein made. The absence of inward strength and spiritual results is frankly deplored. One great difference between Catholic and Protestant missions comes out in a perusal of these articles: that is a difference, too, which holds more significance for the future of Christianity than any other to which reference might be made. We refer to the fact that Catholic missions in China have not yet evolved a native clergy which can or will take the lead, whereas Protestants have already a strong and rapidly growing body of Christian leaders who are making their influence felt apart from their relation to the representatives of the Mother Churches. We take it that their activity is in large part the explanation of the optimism which pervades most Protestant utterances in contradistinction to the pessimistic attitude of these Catholic writers.

* * *

The Missionary. IN the July number of *The International Review of Missions* there is another suggestive article on the relation of the foreign missionary to the Christians of the country in which he works. It is written by a missionary in India, and deals with the subject under the heading "The Place of the Foreign Missionary"; the problem discussed, however, is one common to all mission lands. The principal lack of missionaries is that they fail to get into an attitude of comradeship with the converts and Christian leaders. This appears to be due to failure to put off their "foreignness." That, in part at least, is the result of their being administrators over Christians rather than workers together with them. The idea in the article is not new. One important phase of the problem is apparently assumed, and that is, that the missionary *can*, if he desires, put off his "foreignness." But one naturally raises the question: Can the missionary put off his "foreignness" and become in thought practically a native of the country in which he works? Another question parallel to this is: Is it necessary that the missionary should do this? Is it necessary for the missionary to cease being a foreigner in order to work with the Chinese, any more than it is necessary for the Chinese to largely cease being Chinese in order to work with the foreigner? We have no space here to discuss the question, but we wish that some of our readers might take advantage of this suggestion to do so. With regard to the administrative position of most missionaries, it can be said that it does not seem possible for this to be altogether eliminated, but if a practical application were made of suggestions set forth in the Findings of the National Conference of the Continuation Committee whereby the administrative side of Christian work in China would be conducted jointly by Chinese and foreign Christian leaders, the evils of this phase of a foreign missionary's work would largely disappear. It is not the subordination of either Chinese or the missionary that is wanted, but a conservation of the equality, the comradeship, and the co-working of both.

* * *

Independent Chinese Church.

OUR Missionary News Department contains a very interesting account of the "Proposed Constitution of the Chinese Church," in Nanking. While the reason often given for such independent organizations is that of "freedom from the domination of the foreigner" yet as a matter of fact it is the natural expression of the desire of a Church, that is becoming full grown, to bear its own burdens. The Constitution as given is framed on broad lines and yet there is very clear conviction contained therein as to the superiority of the teachings of Christianity. In a sense it is an experiment and one that will be watched with interest. No attempt to proselyte is to be made as is shown by the requirement that those members of other Churches who desire to join this organization must first gain the consent of the Mother Church. In general, too, the organization is based on well-known lines. Two points seem a little difficult of attainment. The first is, that when a member is dismissed from this organization to join another Church he is still expected to support the Mother Church. This would seem to tend to a division of loyalty that would not in the end be good for either Church. Furthermore, we note that after it has been proved that a member's conduct is unfitting that of a member of the Church and that he is obdurate in spite of appeal, then the question of excluding or retaining him is to be taken up. There would hardly seem to be anything left except to exclude such a member. However, we wish this and all such movements success, and hope that they will hasten the day when the fire of missionary zeal will stir the Churches in China to undertake in an adequate way the problem of evangelizing their country.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v: 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii: 20.

Pray.

That medical missions may not be regarded as a temporary expedient for opening the way for, and extending the influence of, the Gospel, but as an integral, co-ordinate and permanent part of the missionary work of the Christian Church. (P. 597.)

That there may be such co-operation and concentration by the Missions in China as will conserve and perpetuate the influence of medical missions. (P. 600.)

For Divine guidance at this critical time in answering the question: What is to be done? (P. 604.)

That there may be improvement in the quality of the medical work done in Mission institutions, and that "the best" may overcome its enemy "the good." (P. 598.)

That those responsible for medical education may realize that "knowledge of the Bible will not take the place of the knowledge of the Microscope; piety will be no substitute for pathology." (P. 599.)

That the Christian medical schools may be not less than the equal of any other medical schools in China. (P. 598.)

The there may be no overlapping of hospital work. (P. 608.)

That in the large cities there may be "huge hospitals in central positions," capable of efficient work in every department. (P. 609.)

That the medical missionaries may so "reproduce themselves" that their work can, and always will, be carried on in their absence in the same way that work in other departments of missionary effort is sustained. (P. 600.)

That there may be a sufficient number of foreign trained nurses for at least one to be associated with each hospital. (P. 596.)

That Christian young men and women may be found in China, suitable for the work of medical missionaries and to occupy positions of influence in their country. (P. 595.)

That China may be supplied with Christian hospitals, manned by Chinese Christian doctors, supported by a Chinese Christian community, under the ægis of a Chinese Christian Church. (P. 606.)

For the union medical colleges in the eight centers; that there may be a sufficient staff of teachers to do effective work in each of them. (P. 603.)

For the medical department of the West China Union University, that it may be launched successfully in 1914. (P. 601.)

That the cry for help going up from the thousands of blind and maimed, from the lepers and insane, may be heard and the help given. (P. 603.)

That the Roman Catholic Church in China may be filled with God's Holy Spirit and win many souls to God and a devout Christian life. (Pp. 613 ff.)

A Prayer.

For the Sanctification of Suffering.

O Lord Jesus, have mercy upon all sufferers. Grant them, continually meditating upon Thy holy life of suffering, to realize in weakness the strength of Thine Incarnation; in pain, the triumph of Thy passion; in poverty, the riches of Thy Godhead; in reproach, the satisfaction of Thy sympathy; in loneliness, the comfort of Thy continual Presence; in difficulty, the efficacy of Thine intercession; in perplexity, the guidance of Thy wisdom; and bring them of Thy mercy, when this suffering life is past, to the glorious Kingdom which, by Thy suffering, Thou didst purchase for all who would take refuge in Thy mediation. Amen.

Give Thanks

That the people and the government of China are now friendly to the work of medical missions, and for the opportunity thus opened. (P. 598.)

For the work that was done in caring for the sick and wounded by both foreigners and natives during the rebellion. (P. 602.)

Contributed Articles

Medical Schools in China

J. B. NEAL, M.A., M.D.

I HAVE been asked by the "RECORDER" to let it have something on the above subject for its October issue, and I gladly comply with the request, for the reason that no more important subject is now before the China Medical Missionary Association. At its late meeting in Peking a large part of the time of the Association was taken up with the discussion of how best to meet the pressing need for trained Christian doctors, and as a result of the discussions the following resolutions, among others, were passed unanimously:

"A most important feature of the work of Medical Missions in China at the present juncture is the training of Christian young men and women that they may take their place as thoroughly qualified medical missionaries to perpetuate the work we have begun, and occupy positions of influence in the service of their country.

"The Association therefore considers that the object of our presence here can now be best advanced by concentrating our energies largely on the important centers approved by the Association and forming there efficient Union Medical Colleges and specially equipped hospitals. And we would strongly recommend that all such colleges be affiliated and co-ordinated with other exisiting missionary institutions.

"Recent movements in China have developed a national desire among the people to carry out their own educational reforms, and this we must recognize, and make the foreign element in our work as little prominent as possible, by having our colleges gradually and increasingly staffed and supported by the Chinese themselves.

"The Association strongly recommends that until the under-mentioned Union Medical Colleges are efficiently staffed and equipped no new medical colleges be started in China."

The schools referred to, beginning with the north, are:—Mukden, Peking, Tsinan, Chengtu, Hankow, Nanking, Hangchow, Foochow, and Canton. (Eight in all, Nanking-Hangchow being one.)

"The Association recommends that ample lecture room and laboratory accommodation should be provided, and as liberal equipment as possible in microscopes, models, pathological specimens, etc., also that clinical opportunities to the extent of three beds to each student in the two final years be considered the minimum.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

"The Association is of the opinion that the nursing in our hospitals can never be satisfactory until we have thoroughly trained nurses; that a foreign trained nurse should be associated with each large hospital, whenever possible, and that this should be considered indispensable in those hospitals which are associated with the work of Medical Colleges.''

It is in accordance with, and in the spirit of, the above resolutions that schools are now being conducted in all the above eight centers, though the staffing and equipment of these schools is at present far below the standard set by the Medical Missionary Association. Efforts however are being constantly made to increase the staffing and equipment, so that it is hoped in time to reach the standard set in the above actions. So far only the Peking College approximates to this standard, and even there they have constant difficulty in keeping their teaching staff up to the point desired in numbers and efficiency.

It is impossible to say definitely how many are now under instruction in the above schools, but probably, including the preparatory year, something over three hundred. In addition there are a goodly number still being trained according to the old methods in small hospital classes, and these possibly may aggregate two hundred more, so that it seems safe to say that probably five hundred medical students are now getting some knowledge of western medicine under Christian influences.

This paper would not be complete without some reference to the fact that the Medical Missionary Association is desirous of bringing its medical schools into line with the regulations of the Ministry of Education, and in all ways to co-operate with and assist the Government in Medical Education.

All we desire is a free field and no favor, feeling confident that if we are allowed to compete on equal terms with government schools our students will be able to stand the test of the government examinations.

In closing, mention should be made of the series of medical text-books, which, under the editorship of Dr. Philip B. Cousland, is being issued by the Publication Committee of the Association, and which embraces the new medical terms adopted some time since, and now being revised and re-issued in the hope that the Government may take favourable notice of them, and possibly adopt them as the standard nomenclature of the country. The series now includes books covering nearly all the main branches of medicine and is being constantly added to.

Why We Need Medical Schools

R. J. SHIELDS, M.D.

MEDICAL Missions have contributed no small share to the success of the Christian propaganda in China. The early medical missionaries with their clerical brethren faced opposition at home and abroad, and endured hardships which most of us of a later generation are not called upon to bear. The great value of their work in breaking down prejudice and preparing the way for preaching of the Gospel is fully appreciated. But the necessity for this function of medical missions is rapidly passing—this pioneer work was of great, but necessarily temporary, value. Each generation of missionaries has its own peculiar problems. The question that confronts us to-day is that of formulating a policy that shall make the work of medical missions of more lasting usefulness in the evangelization of China. This end can best be attained through the agency of Chinese Christian physicians.

Some of the pioneer medical missionaries realized the need for training students, but it is only in recent years that the establishment of medical schools has been seriously undertaken by the missions.

It is a well recognized fact that the home churches cannot furnish the money and the men necessary to equip hospitals for all China. They ought not to attempt this even were they able to do it. Witness the half-equipped hospitals throughout the country, and the calls for physicians by the various missions.

Let me quote here from the resolutions adopted by the China Medical Missionary Association in January, 1913, and afterwards endorsed by the conferences held by Dr. Mott.

> "(1) Medical Missions are not to be regarded as a temporary expedient for opening the way for, and extending the influence of the Gospel, but as an integral, co-ordinate and permanent part of the missionary work of the Christian Church . . . . . .
>
> "(3) A most important feature of the work of medical missions in China at the present juncture is the work of training Christian young men and women that they may take their place as thoroughly qualified medical missionaries to perpetuate the work we have begun, and occupy positions of influence in the service of their country."
>
> "(6) . . . . . . and that the staffing and thorough equipment of these (teaching) centres should take precedence of the opening up of new medical work throughout the country."

"(9) The Association considers that the minimum staff for efficient work in a medical college should be ten men on the field giving full time. This means, when furloughs, language study, etc., are taken into account, a total staff of at least fifteen fully qualified teachers, foreign or Chinese."

I shall not take up the question as to why we need a minimum of fifteen qualified physicians for a teaching staff. To those who have seriously considered the question, the necessity is obvious. Whatever we do, let it be done thoroughly. The good is the enemy of the best. What is needed in all our medical work, and specially on the educational side of it, is not more but better, quality not quantity. A few schools equipped to give thorough instruction in scientific medicine will be of far greater value than many poorly equipped institutions. They will serve as worthy examples to be imitated by the Chinese, and such schools where the teachers are all Christians will be of immense value, directly and indirectly, as evangelizing agencies. We must raise the standard all along the line; the hospitals manned by one physician, the schools run by two or three teachers. Half-trained assistants were valuable and necessary, but passing phases in the development of the church and in the beginnings of medical practice in China. The Golden Age for China was not in the past, but is in the future, and we shall fail in our duty to the past and to the future, unless we properly meet our responsibilities of the present. The most important work before us as medical missionaries is that of education. The permanent value of the medical work of Christian Missions depends upon the character and the training of the men to whom we must in time turn over our work. In the matter of medical education the China Missions have a unique opportunity, by taking advantage of which an impress for Christianity can be made upon the coming medical profession of the nation. The people and the Government are friendly towards us, and at present we have the situation almost entirely in our own hands.

Let us take warning from the history of missions in some other lands and embrace this opportunity before it be too late. The opportunity of to-day may be the regret of to-morrow. Our Christian Medical Schools must be equal, if not superior, to any other schools, if they are to maintain a commanding influence. Students will naturally attend the best schools to which they have access, regardless of the religious beliefs or unbeliefs of the professors. What will be the influence of institutions in which the teachers are non-Christian, or atheistic?

Have our Missions and Boards carefully considered the probabilities of the future, in their efforts to meet the conditions of the present? All are working and praying for the time when the evangelistic work shall be committed to the Chinese Church. But what of Christian medical work? The evangelistic work will, from the nature of the case, be committed to Christian preachers consecrated and trained for leadership in the church, but it is not necessarily true that our medical work and our hospitals will be handed down to Christian successors. There are many earnest Christian Chinese in our hospitals, or in private practice or government employ, who are very efficient so far as their knowledge goes, but they are not prepared to be the leaders in the coming medical profession of China. The world is advancing and so is China. We must face conditions as they actually are. In the practice of medicine the knowledge of the Bible will not take the place of the knowledge of the microscope, piety will be no substitute for pathology. If our Christian physicians are not scientifically trained they cannot occupy positions of influence in the New China that is to be.

It would be folly for the missions to continue the policy of multiplying centres for medical work when the old centres are not properly equipped, and when no adequate provision is made for continuity of succession under Christian management. We foreigners must go—Chinese will take our places. If we do not thoroughly train students in Christian institutions we shall not have successors of the spiritual and scientific qualifications necessary to properly carry on the ministry of healing in His name.

The cost in money and the number of men needed make it impracticable, if not impossible, for any one mission to undertake to establish and maintain a proper medical school; economy and efficiency alike demand union, and in all our plans let us seek for co-operation with the Chinese—as fast as is practicable putting them on our Boards of Management and upon our faculties. We must decrease while they must increase.

There are many other related matters with which it is not the province of this paper to deal—such as co-operation with the government, separate schools for women, the number and location of schools, the language to be used as the medium of instruction, affiliation with Universities or Colleges, and other details. My effort has been to deal with general principles only—my plea is that by co-operation and concentration the China Missions may conserve and perpetuate the influence of medical missions, and make this branch of the work of permanent, and not simply temporary, value in the evangelization and regeneration of China. Now is our opportunity to influence the coming medical profession of a great nation. Such an influence will have an ever-widening range, and will, we believe, be used of God in the bringing of China into His Kingdom.

The Medical College

O. L. KILBORN, M.A., M.D.

IT is a truism that reproduction is essential to permanence and growth. Evangelists and educationists have long acted in accordance with this principle, in establishing and developing schools and colleges for the training and equipment of ministers and teachers. But only in recent years has it begun to dawn upon the missionary body that the same process is essential for the medical missionary, if his work is to be more than a foreign importation, whose growth is to be only in proportion to the increase in the number of foreign medical missionaries.

In 1912 it was remarked that in the absence of the foreign missionary, evangelistic work was carried on by Chinese ministers, evangelists and helpers ; that schools were kept open in a state of greater or less efficiency by Chinese teachers ; but that all hospitals and dispensaries were closed down. Medical work was dead, because the medical missionary was absent. We have thus far failed to reproduce ourselves.

If medical missionary work is to take root and grow, if it is ever to become indigenous in China, we medical missionaries must imitate our ministerial and educational brethren by establishing and supporting schools and colleges for the careful complete training of Chinese medical missionaries.

We must first convince our fellow-workers in our departments of the necessity of the medical college ; that it is as necessary for the permanence of our department as is the hospital. But our task is not limited to the field. For many of us are obliged still to labor with our Home Boards. It is not many years since we had to strive to convince our Home constituencies of the fact that medical missions are an integral part of the Christian propaganda. Now-a-days not many Mission Boards are so far behind the times as to fail to recognize this great truth. Now one more step in advance must be taken : they must be persuaded that the medical college is a necessary form of medical mission work.

Further, there is no other form of work which should lend itself so readily to co-operation or union among the missionary organizations at work in any one province or section of China. Except for the care of the health of the foreign mission communities, should we not put our energies into the organization and support of a medical college, rather than to scatter our doctors over the country, and to establish a large number of hospitals ?

I would suggest the following policy :—first, the opening of one or several well-equipped hospitals in the provincial capital or other large centre ; second, the organization of a medical college,—or the definite contribution of support in teachers or funds or both, to the nearest available medical college that has been already organized ; third, the opening of hospitals in other central stations, as Chinese and foreign medical missionaries are available to take charge.

The highest praise is due to the consecrated energy and zeal which has resulted in the organization and efficient work of the medical colleges in Peking, Moukden, Tsinan, Wuchang, Nanking, Shanghai and Canton. In Chengtu we are still struggling to secure a sufficient number of medical men and women to act as teachers, in order to begin the medical department of the West China Union University. We have hopes of launching the new enterprise in 1914.

Medical Education:—A Revolution Necessary in Medical Mission Policy

THOMAS GILLISON, M.B., C.M.

MEDICAL Missions in China are to-day doing a two-fold work, viz., that done in mission hospitals, and that done in medical colleges. Roughly speaking, nine-tenths of our number are engaged in hospitals, and only one-tenth in colleges.

It is the purpose of this paper to show that the relative importance of these two branches is in the inverse ratio to the proportions named.

There may be some dissent from my conclusions; nevertheless, I believe them to be true, and it will be agreed that if adopted and acted on by the home Boards, such a course will amount to a revolution in medical mission policy, hence the title of this paper.

I purpose dividing my remarks as under :—

I. Present Conditions. II. Future Policy.

I. PRESENT CONDITIONS: 1. On the Field. 2. At Home.

1. The general condition in China to-day (very briefly). China has just passed or rather is now passing through the throes of a revolution. Whatever criticisms may be made—and it is so much easier to criticize a thing than to do it—I believe that the progressive, enlightened, and even Christian elements of this nation are coming to the front, and more, that these elements are seen to be essential to China's national safety and future development.

In medical science, China is far behind and she knows it. The need to-day is acute for properly trained men in all the public services, and in civil practice as well. Further, our mission work is regarded with favour by those in authority, and in no department more than in that of medical missions. During the revolution, foreigners and natives worked with a will in caring for the sick and wounded, whether soldier or civilian, and many from our colleges and hospitals went into the army as doctors, and did their best with the half training that most of them had received. Many of them still remain in the army, and China views with favour our medical mission work, and recognizes in us true friends and fellow-workers.

Let us now pass on to consider: The present condition of our medical mission work. (1) In hospitals. (2) In medical colleges.

(1) *Our Mission Hospitals.* Most of our medical missionaries are working in better or worse equipped hospitals scattered over this land. The Chinese themselves, too, have hospitals, but fewer and more scattered still, and in all, the hospitals are miserably inadequate to the needs of the 400,000,000 people of this Empire.

Plant all the hospitals and all the doctors in civil and military practice in Great Britain and Ireland, in the one province of Szechwan, and provide for the rest of China in the same proportion, and you have some idea of the goal to be reached.

Look, too, at our mission hospitals, crowded to excess, the medical missionary over-worked, having little time for careful study of the cases, for taking an interest in the individual, socially or spiritually (and this work is of the highest importance), for training dispensers and assistants, and so on. Then look at the crying need for institutions for the thousands of blind and maimed, for the lepers and insane. Truly there remains much land to be possessed, and who is sufficient for these things? Even were our hospitals multiplied ten-fold, they would still be woefully inadequate.

(2) *Medical Colleges.* What now of our medical mission colleges? I think there are some ten or twelve of these colleges so-called. But what are they, these institutions to which we give this exalted name? They are tiny struggling schools, threatening to die any year, if one of the teachers breaks down. Most of them have only two, three or four teachers, and the Union Medical College, Peking—one of the best staffed—is as Dr. Cochrane will tell you, in urgent need of reinforcement, in order that it may reach efficiency.

The strain is tremendous, the need clamant, and to meet it individual men are going beyond their strength, and threatened breakdown is the constant state of the staff. Students are eager to enter in large numbers. Fees are easily obtained, but the staff is unequal to the burden.

To pass on now to the homelands. What is the condition there?

2. *Present condition of Mission Boards at Home.* Nearly all missionary societies to-day are suffering both from a lack

of suitable candidates, and of funds to support them. Many of them are in debt. There are exceptions, but most of the societies have a hard struggle to maintain existing work. Appeals for increased help are met by a sympathetic letter, but the usual postscript is "*non possumus.*"

I have great sympathy with the Boards and their much tried secretaries. They cannot give what they have not got. We look for the tide to turn, and for the money to flow in, and for the men to be willing in greater numbers to volunteer for this grand work, so far from its final accomplishment.

But what we have actually to deal with, is present conditions, and these are as I have described. This being so let us ask ourselves the question, What is to be done? What should our policy be in view of this stringency at home and pressure abroad?

We are brought now to our second main heading, viz :—

II. OUR FUTURE POLICY.

One Mission Board, in the straits mentioned above, lately sent out a deputation, whose instructions were somewhat as follows :—"You are to go round the Field, and examine carefully all branches of the work, and to frame a policy which will secure greater efficiency without increase in expenditure of money or additions to the present staff."

Now what has been the result of such deputations in more than one mission, and in more that one department of mission work?

It has been to strengthen those departments which would make the work self-supporting, *i.e.*, to train Chinese pastors and teachers for churches, schools and colleges; to develop training homes for Bible-women and other departments of Christian work. In fact, so to labour that the burden that is too great for the foreigner, should be shared by the Chinese themselves.

What are we doing on these lines in medical missions? What of our future policy? It seems to me that we have been strangely short-sighted, satisfied in the good work we are doing, and leaving the future to take care of itself. The day has come for us to wake up. China is awake. Woe betide us if we remain asleep.

The true policy for medical missions to-day undoubtedly is to make provision for the future, as is being done in other branches of mission work. To make the work self-propagating, to make it indigenous, is the true goal. The missions that are most advanced, most efficient, and strongest to-day, and those that can face the future with equanimity, are those that have acted most consistently on those lines; while those that have not done so, are like the five foolish virgins, no oil in their lamps when the crisis comes.

What then is the policy that we, as an Association representing the medical missionaries of China, should recommend? I have no hesitation in saying that we should recommend our Boards to prepare for the future by putting a greatly increased force into the training of men that are to be the Chinese medical missionaries of the future. In brief, our colleges should be strengthened, so that in the next ten years every mission hospital shall be supplied with at least one fully qualified Chinese doctor; and in twenty years there should be two such in each of the larger hospitals. It may be replied: "And where shall we be then?" "What of our work?" This is your work; so to plan that in process of development you may be done without. Our work is to make Christianity indigenous on Chinese soil, in Chinese hearts. I once heard in my own hospital, when I had done a simple act of kindness to one of the patients, another patient exclaim: "China has no such love as that." I deny the truth of this statement, though it was meant in love. China has this love, and it comes from the same source as ours, "from above," and it is for us to see that this divine love working through the "heart celestial" is allowed full expression. We want to remove from the Church in China the stigma of the term, "foreign religion," and we look for the day when we shall see the Church of Christ in China, not only with its own churches and schools, but with its own doctors, dispensaries and hospitals. And it is for us as true foster-parents to be preparing against that day. That will be a day ot triumph, such as makes the heart leap with joy to contemplate.

Now, in the face of all this stringency at home, and an overworked band of missionaries on the field, how is this to be brought about? Where are we to get the strength to do this work? The answer is simply, "union." Coöperation,—every mission will benefit, every mission therefore should help. Larger missions should allocate one fourth of their medical staff to the training of students in one of the ten already established schools, and each of these should have a staff of at least six foreign and four Chinese teachers. Sporadic teaching should be discouraged, except as preparatory for entrance to these colleges. Missions that cannot spare a man should make an annual grant. Promising students should be supported„ with the understanding that they will help with the five years in a mission hospital. Reasonable salaries should be given to graduates, and no more efficient band of Christian workers will be found than our Chinese medical missionaries. Those of us who have tried them, can amply testify to the truth of this statement. If I may be pardoned, I should like to mention our Union Medical College in Hankow.

Though a young school, with a very inadequate staff, we have trained eleven men, and of these eleven, ten are at work in mission hospitals. One has full charge of a hospital that was originally built for a foreign medical missionary, and the testimony of the clerical missionary of the station is, that Dr. Chou is a real colleague. There are four foreign representatives at this conference, who could not have been present but for the work being carried on by our graduates. In our school, too, we illustrate the principal of union, for we have grants from four missionary societies, teachers from two, and students from eight or nine different missions. There is no difficulty about union in our medical schools. Let the missions unite in providing an adequate staff and the cause is one that will so commend itself to men of wealth and missionary sympathy, that money for buildings and equipment will be forthcoming.

Let us then one and all unite our efforts and urge our societies to do the same, in order to reach the desired goal. It will mean self-repression that will be good for us. It will mean self-sacrifice and sinking of minor differences, all to gain the one goal—but it is worth gaining. I may not be here to see it, but I envy you who will. I have been a medical missionary for thirty years, but nothing has ever inspired me with such enthusiam as the thought of this land of China supplied with Christian hospitals, manned by Chinese Christian doctors, supported by a Chinese Christian community, under the aegis of a Chinese Christian Church. May God speed the day.

And now I conclude with the request that, should you approve the main propositions of my paper, you appoint a sub-committee to draw up a resolution to the home boards, that shall go forth with the imprimatur of this conference, recommending them to support our medical mission colleges on a more adequate basis than formerly, as being the true line of advance in medical mission policy.—*The China Medical Journal.*

The Status of Union in Medical Work

D. DUNCAN MAIN, M.D.

FOR some years now the subject of union in medical work has been before us, medical missionaries, who are especially interested in it. And it has been more or less discussed in several quarters, but so far nothing very definite has been done, although we are all practically unanimous in the opinion that it is the right thing, and are prepared heart and soul to go in for it, and we recognize the need of it, and believe that now is the time to take practical steps towards union in this branch of Christian work, which perhaps is one of the branches in which union is more easily brought about than in some of the others. The union in medical educational work is progressing rapidly, and very satisfactorily, and we ought to find it even easier in purely medical work. So far as I have been able to find out, union that exists in medical work is chiefly, if not only, the union that follows the union in medical education, which the readers of the RECORDER know is an accomplished fact, in Mukden, Peking, Tsinanfu, Nanking, Hankow, Foochow, Canton, etc. And as the union in medical education advances, the union in medical work must also more or less follow suit. As a matter of fact there are very few places at present where more than one Mission has medical work going on; so there has been, so far, little or no demand for union along this line. The work has been so great and the workers so few and the places where they have been working so isolated, and distant from each other, that union more than in spirit has not been possible. As regards Hangchow, which is to be affiliated in medical education work with the medical department of the Nanking University, we have a union of sorts;

that is, the C. M. S. undertakes to do all the medical work for the various missions working in this city and district, so that it is not necessary for another Mission to establish hospital work here, but if it so desires in another centre where there is greater need. This is because there has always been here a distinct policy of the various Mission Boards, not to overlap in medical work, and the plan has so far worked very well; but with our Medical School becoming an important centre for clinical instruction, in connection with Nanking, and in consequence thereof a large increase in our work, we would welcome help from other missions, both in teaching and in clinical work, although we should be very sorry to see a sister mission plant down another hospital in this city while there are many large towns without one. It is to be very much regretted that where one mission is doing the work, and doing it well, that another mission, without consultation, form, or ceremony, comes in and immediately begins a rival or rather a similar work, instead of going to a city or town where no medical work is being done. Surely the day for this kind of thing is past, and surely it is a great pity that there should be any place in China where there are two or three hospitals near or comparatively near to each other, all more or less undermanned, and all doing general medical mission work. In the interest of economy and efficacy these should unite, or specialize, and one attend to the men, while the other attends to the women and children. Wherever possible small and poorly equipped hospitals should unite to form one strong and thoroughly equipped and manned institution, so that work done in the name of Christianity may be worthy of it. Of course, it is understood that where there are two hospitals working in close proximity to each other, the smaller and feebly manned should join the larger and well equipped, and not vice versa. I am averse to the kind of union, merely for union's sake, that calls upon a large and old established and thorough-going hospital to shut up, and join a smaller and badly equipped institution. Union for strength, continuity, economy and proficiency, is what we want, and that can only be had by the importance and the object of the work having just consideration.

So far as I can ascertain there are no delicate and difficult points to overcome; the general feeling is that the difficulties have been marvellously surmounted. Events are tending towards union and the optimists are on the right side. It is the great problem of the present and the future. There may be a few obstacles to be overcome before the goal is attained but I think the goal is not far out of sight. There are no special solutions to call for settlement before fusion is possible, nor concessions of fundamental principle, without violation of cherished convictions, to be made. There is in China the atmosphere which favours union, and we are more and more drawing nearer to each other along *all lines* of missionary work, and the feeling is growing and growing rapidly, and yet healthily, that the sooner union comes in *every form* of Christian work the better.

The time has passed for individual missions to erect and staff the large hospitals and colleges that are now called for to meet the exigencies of the times, and all the Missions working in certain prescribed areas should unite their forces in the erection and support of huge hospitals in central positions, with Colleges attached, if not to all, to those approved of by the China Medical Missionary Association. It would mean an immense saving of men and money and would avoid a great deal of waste of time and energy. It would straightway improve the work and increase the staff by putting a stop to the plan by which three doctors run three hospitals, as well as do an out-patient dispensary work, which if put together would not be too much for one man with capable Chinese assistants. The general feeling of all the medical missionaries in China is, that they are prepared to join any union scheme that promises to be a success. To do the great work that is now before us in China satisfactorily and successfully, there must be co-operation. The chief considerations for union are economy, efficiency, continuity, and the guarding against the dissipation of energy. The time has now come when we must emphasize our agreements, minimise our differences; in essentials be one, in non-essentials be charitable, and where co-operation is possible, we must make a determined stand for it. There is no room for the spirit of rivalry for those who are all one in Christ Jesus, and body and soul for the immediate development of medical work and colleges in China. We believe the Church of Christ is alive as it has never been before to the magnitude of this work. And no one can read the signs of the times without recognizing that great issues are at stake. Never before have medical missions in China been face to face with such urgent responsibilities. Every doctor pleads for help to meet the marvellous opportunity.

In closing I should like to say a few words (although they may be a little off the subject) about Hangchow, which has always been a city where the spirit of unity has been preserved. The missionaries have never been anything but a big family, kindly knit together. People cannot live in a small community like this, meet each other at weekly prayer meetings, and Sunday services, and conferences, nurse each other when sick, and not get drawn together in a very real way, so that when practical co-operation is called for, no one is found wanting. Union of workers always calls for unselfishness and a willingness to take the humble position, and if need be lose oneself, and one's own special part of work, for the good of the whole, and the whole is always greater and more important than the part. It is wonderful how God is enabling the missionaries, all over China, to come together, leaving behind the thin shell of denominationalism, to work for "the unity of the spirit in the bond of peace" and to be "all one in Christ Jesus." The call of God is surely to go forward on union lines, on a union basis, and we are truly desirious of seeing all causes that would separate or tend to separate removed. The spirit in which all negotiations for union have been conducted in the past is in itself a guarantee for the eventual success with which all union loving missionaries hope these negotiations will be crowned. The opportunity is urgent, the crisis is pressing, and the preaching of Christ and healing in His name are *the needs* of the country. It is a living Saviour China wants, and God always blesses the healing art and preaching of Christ and His gospel. There is no use of wasting time discussing the rites and ceremonies of worship. The Chinese will settle that for us in due time. Let us be united and up and doing, and preach a living Saviour to lost sinners, and may our preaching not only be the putting together of words, but the living of a life after the Master's example in healing, teaching and preaching, and going about doing good, and adhering to the first principles of New Testament spirituality.

Education and Sanitation

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IT is clear that health and energy are necessary for making the best use of life. Knowledge of the laws of health should, therefore, form a fundamental part of education.

Strange as it may seem, the classical scholar, the highest pinnacle of education as still acclaimed in both East and West, scarcely ever knows anything of the structure and functions of his own body. The aim of education is, however, rapidly changing. With the replacement of purely literary education by science, a different standard of intelligence is being formulated. This will enable people to get into better touch with their environment and so make the attainment of health comparatively easy. The enormous quantity of preventable disease, with resulting suffering and economic loss, in the most civilized countries, is a sad commentary on the comparatively low degree of real education that is extant.

During the last fifty years the methods of education have changed more than during the previous five centuries, and the same applies to the progress in the study of disease. Both are, however, due to the same cause, namely, the recognition that science is the main source of knowledge. The study of disease may be divided for practical purposes into (1) the cure of diseases, and (2) the prevention of disease. The former remains largely an art, the latter is almost wholly scientific; and it is in preventive medicine that the greatest progress has been made. As an instance of this we may take as the four best established specific cures in all medicine, namely, iron in anæmia, mercury in syphilis, anti-toxin in diphtheria, and quinine in malaria. None of these have markedly lessened the prevalence of the diseases cured. There is only one way by which disease can be limited and that is by attacking the cause and resisting its spread. For example, take the greatest sanitary problem which at present faces the world, the prevention of tuberculosis. Perhaps no disease under the sun has led to so large a consumption of drugs. As a rule the more incurable a disease, the greater the number of alleged cures foisted on a gullible, because ignorant, public. The prevention of the disease will be rapid and effective when the fact is recognized by all that nobody gets consumption otherwise than from another consumptive; mainly by inhaling tubercle bacilli sent out from the lungs of a consumptive living or working near. The spitting nuisance is relatively unimportant from the point of view of spreading consumption. The consumptive is the direct danger and it is the fresh germs which are given out that sow the contagion. Once the spit is dried the germs are mostly dead. It is obvious, therefore, that the main thing is to obtain fairly complete separation of infective consumptives. Now this cannot be done until the value of the measure is understood by the mass of the people. Education of the masses is essential to effective sanitation. Law and force is one thing and the intelligent understanding and co-operation of the people is another: and there can be no doubt that the intelligence of the people is of infinitely greater import in matters of health.

Regarding the relation of the public to the medical profession, it would appear desirable that there be more demand for teaching and less for drugs.

In China, where man seems to be more or less a weed, it may be asked whether it is desirable to still further increase the population by greater attention to health matters. Apart from humanitarian principles it may be held that modern sanitation will increase efficiency. And efficiency is, after all, the criterion from every point of view.

Sanitation is a necessary result of education along modern lines. Science is organized knowledge of nature and its laws. The closer the communion with nature the easier it is to ward off diseases which are mainly due to living organisms parasitic on one another. To defeat an enemy it is necessary to know his strength and habits. The organisms parasitic on man are mostly within the purview of a section of nature study—the biology of the so-called lower organisms. These have been studied for the last fifty years by men of science and the main results should now be in the possession of every educated person. Education, therefore, and health are interdependent. China has wiped its old ossified narrow literary education clean off the slate, and, like Japan, is devoting its attention to education founded on science; so that there is every likelihood that the country will gradually come alongside the home countries, which have had fifty years' start in what constitutes real education. And, as a result, will come health and the sweeping away of an enormous amount of suffering and economic waste which results from ignorance and neglect of the laws of nature.

The Work of the Catholic Church in China

JOSEPH DE LA SERVIERE, S. J.

The Oxford and Cambridge Review.

AT the moment when that vast empire is struggling in the throes of an upheaval which may ultimately have an alarming effect upon international politics, it may be interesting to inquire into the actual condition of the Catholic Church in China, the influence it at present exerts, and its prospects in the future.

In my endeavour to answer these questions I shall base my evidence almost exclusively on the example of one apostolic vicariate, namely, Kiangnan, which is, however, the most important, whether we consider the number of the faithful it contains, the extent of territory it embraces, or the multiplicity of forms in which its religious activity is manifested. Its principal Catholic centre is the great city of Shanghai.

The second half of the eighteenth century dealt a death-blow to Catholic missions. There is no need for me to here recall the disastrous bickerings which took place among missionaries on account of the "Question of Chinese Ceremonies," the heart-burning caused among Christians of the upper classes by the decisions of Clement XI and Benedict XIV, however justifiable they may have been from the doctrinal point of view, or the persecutions which marked the reigns of Yong-cheng (1724—1732) and K'ien-lung (1746 and following years). The *coup de grace* to Chinese missions came in the suppression of the "Company of Jesus," to which they owed the majority of their active workers.

For more than fifty years the Chinese Church suffered from a dearth of priests, and the only wonder is that it survived at all. During the first three or four decades of the nineteenth century, the influx of numerous missionaries belonging to eleven distinct religious societies and to six nationalities enabled the conquest of China to be recommenced with resources far more abundant than ever previously. But the methods were entirely different to those hitherto employed.

At the present day it may be roughly said that there are no Christians among the mandarin classes. By the mere fulfilment of their official duties, they would be compelled to perform certain acts forbidden by Rome. . . . .

It goes, of course, without saying that even in Shanghai itself and its immediate neighbourhood, and in the interior naturally far more so, the Chinese Catholics of large or even moderate affluence are the exception. In China, as everywhere, the expression *pauperes evangelizantur* is no empty form of words. The bulk of our Catholic population is made up of the tillers in the old-world paddy-fields, the toilers in the modern factories, day-labourers and strugglers of all sorts, small shopkeepers, fishermen, and canal boatmen. If we except the too numerous backsliders in Shanghai and the circumjacent Christian communities, defections due to the baneful influence of the "Far Eastern Babylon," we may say without exaggeration that for morality, observance of the sacraments, and attachment to religion, this population compares favourably with the most fervent amongst our ancient Christian countries. In 1909-10, when I visited the mission, it counted 193,498 baptized adherents. The number of annual confessions was 121,591; the number of annual communions 113,984; the number of confessions of devotion 626,004, the communions of devotion 948,735. I think that any priest who has had any experience at all of the cure of souls will find these figures satisfactory.

I shall always retain a delightful recollection of my excursions amid the villages in the neighbourhood of Shanghai. Sometimes the Christian peasants are grouped apart, and their communities, numbering 300, 800, or 1,500 souls, governed, as far as their temporal interests are concerned, by local notables styled "administrators," remind one of our most flourishing parishes in Brittany or Flanders. At other times they live in the midst of the pagans to whom they are an object of respect. . . . .

The Catholic population in Kiangnan is made up of two perfectly distinct elements. Two-thirds of the faithful are "old Christians," descendants of the seventeenth and eighteenth century converts. Their ancestors have braved a hundred years of violent and vexatious persecution, and survived an even more dangerous predicament—namely, the almost utter lack of priests from the time of the suppression of the "Company of Jesus" down to the middle of the nineteenth century. Supported only by catechists and celibate women-workers, who christened and taught the children, ministered to the dying and watched over the recital of prayers in common, they remained loyal to the Church, and when new missionaries appeared to carry on the work of their mighty predecessors, they were astonished and overjoyed to discover that the foundations still stood firm and were strong enough to support the new building which it was their task to undertake.

These old Christians are characterized by deep faith, strict observance of traditional customs, and a lavish spirit of charity, which it often requires some exercise of authority to keep within bounds. Their missionaries are wont to tax them with a certain narrowness of ideas, which is liable to render them indifferent as to the conversion of their heathen fellow-countrymen. They are somewhat tainted with the spirit manifested by our own medieval forefathers in their attitude towards Jew and Mussulman, and are too prone to regard the heathen as a despicable and sinful mob marked out for perdition, with whom there should be no intercourse. Whence the singular fact, so often noted, that conversions are relatively rare in districts inhabited by old Christians. . . . .

The second category of Chinese Catholics consists of new converts from paganism. These include, in the first place, foundlings abandoned by their heathen parents, who are taken up and cared for in the mission orphanages. Whatever may be said by travellers, who know little of China beyond the Treaty Ports, infanticide and the exposure of new-born children, especially girls, are still the common practice in certain provinces of the Middle Kingdom, and this to an extent utterly unknown in Christian countries, even where depravity reaches its maximun.

It was in order to save the small defenceless victims of this abominable practice that the Mission of the Holy Childhood was founded in Paris in 1843, a mission familiar to all French Catholic children, whose modest alms, taken in the aggregate, annually afford salvation of both body and soul to nearly a million Chinese infants. The Christians of China themselves pursue this labour of charity with whole-hearted zeal. In the country districts they are ever on the look-out for abandoned children. As soon as they learn that a numerous family has been blessed with the birth of a little girl, they knock at the door, often buy the new-born babe, or obtain it as a free gift. No sooner is it in their hands than it is wrapped in swaddling clothes, laid in a basket, and conveyed to the nearest orphanage. There one of the women-workers above mentioned, or of the catechists, christens the little foundling and, if it is likely to live, it is entrusted to a wet nurse in the country. Once it has been weaned, it is brought back to the orphanage, there to wait adoption by a Christian family. This charitable work is held in high honour in divers parts of China and even the poorest are eager to take their share in it. It is no uncommon thing to find on a fisherman's boat, or in a poor mud or reed hovel, two or three such *yamilons* (stranger children) who have come to swell the already numerous home-brood, and who are treated on terms of absolute equality. Sometimes they come in for more than their due share of petting. Are they not God's children?

In other districts, where adoption is not customary, the tiny fosterlings of the afore-mentioned missions are kept in the orphanage until they have completed their apprenticeship. They are all taught some sound calling, and they do not quit its hospitable roof until armed at all points for the struggle of life. Every tourist who has visited Shanghai cannot fail to know the great orphanages at Zikawei starred by Cook as one of the principal "attractions" of the country. The girls are turned out excellently trained for housework, or as semptresses, washer-women, embroiderers or lace-makers, while the boys have the choice of a dozen callings. All receive a sound Christian education, and as a rule become the founders of estimable families. They are welcome in the workshops, stores, and factories at Shanghai, for their professional skill stands in high repute and their probity is even more renowned. I shall never forget my impression on visiting the Christian village at Zikawei, peopled entirely by those brought up under the guardianship of the Mission of the Holy Childhood. The cordial welcome and cheerful activity of these people, who owe everything to the Church, are things to be remembered.

Thousands of Christians are thus yearly added to the Church of China, thanks to the charity of our children here at home, which has snatched them from the jaws of death. But the real progress of that Church is in the main part due to the conversion of adults. And this is the question which interests us beyond all others.

During the course of the nineteenth century the work passed through many varying phases. Until the time of the Chino-Japanese war (1895) the history of the evangelization of pagan China is one of heroic endeavour and sacrifice lavished unstintingly by the various societies of missionaries, but, it must be admitted, with relatively meagre results. Although the number of missionaries available was twenty times greater than in the days of Ricci and Verbiest, and although the annual grants of the Society for the Propagation of the Faith and the Mission of the Holy Childhood were quite assured, although the support of the Consuls and the French Legation at Peking was constantly forthcoming, results could not be obtained in any way comparable to those achieved by the missionaries of the seventeenth and eighteenth centuries who enjoyed no such resources. "The conversion of China," wrote a missionary in the Far East in 1908, "is a grave and painful problem." According to the data furnished by the same author the number of Chinese Christians, 240,000 in 1848, had not doubled in fifty years. There were still only 472,000. A missionary who filled important positions in Kiangnan wrote in 1900: "In appearance the results bear no proportion to the expenditure of human effort. The number of churches has trebled, the number of missionaries has increased sixfold, whereas the number of Christians has scarcely doubled." The same was true of almost all the missions in China.

Many reasons could be put forward to explain this relative powerlessness to win any hold upon the great masses of the heathen. In the first place, the lettered classes, amongst which the earliest missionaries had found their most able auxiliaries, were now closed to Christianity. Again, the Chinese people were incensed against the Christian nations who had imposed bitter conditions upon them after the "opium war" and its corollary, the expedition of 1860. As a consequence, much prejudice was felt against missionaries, who were almost all Europeans. Again, the American, English, German, Spanish, French, and Portuguese population in the Treaty Ports furnished a bad example, their morals and their attitude towards the natives not tending to promote respect for the religion which they professed. Perhaps the greatest stumbling-block of all lay in the underhand malevolence of almost the entire mandarin body, sworn foes of the religion of the "Western Devils." For more than fifty years, despite all treaty engagements, any Chinese who allowed himself to be converted was pretty certain to be exposed to a veritable system of domestic persecution, and to the covert hostility of everybody in the remotest degree connected with the existent officialdom. All these causes combined furnish but too clear an explanation of the slowness with which the number of conversions increased in the Celestial Empire throughout the nineteenth century.

For the past twenty years progress has been accelerated and has now become most gratifying. The subjoined table, based on the figures of Father E. Moreau, Keeper of the Records of the Kiangnan Mission, is more eloquent than any commentary.

PROGRESS OF CATHOLIC MISSIONS IN CHINA, 1889-1909.

	Provinces.	Years.	Christians.
1.	Shansi	1889	14,980
		1909	37,060
		increase	22,080
2.	Shantung	1889	17,765
		1909	88,447
		increase	70,682
3.	Shensi	1889	29,048
		1909	36,605
		increase	7,557
4.	Fukien	1889	36,692
		1909	52,728
		increase	16,036
5.	Honan	1889	7,900
		1909	25,053
		increase	17,153
6.	Hongkong	1889	6,800
		1909	14,945
		increase	8,145
7.	Hunan	1889	5,146
		1909	11,223
		increase	6,077
8.	Hupeh	1889	24,566
		1909	58,589
		increase	34,023
9.	Kansu	1889	1,500
		1909	4,494
		increase	2,994
10.	Kiangsi	1889	17,781
		1909	43,505
		increase	25,724
11.	Kiangnan	1889	103,315
		1909	184,364
		increase	81,049
12.	Kwangsi	1889	1,192
		1909	4,277
		increase	3,085
13.	Kwangtung	1889	29,047
		1909	58,917
		increase	28,870
14.	Kweichow	1889	16,625
		1909	25,728
		increase	9,103
15.	Macao	1909	30,347
16.	Manchuria	1889	13,025
		1909	42,704
		increase	29,679
17.	Mongolia	1889	19,723
		1909	49.535
		increase	29,812
18.	Szechwan	1889	82,879
		1909	106,644
		increase	23,765
19.	Chekiang	1889	7,332
		1909	28,280
		increase	20,948
20.	Chihli	1889	95,892
		1909	282,887
		increase	186,995
21.	Thibet	1889	1,204
		1909	2,417
		increase	1,213
22.	Yunan	1889	10,252
		1909	11,305
		increase	1,053
	Total	1889	542,664
		1909	1,200,054
		increase	657,390

The forward movement shows as yet no sign of abatement. "The annual increase in the number of Catholics has for several years past," writes a vicar-apostolic in China, "exceeded 50,000. Last year it rose to 84,000, and this year it will reach 100,000.". . . .

It goes without saying that amidst the multitudes craving admission to the Church there are very mixed elements and motives of the widest variety. Hence arises the necessity for the most searching tests before baptism can be vouchsafed, unless we would expose the sacrament to manifold profanation. These tests constitute what is termed the "catechumenate." Each mission observes its own methods as regards this point of capital importance, since upon its success depends the cohesion of these young Christian communities. Even in one and the same mission the methods vary, according to the social conditions, the degree of education, and the manners and customs of the people. Let me be permitted to describe briefly the organization as I have seen it operating in those parts of the Kiangnan Mission, boasting the greatest wealth in new Christians.

Admission is generally refused, except of course when there is danger of death, to an isolated individual, or even to a family which after baptism would relapse into purely pagan surroundings with great risk of being led astray. When, therefore, the heathen pray for permission to "study religion," they are requested to bring with them a certain number of persons from their village, and when a nucleus of five or six families has thus been got together, a catechist, specially trained for this delicate task in one of the normal schools of the missions, comes and takes up his abode in the village in question. There he teaches the children, and in the evening, when the day's work is done, he repeats prayers and catechism for hours together to the aspirants for baptism. It is a condition that, before being inscribed on the register of catechumens, the candidate must have caused to disappear from his dwelling all ancestral tablets and grotesque *poussehs*, and have substituted for them a crucifix and pious images.

As soon as some of his pupils appear to him to have sufficient knowledge of the first principles of religion and "ten prayers" (Pater, Ave, Credo, Confiteor, Commandments; acts of faith, hope, charity, contrition; sign of the Cross) the catechist presents them to the missionary. The latter satisfies himself as to the correctness of the report made to him and subsequently admits such as have satisfied him to a "close catechumenate," a veritable retreat serving to prepare the candidates not only for baptism but first communion. It is, indeed, the custom of the Kiangnan Mission to admit into the Church only responsible adults who are fully instructed, and fitted for Christian life in its entirety.

For several weeks the candidates for baptism live thus, far from their native village and close to the church in which they daily hear Mass; the men are boarded at the boys' school and the women at the girls' school, and, when it is within their means, are required to make some slight payment. Otherwise they are kept at the expense of the missionary, and their upkeep makes a serious drain upon his income. Every day these aspirants are three or four times catechised by the priest, or his aids, and they are likewise daily subjected to an examination which enables the Father to judge the progress their instruction has made and their state of soul. The rest of the day is spent in chanting those beautiful prayers so dear to us Christians. I have several times been present at the examination of such neophytes, and I may go so far as to say that their knowledge was superior to that possessed by many a peasant or workman of kindred position in our old Christian countries.

As soon as some of the candidates have satisfied the requirements, they are admitted to baptism and then to their first communion; they receive the scapulary and return to their native villages full of a happiness the outward signs of which are deeply touching. They almost always become bearers of light to those among whom they live, and take pride in bringing numerous families to the missionary. It is thus that in the single prefecture of Siu-chow to which I allude, over 30,000 Christians have joined the Church since 1884, the year when the missionaries began the evangelization of the land.

Other missions admit candidates to baptism with far greater ease, and then the course of instruction must be pursued until first communion. Others know nothing of "closed catechumenates," and the missionary proceeds from village to village, remaining in one place long enough to examine the pupils presented by the local catechists and completing their instruction.

This study of the work of the Catholic Church in China would be incomplete were I not to make some mention of two questions which have been hotly debated for some years past: the native clergy question and the school question.

That the first duty of the Far Eastern missions, as indeed of all other missions, should be the establishment of an indigenous clergy, strong in number and carefully trained, nobody can for a moment doubt. The necessity is manifest. Such a clergy will be able more readily than the European priests to get into touch with the native, and will not be the object of the same prejudice. Being used to the climate and life of the country the native priest will ordinarily be able to support better than a foreigner the killing fatigue and hard regimen which are generally the portion of the up-country missionary. Should a persecution arise resulting in the murder of the foreign priests, as was the case in Japan in the seventeenth century, the native clergy still remain, easily escaping detection and continuing the work of God in the expectation of better days.

But in order to be a help and not an obstacle to evangelization the native clergy must undergo a most thorough training. The native priest is required (and rightly so, for on this depends his apostolic influence) to observe the full discipline of the Latin Church, and in a country where the enervating climate and state of morals brought about by paganism are particularly dangerous sources of temptation, priestly chastity is more difficult than elsewhere.

The natural aversion of the "Yellow" man for all that comes from the West would readily incline him to schism and rupture with Rome, and the constitution of national churches, had not very sound theological studies inured him to the Catholic doctrine.

If the native clergy are to be fitted to carry on the work of God, they must submit to a slow and austere education of their will-power, and their intelligence must be intensely cultivated, all of which means much time and patience with the inevitable consequence that such a body of clergy can only be very gradually called into existence. It can only be recruited in Christian families whose belief has persisted through two or three generations. They alone have acquired those deep-rooted habits of faith, piety, and moral discipline which lay fast hold upon a child in his tenderest years and render him competent to hear the call of God. In countries which have been but recently laid open to the Gospel, we cannot, therefore, expect before a certain number of years have elapsed, that there will be any priestly vocations. The 30,000 converts in the Siuchow perfecture, to whom I referred above, have not yet yielded a single priest. Roughly speaking, the entire native clergy attached to the Kiangnan Mission are drawn from the immediate neighbourhood of Shanghai, where Christianity is of long standing.

The establishment of a native clergy also involves costly and protracted studies, yet without such studies the situation of a priest in a mission country would be one of extreme peril. In Kiangnan, the child, after he has gone through the elementary study of the catechism and of the Chinese characters—an education which he receives in his village prayer-school or in the central school of his section—is sent as a "Latinist" to the Zikawei College, where, like his comrades destined for a worldly life, he pursues, as far as is practicable, his Chinese classical studies. To these have been lately added elementary notions of the so-called European sciences. His education is also supplemented by a first grounding in Latin, which is the key opening to him every branch of sacred knowledge. He thus spends five or six years. Towards his seventeenth or eighteenth year he is admitted to the Seminary of the Vicariate, the seat of which is likewise at Zikawei, within a few steps of the college. Here he passes three years in completing his Latin studies, for it is essential that he should be able to understand and write the language of the Church fluently. Chinese studies now recede into the background, although a certain time is allotted daily for composition and for reading the classics.

Next come two years of scholastic philosophy in accordance with the syllabus in vogue in the Scholasticates of the "Company of Jesus", except in so far as regards the mathematical and physical sciences. After this the seminarist leaves Zikawei for two or three years, being almost always sent on outpost duty and acting as a catechist, schoolmaster, or account-keeper under some European missionary. This is a valuable period of initiation into the work which his future apostolate will entail upon him, and it also affords a useful means of putting his vocation to the test. If he comes through the trial successfully, he returns to the seminary, being now aged twenty-four or twenty-five, and commences his course of theology, which is spread over four years. The "scholastics" of the "Company of Jesus" who have come out on mission-work after the completion of the philosophy course in Europe follow the same lectures as the Chinese seminarists, and the resultant spirit of emulation is highly beneficial to all.

The call to orders takes place in the fourth year of the course of theological studies. It is thus rarely that a seminarist in Kiangnan receives the sacerdotal unction before the age of twenty-eight or thirty, and before this time he must have been subjected to an educative process extending over nearly twenty years. That many grow faint-hearted during the weary journey, or turn aside towards a secular career, or limit their ambition to becoming useful auxiliaries of the missionaries as catechists, teaching brothers, or lay-brothers, can cause no surprise. It is, indeed, what is expected.

Other missions prescribe for scholars a less lengthy and less vigorous education and admit them to the priesthood as in Europe, at the age of twenty-five or thereabouts. But the idea that a native clergy can be formed by a training inferior to that undergone by European priests is almost universally rejected and has been condemned by several documents of the Propaganda.

The result is that even nowadays indigenous priests are in a minority in almost all the vicariates. In Kiangnan, which boasts the richest percentage, there were in July 1910 seventy-one native priests (forty-seven secular, and twenty-four Jesuits), as against 133 European (all Jesuits). In the missions of longest standing the proportion will doubtless soon be changed, thanks to the most gratifying increase shown every year in the number of ecclesiastical vocations.

This slow progress of the native clergy, even in the most ancient and flourishing missions, has often been made the subject of adverse comment by ecclesiastical writers affecting the Far East. They have even gone so far as to reproach European missionaries with their lack of zeal in recruiting and training their Chinese auxiliaries, owing to their anxiety to render themselves more indispensable, and they have accused them of shutting their eyes to the very real qualities which, in a great number of cases, rendered the Chinese eminently worthy of the priesthood. I trust that the foregoing pages will have gone far to elucidate the complexity of the problem.

Many have likewise expressed astonishment that so few native priests have been raised to the highest ecclesiastical dignities, and have been fain to see in their exclusion therefrom a consequence of European prejudice against the so-called inferior races. In the case of China the rejoinder is as simple as it is clinching. I will quote the words of the vicar-apostolic, whose work I have already had repeated occasion to cite: "We are asked why we should still have missions and why not a purely Chinese Church and a Chinese episcopate. Because—the reason is emphatic and frees me from the necessity of indicating others—because the native clergy in China have no official existence, no legal status."

Had he beneath his crozier more than 200,000 souls, a Chinese bishop would still be on his knees before the humblest mandarin, a mere police sergeant perhaps; on his knees and under threat of the "leathern straps" and bamboo rods, the Chinese bishop would have to crave freedom to exercise his ministry and defend the rights of his flock. Under such conditions I do not imagine that a single intelligent Chinese Christian would, at the present juncture, desire to have a Chinese bishop.

Another question very much to the fore is that of the schools. The revolution, which is at the present moment triumphant in China, had its origin in the schools. The anti-dynastic movement which the imperial Government was unable to stem was stimulated into being by students back from Europe, America, and Japan, and by former pupils of the more or less Europeanized universities and colleges. Moreover, in China, as everywhere else, to control the schools is to control the future. And what has the Catholic Church done in this direction? Little enough, it must be admitted, if we compare its educational achievements with what has been accomplished by the Protestants. This contrast finds its explanation in the exigencies of a direct apostolate among the Chinese masses. Catholic missionaries have been anxious in the first place to come to the help of the almost abandoned native Christians and to win the millions of pagans contained in the smallest of the apostolic vicariates. The only schools which they have universally established are the "prayer-schools," in which the Christian children learn the catechism, the sacred formulæ, and some usual Chinese characters; normal schools for the training of catechists and Christians of higher rank, and seminaries for the education of the native clergy are also to be encountered everywhere. In both the elementary and normal schools pagan pupils are frequently admitted. Certain missions in which there has grown up a Christian elite, have opened for its benefit, colleges which are very nearly always under the direction of congregations of teaching brothers. Of these colleges some confine themselves to giving a Chinese classical education supplemented by a few primitive notions of "European knowledge." Others almost entirely eschew Chinese studies and follow European, and generally English curricula. The same applies to the education of girls. . . . . .

Five miles from Shanghai is the Chinese college of Zikawei with 289 pupils, 105 of whom are pagans. They all receive a classical education based upon the official curricula, and also some notions of European sciences, equivalent more or less to those taught in the grammar classes of French secondary schools; 107 pupils learn also English, 53 French and 39 Latin (with a view to the seminary). In Shanghai itself there is the college of Saint François Xavier, run by Marists, and having 685 pupils, of whom 270 are Chinese, amongst whom are 230 pagans. The studies are organized according to the curricula of the University of Cambridge, of which the pupils take the examinations.

For girls there are corresponding institutions under the direction of the nuns known as "Helpers of the Holy Souls." At Zikawei, 163 Chinese pupils, all of whom are Christians, receive a sound classical education, and are, moreover, initiated into the European sciences besides acquiring other polite accomplishments. In the two Shanghai convents a good European education is given; they contain 301 and 416 pupils respectively (of whom 120 are Chinese girls).

Finally, during the last few years, a double experiment in higher education has been attempted. The "Dawn" (Aurore) University at Shanghai (for young men) has 150 students, almost all of whom are pagans. During the first years the teaching is in Chinese, but subsequently in French. All students also learn English. The programmes correspond with those for the French *Licence ès-Lettres* and *Licences ès-Sciences*. The "Morning Star" (Etoile du Matin) University at Zikawei (for women) is open only to pagans (117 students). This twin university, judging from recent events, appears to be destined to enjoy a brilliant future. In 1910, by an act of benevolent tolerance, students at the "Dawn" University were permitted to sit for the entrance examination at the Peking University. About ten ventured to do so, and all came out respectably high on the list, one of them securing the first place.

Even the educational work performed by Catholics is inferior to that of the Protestant missions, if not in so far as regards the value of the secondary and higher education given, at all events in respect of the number of institutions and students. Nanking, the southern capital, and such provincial chief towns as Soochow and Nganking possess no higher

Catholic educational establishments than elementary schools, whereas the Protestant missions have everywhere founded magnificent institutions to which students flock by hundreds. In other vicariates the disproportion is even more striking still.

We are thus faced with a serious shortcoming in the otherwise splendid work accomplished by the Catholic Church in China. It is high time that it should be remedied. The upper classes in China are inclining more and more towards European studies, and if the Catholic schools do not in all grades furnish them with the teaching they require, they are bound to turn elsewhere and to lapse into rationalism as has been, alas, the case in Japan.

This, then, is the situation in which the revolution has found the Catholic Church in China. There are about 1,500,000 of the faithful, recruited especially amongst the humblest classes, but forming a Christian aristocracy which is raising itself higher, thanks to its industry, honesty, and intelligence, and is already capable, in more than one province, of exerting very real influence. Everywhere there are signs of genuine progress, especially in the sea-board provinces where intercourse with Christian nations is more frequent. Very interesting—but, unhappily, too rare—experiments in education of all degrees have been made. Much admirable work has been done in the way of hospitals and other charitable assistance, and has enlisted wide sympathy even in pagan circles. . . . . .

One of our best Christians in Shanghai who, during the by-gone months, has been living on terms of intimacy with those who control the fate of the new Republic, asserts that among them there are many upright souls, capable of all truth. Others, who are equally well placed to observe, are more pessimistic, and declare themselves painfully impressed by the self-sufficiency, levity, and incapacity of the literati of the new school whom the revolutionary tide has swept into the leading ranks. Amid such discrepancy of opinion the future alone can say whom we should believe. In conclusion, it would seem certain, as has been said by one of the most distinguished among the heads of the Church in China, that "the Catholic Church has not yet said its last word in the evolution of China, and has every hope of playing therein a part which shall prove excellent."

THE LATE MISS J. BECKINGSALE.

In Memoriam.—Miss J. Beckingsale.

TO attempt to compress into a page or two any adequate account of Miss Beckingsale's life and work amongst the women and girls of Shensi, seems an utter impossibility. My thoughts travel back over 14 years, to her first letter of welcome to a new-comer, on to our "Goodbye for a few months!" last November; and through all the intervening years, with their hours of toil and of leisure, their joys and sorrows, pictures and memories are called up that will never fade from mind and heart.

It would be difficult to imagine one better fitted by natural gifts for the work to which God so clearly called her. Her special mathematical bent, and her scientific studies, whilst useful in themselves, were of still greater value in the mental training she thus received, which stood her in good stead later, and came out in the orderliness and method that were so conspicuous in all her activities, and made it possible for her to get through an amazing quantity of work of the most varied kinds. For all her busy days, she was never too hard pressed to take on another bit of work for an over-burdened colleague, who seemed in greater straits than herself, and whatever she undertook was sure to be well done, and thoroughly done. She had a fund of humour and good cheer which made her a boon companion at all times; yet beneath all was the deep note of sympathy, which only those knew by whose side she stood in days of sorrow, and the ever-ready help that never failed in time of need.

Her powers were early put to the test, for before she had completed the prescribed two years of study, she was called upon to take full charge of the Fu Yin Ts'un Boarding School, with over forty girls in residence, and in addition had the oversight of all women's work in the district. This was just before the Boxer rising of 1900, when we were forced to undertake the long and perilous journey to the coast; and it was three and a half years before she returned to Shensi, after a stay of one year in Shantung, where her memory is still treasured by the school-girls of that year, who came in numbers to greet their old teacher and friend when she was in Chingchoufu last autumn.

On her return to Shensi during the winter of 1903-4, she took up residence in Sianfu, where there was uphill work for some years, until her school was established on firm lines. What busy days those were! Up at 7 a.m. for morning prayers, with 15 minutes' singing practice for the two schools first; then often teaching from 9 to 1. In the afternoon there would be visits to be paid in the neighborhood, or to a village a half hour's walk away; and in the evening, she would often give an hour's coaching in mathematics to some senior boys, for her help in her own special subjects was always at the disposal of her colleagues. Another day, she would be kept busy for hours with parents to see over the school, or batch of gay ladies from the city, who would be more interested in the "foreigner's" rooms and manner of life than in the "doctrine" of which she tried to tell them. At another time, when her classes in school could be arranged for, she would spend the whole day with a Bible-woman, visiting a distant village; or in the city, sitting for hours cross-legged on the "k'ang," talking and singing and chatting with a roomful of women, till back and throat were tired out, and the setting sun brought welcome relief. Often she went off, in one of our springless carts, to spend the week-end at an out-station, where there was a village school to be examined on Saturday afternoon, and next day service to be conducted in two small places, between-whiles talking incessantly with the women, Christian and heathen, who were determined to use every moment of her short stay to the best advantage! At the time of the Annual Spring Fair she was busy from morning to night, with relays of helpers, school-teachers and girls, with any colleagues who could be pressed into the service, arranging her forces so that from 7 a.m. to dusk there was always some one on the platform to speak to the crowds of women who poured in all day long, and one or two more amongst the audience to help with the singing; always taking the lion's share of the work herself; sometimes chatting quietly with a small group, oftener addressing an audience of one or two hundred, most of whom had just been to worship in the great Taoist Temple nearby, and whose attention would be at once arrested by hearing of "a more excellent way" of obtaining the forgiveness and remission of sins that every Chinese woman will confess she needs. They listened eagerly to the story of the Prodigal Son, or the Woman of Samaria, or some miracle of healing, that comes to our own hearts with fresh power and splendour when told in an Eastern setting and to those who hear it for the first time! And how she *revelled* in this work and inspired her colleagues and helpers with some of her own enthusiasm and determination to make the most of these days of special opportunity, and forget, until they were over, the great strain to mind and body alike.

Her holidays were rather a change of work than all play, and were often spent in visiting a distant town or group of country stations, where a series of meetings would be arranged for the Christian women, as well as for the outsiders who came in numbers to see and hear the foreign lady, and gave her little respite all day long. One such summer holiday,—her last, alas! in Shensi,—was spent in a journey of 15 days to the North of the province, holding meetings of Christians and others at the various stations which form a chain that links Sianfu with the Northern work; and at Yenanfu and Suitechou bringing cheer to the lonely pioneers, with no thought of her own need of rest and quiet. Part at least of her winter holidays was usually spent in our country centre, where classes were arranged for women who came in from distant villages for a week or ten days, to get some help in reading and understanding their Bibles. The day-schools also must be examined, and arrangements made for the coming year's work, so there were few idle hours before the first day of term came round again, and found her at her post, ready and eager to begin the daily routine afresh.

When in 1904 the five of us who represented the combined B.M.S. and B.Z.M. staff in Shensi began to discuss, with unheard of daring, the possibility of raising £500 to build a

Chapel in the East Suburb of Sianfu, Miss Beckingsale threw herself into the scheme with her usual thoroughness and resource, and none worked and prayed towards the long-looked-for day of fulfillment more eagerly than she did. Yet, when after seven long years of waiting and working our hopes were at last realized, and the new Chapel was opened and filled to overflowing during days that some of us will never forget, her place was empty, for she was still suffering from the long illness contracted on her journey home from Suitechou that summer. How much this disappointment meant to her, after the toil and anticipation of years, few realized. Yet, though it was perhaps the hardest trial possible to her active spirit, she bore it bravely and without a murmur, rejoicing in the sound of the singing that reached her room, and following in prayer and thanksgiving with those who worshipped.

It was only one short month after this that the Revolution broke out, and she was called upon to face one of the greatest crises of her life. Still weak in body, she shared with five others those memorable hours, when, as she wrote two days later, during an age-long two hours' waiting, "we prepared ourselves in marvellous calmness for our fate." In the same letter she said of those days, "What marvellous preservation we have experienced, when we thought death, or worse, was our portion. What can I say of our feelings? From deepest gloom to sudden relief, anxiety to joy recurring again and again the whole of the days and nights. We have been so unanimous in our plans and feel we have been led step by step. I have been so well till to-day, and when I had a bad turn at midnight I took it as a sign that the need for special strength was over for the time, and so it has proved."

A few weeks later the "Shensi Relief Expedition" arrived in Sianfu, and the question of who should stay and who go, came up for immediate decision. She longed to stay on, and share in all the great and arduous work that lay ahead, and it had been practically decided that she should remain behind. But one evening she came in to say she felt she ought to give up her own preference in the matter for the sake of those who were not so used to travel as she,—"It will be a dangerous journey and a very hard one," she said, "and I think I could make it easier for some of them." And so she went, but how hard it was to go, no one knew. Later, she wrote of her life in Japan, and of the experience she was gaining there, which was to be so useful in days to come in Shensi. But always there was the same refrain,—"*Do* send me a cable as soon as ever you think I might return; I could be ready to start at a day's notice."

I have written this as a bare outline of facts; but what a meagre idea they give of her brave ardent spirit! What memories rise up before one's mind, that defy description! How is it possible to give any idea of the versatility of her gifts,—"One of the ablest and brightest and most devoted of workers," wrote one who had seen her in her own familiar surroundings in Sianfu; and the words indeed aptly describe her. She seemed equally in her element whether lecturing to her own upper school, or teaching a class of ignorant country women; whether sitting in the midst of a group of gaily dressed T'ai T'ais, keeping their attention as she graphically explained a Scripture picture, or demonstrating some abstruse mathematical problem; and with what glee she told of the amazement of the Head Master of the Boys' School, who had thought himself quite a clever mathematician, but could only exclaim, in awed tones, "Wonderful! Mysterious!" when she had solved in a few lines a problem that had taken pages by his clumsy method! She was great at work and great at play, for who could tell a story better, or who equal her in sparkling wit and ready repartee? There was no merrier companion in play-hours, for she believed firmly in the old adage about "All work and no play," and many were the wily plots she laid to entice some of the older members of the staff to lay aside their work for an hour or two some evening, and forget for awhile that outside was the great heathen city, pressing with insistent claim on heart and spirit. It was she who planned some frolic for the children, and always had a Christmas "party" for them during the holidays, when there was a gift for each one, prepared months beforehand with loving forethought. Our last Christmas will not soon be forgotten, when with sounds of war and tumult without, and with dread possibilities never far from our thoughts, we gathered round the fire, talking of home friends, who might by then have heard of our wonderful deliverances; then listening while she read aloud a Christmas story, and singing some of the old carols and an evening hymn before we separated. A week later began the journey along a road of horrors, where she was the one who kept up the courage of the others, and was always ready with hope and cheer for those who specially needed it, giving up her comfortable sedan chair to a friend who found the springless cart trying, and all the way giving herself to others in a way that was characteristic of her whole life.

Can it be that she has gone from us, just when the opportunities seem vaster than ever, and when a greater work than any she had yet attempted was opening out before her? Where shall we find her like, or any who can take up and carry on the work she has laid down? Yet as we look round and marvel at God's inscrutable dealings with mourning stricken Shensi, the word sent by a friend on hearing of this last blow, comes with inspiring comfort. "I thought I saw her met at Heaven's gate by Jenkins and Robertson, who said, 'Come and see the Master, Who will show you what you can do for Sianfu.'" What a true vision of the brave earnest spirit, even now not seeking rest for herself, but eager still to share in our battle; seeing with clearer eyes and purer vision, and working on and ever for those for whom her life's strength was given. Can we not hear her calling to the daughters who sit at ease in England, telling them what they are missing of the joy of service, and of fellowship with Christ in His sacrifice and yearning over the women of China?

M. M. S.

Our Book Table

RUDOLF LECHLER, *a biography written by* WILHELM SCHLATTER. *Baseler Missionsbuchhandlung, Basel.*

This biography of one of the most devoted missionaries to China, cannot be recommended too highly to all missionary workers who are able to read German, for Lechler was one of those grand men who have the apostolic stamp upon them. Lechler laid his hand to the plough and, without looking back, toiled his long day of missionary life—in journeyings, in perils of waters, in perils of robbers, in perils in the cities, in perils in the wilderness, in perils amongst false brethren, in weariness and painfulness, in watching, in hunger and thirst—with one holy aim like that of the Moravian brethren of old: "über dem Beruf zu sterben, Seelen für das Lamm zu werben" (to die in the calling, to win souls for the Lamb).

It was with the deepest emotion that I closed the reading of this small book and instinctively I put my hands together and prayed: O Lord, grant me this spirit of a thorough devotion to Thee and Thy glorious work amongst the Chinese.

Born in 1824, in Hundersingen on the Schwäbische Alb (South Germany), he sailed for China in 1846. The story of his childhood, his youth, his spiritual awakening, the inner call to his lifelong work, cannot be read and studied without awakening deep emotion. How this unfeigned faith, which dwelt first in his grandfather and in his father, burned in him! Those who knew Lechler personally will testify that God had given him, as a spiritual heritage, the spirit of power, of love, and of a sound mind.

Under Dr. Karl Gützlaff, Lechler began his studies and his work in Hongkong then ceded to England by the treaty of Nanking. Any one who loves to study the by-gone romantic times of the Opium War and the Taiping Rebellion, the tremendous difficulties which confronted the earliest Protestant missionaries, and the breathless hatred of the Chinese of nearly 70 years ago, will find so many thrilling details of those days in Lechler's biography, that, for the benefit of all missionaries, this book should be translated into English.

It was inevitable that the sound mind of Lechler should come into sharp opposition—never clouded, however, by the want of brotherly love—to that of the idealistic and enthusiastic Dr. Gützlaff, who was badly deceived by his so-called preachers. These men professed to go into all the provinces to proclaim the Gospel, but they actually went to the nearest opium den and there wrote their thrilling reports. Lechler was one of those wise master-builders who laid a strong foundation which bears the admirable mission work built up by our beloved Basel Brethren.

Still, in spite of the sad mistakes Gützlaff made (and what missionary of some standing in China has not fallen into similar errors?), we should remember the words which the English chaplain of Hongkong, Mr. Moncrief, spoke at the open grave of that dauntless worker: "He who has laboured so much as this man, and who, with his own means, has done a greater work, may claim the right to criticize him." Gützlaff's name shall remain as that of a great light in mission history; for he was one of the Lord's witnessers, who never doubted that God's kingdom must come, who died in faith not having received the promises but having seen them afar off and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. Lechler, too, saw the promises of the Lord and rejoiced.

We may say that Gützlaff and Lechler represented the two types of missionaries that were on the field in those days and are with us still. The one longs and strives and painfully labours to fill a whole province, nay, the whole of China, with the knowledge of the sweet name of Jesus. "He hopes to see Rome and to take his journey into Spain," he is filled with the holy restlessness of the apostolic missionaries. The other type longs and strives to build up with God's word and sacrament a holy living cell in this dead mass of heathenism. Notwithstanding the sad experiences of his predecessor, Lechler also had many similar terrible disappointments. Work had to be given up in some districts, where at first it seemed to be most hopeful, and the only ray of light vouchsafed for years to that lonely worker was the deathbed of a poor leper, Lo-on, who died in the Lord, in Namo. There has been a deplorable tendency in the Basel Mission to undervalue the labour of Gützlaff and it may be said that some antagonism in South Germany against the North has been in a measure responsible. But to-day, as workers in China, we must see in the faithful enthusiasm of Gützlaff a providential instrument. By him the Gospel was indeed spread over great parts of South China. Then, though he played an important part in the negotiations of the English with the Chinese, he never for a moment forgot that he was an ambassador of the Lord who had sent him to China, and many a high official was presented with a Bible and heard from him the message of forgiveness and eternal life. The name of Jesus became practically known even though the vessels in which Gützlaff travelled were engaged in an unclean and unholy trade. It should never be forgotten that amongst these preachers of Gützlaff some true men were found working even in the Basel mission. One of the men, indeed, not only came and confessed his sins of deceit but also brought a heavy stick with him and begged to be flogged. We look back on that work of by-gone days as on the building of a dyke in the sea. The first stones were sunk deeply down in mud and water, but still the work rose, and with the growing church there came the Christian instinct of those who believe that their Saviour will cleanse the church from impure elements and build up the One Holy Church to which the promise has been given, against which all the fury of Chinese mandarins or mobs, yea, even the gates of hell, shall not prevail.

Lechler was one of those rare men to whom the Chinese could only find a parallel in the perfect model of their own classics, the *Kiün Tze*. It was a delight to hear Mr. Lechler in his old age chatting, and narrating the experiences of the by-gone days. All his words were steeped in the broad-minded philosophy and cultured expressions of a highly educated scholar to whom the Chinese classics were a well-known territory, and in a fine humour, all decorated by a genuine love to the Chinese. But the most touching feature in this man was his own real conversion and deep-rooted Christian life. I am nothing, the Lord is all, His grace is sufficient for me the poor sinner, and the strength of my Saviour is made perfect in my weakness. This was his attitude and it gave his message of Christ to the Chinese an irresistible power.

C. J. VOSKAMP.

THE THREE RELIGIONS OF CHINA, *Lectures delivered at Oxford by the* Rev. W. E. SOOTHILL, M.A., F.R.G.S. *Hodder and Stoughton*, *6/-*.

When once we have surrendered our critical faculties, as regards the antique title of Mr. Soothill's new book, we find the work to be (as we expected) a masterly portrayal of the moral and religious ideas of the Chinese; uniting profound thought with the artistic imagination which invests all things, even abstractions, with interest, unity, and life.

And as to the title—there is a delicate aroma, an old-world fragrance, about our author's rendering of the familiar Chinese phrase (found on the cover of the book) 儒釋道三敎. Like the scent of the Taoist herb of longevity, it makes us feel younger by at least a quarter of a century. It takes us back to the good old days (before such works of exact scholarship as Soothill's Pocket Dictionary were planned) when we little dreamt that the stock term "Middle *Kingdom*" was a slip-shod rendering of a Chinese phrase which would hereafter, without alteration, do justice for the Chinese *Republic.*

We were on the whole happier in those poetic days of scholastic immaturity, those dear old days of haphazard translation, before we guessed that "Celestial Empire" should have been "Imperial Court" (天朝), where the one Celestial (天子) ruled on behalf of Heaven, over a nation of Terrestrials (普天之下); and before we knew that the Chinese had never meant 'Three Religions' by their San Chiao (三敎), but *Triple Admonition*, ignoring entirely the *religious* elements found in Taoism and Buddhism; and later (in the *chiao* without the *san*) those divinely spiritual elements which transfigure our own sacred religion. We sigh at times for those early days, before the schoolmaster was abroad in the land; and, sighing, lo! a learned schoolmaster transports us back again to them, by his choice of a title for lectures at Oxford.

In the case of a scholar and weigher of words, such as our author, we can but admire the wisdom, in view of his Oxford audiences, which led him to resuscitate that old-time phrase. A man with any message whatever must deliver it in the special dialect of his hearers, whether his message be an earthly or a heavenly one. In the latter case, O captious critics of the "anthropomorphic crudities" of the earlier Scriptures, know ye not that absolute correctness of diction must yield to the forms of speech which, at the particular stage of the reader's education, will convey to him the maximum of practical Truth? The element of *currency* must ever weigh with the wise. And our author (seldom, if ever, to be caught napping) duly explains in his Introduction that 'the term *Chiao* does not mean religion in our sense of the word."

The new (fifteen years' old) term, *chung-chiao*, 宗教 (standing for *heiro-admonition*) *is* meant for 'religion'; and, by the way, is never applied by Chinese writers to Confucianism. On the contrary, certain primers in English, prepared by Chinese for government schools, affirm that "Confucianism was never a religion, but a system of morals."

Having allowed himself but three main divisions for the Chinese systems, Mr. Soothill makes Confucianism a religion by including in it all the religious elements found in the pre-Confucian classics (edited by Confucius). But although this may seem to be stretching a point, the careful reader of his work as a whole will be able to deduce the fact that China, from of old, has had six cults of worship, as well as two leading schools of philosophy. These may be tabulated as follows:—

1. The ancient patriarchal worship of the Supreme—patriarchal, for the earliest recorded worshippers were chieftains of a patriarchal order, rather than kings or emperors; and at a stage earlier than the written records, they must have been literally patriarchs.
2. An animistic, and distinctly secondary, worship of notable hills and rivers.
3. Homage to ancestors.

(These three were in vogue as much earlier than the times of Confucius as he was earlier than our own times.)

4. A polytheistic worship of a host of spirits (already in vogue in the time of Confucius; discountenanced by him, but adopted by later Taoism).
5. Worship of national worthies canonised in connection with later Confucianism, or deified under Taoism.
6. Non-sacrificial worship of Buddhist divinities.*

And besides these religious or semi-religious cults, often intermingled in practice, the politico-moral philosophy of Confucius, coupled with a reverent recognition of all-seeing Heaven; and the Naturo-quietistic philosophy of Lao Tzu, which differed so widely from the worships, thaumaturgy, and superstitions of later Taoism.

On the same principle as that of his choice of a title, we find our author adopting the term "Buddhist and Taoist *priests*" (sometimes in inverted commas) although no word connoting *priesthood* has been found in Chinese books, applied to these monks and nuns, or lay exorcists. Here again, he is stooping from the erect attitude of Chinese scholarship, but "stooping to conquer."

In cases where a statement, taken by itself, seems to be somewhat overdrawn, we find it modified or explained in some other part of the book. Thus, in his admirable lecture on Buddhism, the author seems for the moment to be carried away by that spirit of over-generosity towards other faiths which destroys the balance of so many treatises on "Comparative Religion," when he says (p. 97): "The influence of Buddhism on Christianity may have been far greater than is generally supposed." And were this to mean its influence upon the Divine Redeemer, or on those who wrote the New Testament, we should naturally ask for instances in point. But (on p. 262) we find he refers to "the influence of Buddhism on Western theology through Gnosticism, which is another word for Buddhism."

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*When Han Wu Ti, in the year 121 B. C., had set up in his palace the golden image of Buddha which had been captured from Hsiu T'u, king of a Western region, appointing the son of that king as instructor in Buddhism, several statesmen remonstrated saying: "The worshippers of the golden man do not use oxen and sheep (in sacrifice), but merely burn incense (by way of) 'ceremonial worship'" (不用牛羊唯燒香禮拜); suggesting that, up to that time, all religious worship had been of a sacrificial order.

Mr. Soothill is neither one of those whose conception of the religion of the Lord Jesus Christ is so meagre that they must go out of their way to belittle all else, in order to exalt it an inch or two, nor one of those who make deep obeisance before other religions, with a side-glance of semi-contempt for that which is nominally their own. His mind is singularly well-balanced. The scales of justice hang true in his hands. Missionaries of all grades, as well as Chinese scholars of any discernment, will concur in his verdicts; even although his conclusions may lie far beyond the ken of modern Taoists, whose mind is "so utterly warped that it is almost beyond the power of being straightened" (p. 166); and that of the generality of Chinese Buddhist monks and nuns, who are "illiterate . . . and almost restful enough to need no further nirvana" (p. 122).

Just one or two "lines left out" might be supplied from Chinese quotations given in the little book, 缺一不可; such as the ancient Shuo Wen dictionary definition of 天 as being "the *one* that is great (一大), exalted in the highest"; the first Imperial coupling of Heaven and Earth as objects of worship, by Han Wen Ti, in the year 145 B. C.; and Imperial recognition of Buddhism by Han Wu Ti, some 170 years before the alleged "dream of Han Ming Ti." But one can add little to the rich store of valuable fact and inference furnished by Mr. Soothill, and must perforce close, as one began, with a sincere note of admiration. "Criticism," says Lemaitre, "is the art of enjoying masterpieces;" and the work before us gives much scope indeed for enlightened criticism of that sort.

W. ARTHUR CORNABY.

"THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES." *By* DR. C. H. ROBINSON. *London: Longmans Green & Co. Cloth 2/6d.; paper 1/- net.*

Dr. Robinson is a Canon of Ripon Cathedral and the Editor of the well-known missionary magazine, "The East and the West." He has travelled much in the interests of Missions both in India and Africa. His standpoint is that of one who tries to see and say the best of non-Christian religions but who finds in Christianity not only all that is good in other religions but none of their limitations or errors. Four religions only—for reasons of space—are dealt with, viz., Hinduism, Buddhism, Confucianism, and Islam. For the same reason this review must almost be confined to Confucianism. The attitude taken up in regard to Islam is very magnanimous. Even the statements of the writer in this work hardly justify the thought that we cannot be 'otherwise than grateful that the hundreds of millions who have died in the faith of Islam during the last thirteen centuries have not lived and died as pagans.' That seems to pass beyond the bounds of the knowledge of the lives of these millions that we can have. One chapter of the book is devoted to the discussion of the question as to whether missions to the Mohammedans are justifiable. The author justifies them; but is evidently hampered by the acknowledgment that it would be 'wrong to divert efforts which might otherwise be made to convert the heathen in order to teach what we believe to be the true faith to other Christian heretics.'

There is some haziness in the treatment of Hinduism, Buddhism and Confucianism. The questions as to what Hinduism is and where true Buddhism is to be found are squarely asked; imperfect answers are dismissed, but other answers than those dismissed are not forthcoming. In the case of Confucianism what is one who is not himself an expert to do when Dr. T. Richard 'who has lived for over half a century in China and knows the Chinese as well as any living European' writes: "A Chinaman would consider it the greatest insult imaginable to be considered as having no idea of the Supreme God. Every one I have ever met believes in the Supreme God far more than does the average man in Christendom." While Dr. Gibson writes: "It would be truer to say, 'But for Confucius China had been a religious country' than it would be to say 'Without Confucius, China had been without a native religion.'" The author is happily unable to quote Dr. Richard, Dr. Gibson, or any other authority for the crude guess that "the more definite belief which Confucius' countrymen have acquired in a personal God and a future life has come to them very largely from the Northern Buddhism which at one time exercised a dominant influence in China."

In the Introductory Lecture, the ideal—or 'goal' rather—of Confucianism is described as 'a contented materialism.' The question at once arises: Can that be said to be a "religion"? It is in this connection that Dr. Gibson is quoted as above. The quotation continues: "Confucius did much to undermine the realization of God in the minds of his countrymen." So, also, in the fourth chapter, which discusses the ideals of Confucianism, mention is made that some do not regard Confucius as a religious teacher on the grounds of his agnosticism in regard to the existence of a future life and of a Supreme God. That leads to the quotation from Dr. Richard. After that, Canon Robinson goes on to argue that the agnostic position adopted by Confucius 'was in part the result of his keen desire to free the minds of his countrymen from prevailing superstitions.' 'The respect which was to be shown to the dead was the only point of connection between his teaching and the unseen or spiritual world.' That being so, one wonders why no further notice is taken of this side of Confucianism. As a system of ethics, the examination of Confucianism is done well; as a *religion*, Confucianism is all but untouched. The 'respect' shown to ancestors is said to 'witness to the solidarity and continuity of the human race.' The question as to whether the 'respect' partakes of the nature of 'worship' is not discussed.

Somehow the writer has gained the impression that to render the word 'Li' by 'propriety' as is done by Dr. Legge, tends to 'misrepresent the character of Confucius himself and to obscure some of the best features of his teaching.' This seems to him to be supported by a quotation from Mr. Lionel Giles, the relevancy of which is not apparent to the reader, inasmuch as the extract says nothing about 'propriety' but 'cries aloud against the wilful and outrageous distortion,' the 'libellous accusation'—'grotesque in its remoteness from the truth,' that 'Confucius lacked a loving heart.' No alternative rendering of 'li' is suggested. Dr. Legge's able and learned discussion of the correct rendering of the word in the preface to his edition of the "Li" Classic (Sacred Books of the East) is not referred to. Of all Dr. Legge's list of equivalents, the present reviewer prefers "reverence;" still, there is no justification for the exaggerated language as to the ill effects of the rendering "propriety."

The author anticipates that when China becomes a Christian country 'as it some day will, Confucius will be honoured with as true an honour as that which he now receives. We can well believe that at many a Christian church throughout the land congregations will assemble on a day or days set apart for the purpose to render thanks to God for the life and teaching of Confucius, and to thank Him that the ideal of humanity that Confucius was allowed to depict, has been manifested in the life and character of the perfect man whose way he unconsciously prepared.'

It is a disappointment that there is so little said about the best way of interpreting the Character of Christ to Confucians. Nevertheless, our thanks are due to the author for what he has written, rather than a complaint that he has written so little. The book is well worth getting. It is provocative of thought alike in the parts with which one agrees and in those with which one differs. One hopes that the work will need a second edition. In that, it would be well to omit the unnecessary discussion as to whether missions to the Mohammedans are justifiable and to devote the space thus saved to a discussion of the best way of interpreting the character of Christ to the Confucianist Chinese.

G. G. W.

THE GREAT EMBASSY. STUDIES IN THE GROWTH OF CHRISTIANITY. *By* CUTHBERT MCEVOY, M. A., *London, J. Clarke and Co., (1/- net).*

The writer of this book gives us a good summary of his argument in the opening paragraphs. It seeks to prove that 'missionary impulse is an essential factor in all Christian experience and effort.' The position is established by an analysis of a 'fourfold witness: the New Testament, the Old Testament, the history of Missions, and the new relation of the Home and Foreign Fields.' The style is clear and well cut. To those who, like Confucius, "have no objection to their meat being finely minced" the little book will prove of interest. The references to China show a writer who is really interested in the country, though it is fairly evident that his knowledge of the conditions of life are derived from reading rather than from sight. The Old Testament is viewed from the standpoint of modern scholarship. Yet, as one who himself by no means clings to the traditional standpoint, the reviewer ventures to think that very little if anything of the use made of the Old Testament depends on the 'rearrangement of the books of the Old Testament' in what is now generally assumed to be their chronological order. The author himself, taking Amos as the first of the writing prophets (by the way, is that the result of "modern" re-arrangement? If so, Dr. Pusey must take his place among the "modern" writers!), closes his brief reference to Amos with the words 'There is a missionary dynamic in those old words of Amos that many of us are only just beginning to appropriate to-day.'

G. G. W.

A DEVOTED LIFE (MARY JANE SCOTT FARNHAM). *Commercial Press. Shanghai. Price $1.00.*

This is a unique memorial volume. After a simple tender introduction by Dr. Farnham, we find a large number of loving letters of appreciation from a wide circle of friends and fellow-workers. The volume is unique in the wide span of time covered: we find a letter from Dr. Wherry recalling how Mrs. Farnham was the first to meet and welcome Mrs. Wherry and himself on their arrival in 1864; letters from missionaries born in China, whose appreciation is the testimony of early and later years; and letters from recent arrivals whose tribute to a never fading charm is significant. The volume is also unique in that the appreciations indicate graces and energies not often combined in one individual. We remember her work in connection with the Woman's Christian Temperance Union, the founding of the Christian Endeavor in China and other good causes, but it is well to learn of the beginnings, fifty years ago, of an educational work which has produced some of the best Christian workers in the Shanghai district. Such a complete tribute could only have come from such a wealth of loving letters. Dr. Farnham's own tribute is a message to all Christian workers: "She took everything to God in prayer," and many prayers will go up for him in his further loneliness and labors.

G. M.

"POLAR EXPLORATION," 兩極探險記. *By* W. S. BRUCE, *translated by* LOO HENG SENG. *C. L. S. Pp. iv + 251.* $1.20.

A good sized volume, bound in strong boards, cloth back and corners, adorned with a number of full-page illustrations. Considering the scientific and historical nature of the work, the Chinese text is sufficiently simple for the average educated reader. The ten chapters cover a wide range of topics, including the Botany and Zoology of the Polar regions. This treatise should be of service in fostering among the more advanced students of our schools and colleges a taste for geographical discovery and adventure.

EXPOSITION OF THE XXXIX ARTICLES OF THE CHURCH OF ENGLAND, *With an appendix on the Constitution of the Chung Hwa Sheng Kung Hwui*, 英聖公會綱領講義. *30 cents.*

This is a reprint, expanded and completed, of a tentative commentary on the Articles by Archdeacon W. S. Moule, M.A.; printed some years ago, and is published by the Trinity College Press, Ningpo. The XXXIX Articles are a famous document, belonging to a great era of enlightenment and spiritual revival of the Church of Christ; and they have a special value in estimating the historical and doctrinal position of the Anglican Communion. They may be of special importance for members of that communion, but should not be disregarded by others who wish to understand its position; and the inclusion of an appendix—in which the Constitution drawn up in 1912 for a Chinese Church organized by members of that Communion in China, is explained and commented on—will probably make this work of wider interest and usefulness.

EXPOSITORY COMMENTARY ON ROMANS 羅馬書信釋義. *20 cents.*

An unpretending volume of 60 leaves, also by Archdeacon W. S. Moule, M.A., (Trinity College Press, Ningpo). It is not a verse by verse commentary, but divides the epistle into sections, and provides an exposition of each. The author's purpose is to set out the main teachings of this profound Scripture. The commentary will be found suitable for private reading and study, always with the open Bible beside the reader, and not only for use in the class room. It is evident that special care has been taken to trace the progress of teaching in the first great section of the Epistle, in chapters 1 to 8; and also in the painfully deep and mysterious three chapters that follow. At the close of chapter 11 there is a useful study in the Apostle's use of the Old Testament Scriptures which may be of service to the student. The practical directions for Christian conduct with which St. Paul closes his great Epistle are also dealt with. The book is in easy Chinese, is well printed, and should have a wide circulation.

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Missionary News

A Union Y. M. C. A. Conference in Laohok'eo, Hupeh.

About five years ago Y. M. C. A. societies were organized in such mission centers as Fancheng, Siangyang, Laohok'eo, Tengchow, etc. This summer these respective branch societies had all been cordially invited by the society in Laohok'eo to partake in a "Union Conference." Delegates, representing the Norwegian Luth. Mission, the Hauge Synod Mission, the Sw. Am. M. C. Mission and the C. I. M. at Laohok'eo and Kucheng, gladly responded to the call and met on a set date at the school campus of the Norwegian Luth. Mission high school in Laohok'eo.

A most hearty welcome, in the form of a Chinese reception, was given the first evening. Several speeches of welcome and good wishes were exchanged, and then the "Union Conference" organized in electing officers in charge.

The conference lasted for four days. Each day began with the "Morning Watch" from 5 to 6 o'clock, then Bible study at 8 o'clock, session 10 to 12 a.m., and 7 to 9 o'clock in the evening. Many very helpful and interesting papers were read and lectures held at these sessions, usually followed by discussions wherein the young men with great activity took part, showing burning earnestness, interest, and zeal. Reports were heard concerning the work done by the different societies at their respective cities, and probably the most helpful and interesting one was concerning the work in Tengchow, Honan.

On Sunday, when no sessions were held, the delegates took active part at the meetings in the churches at the different mission stations, in the city. In the evening a union service was held in the C. I. M. church. The Gospel truths were powerfully and clearly preached to a congregation that crowded the large church, but everybody seemed to listen with an intense interest until way past 10 o'clock in the evening. We all felt that

楚北基督教青年會第一次夏令會合影

UNION Y. M. C. A. CONFERENCE IN LAOHOK'EO, HUPEH.

the day had brought us rich blessings.

The branch society in Laohok'eo had spared no pains to make the conference a success, and they were rewarded in seeing their expectation fulfilled. A similar conference will meet next year at Tengchow, Honan.

JOEL S. JOHNSON.

Siangyang, Hupeh.

Report of the Kiangnan Student Conference, 1913.

Of the twelve student conferences held this year under the auspices of the Young Men's Christian Associations of China, the oldest is the Kiangnan Conference which met at St. John's University from July 3rd to 10th, inclusive. The decade through which this conference has passed has been a period of growing usefulness in the student life of the lower Yangtze Valley, and the session just closed must be reckoned the strongest and most helpful of its history.

The conference was attended by 167 delegates. Twenty of these were speakers and leaders. The remaining 147 were student delegates. They represented twenty-three institutions of learning and nine different cities of lower Kiangsu and Chekiang provinces. St. John's University proved an admirable meeting place.

The Bible study this year was based on four brief courses on "The Life of Moses," "The Will of God," "The Life of Paul," and "The Social Teachings of Jesus" . . . . The period from nine to ten o'clock was devoted to a discussion of Association problems. The delegates were divided into three sections or commissions which sat separately on the first three days of the conference and drew up reports on (*a*) Personal and Public Evangelism, (*b*) Bible Study, and (*c*) Social Service, respectively. The findings of each commission were mimeographed and a copy was placed in the hands of each delegate. On subsequent days the whole conference came together and discussed in order the reports of the three commissions. . . . . From 10 to 10:30 o'clock the delegates relaxed by engaging in a period of calisthenics. . . . In the closing hour of each morning inspirational addresses were delivered by such speakers as Dr. W. H. Yang, Dr. P. F. Price, Mr. P. S. Yie, Dr. F. L. H. Pott, and Rev. C. T. Li. The theme of these addresses was Character and Service. . . . The afternoons were devoted to athletics and other forms of recreation; at sunset a lifework meeting was held on a grassy knoll in a quiet corner of the campus; and the busy day closed with delegation meetings where delegates from several institutions came together for a season of prayer and conference on the best means of conserving the helpful results of the day.

Of special interest and value were two science lectures—one on "Matter" by Prof. F. C. Cooper of St. John's University, and one on "Temperature" by Prof. C. H. Robertson of the Lecture Department of the National Committee of the Y. M. C. A.

The most gratifying feature of the conference was its deep spiritual tone. This was marked from the beginning and on the closing day bore gracious fruit when thirteen men publicly announced that they had decided to live the Christian life. One of these was a man who had attended the conference a year ago—a big, athletic, thoughtful student, and a junior in a leading college. In the conference last year he took all but the final step of public confession. The year that had passed had consequently been one of indecision and struggle instead of victory. His family are all Confucianists and have no tolerance for his threatened "apostasy" to Christianity. In his native place there is not one Christian to whom he can look for companionship and sympathy. He has long had a conviction that for him a decision for the Christian life would involve a decision to become a Christian minister to his own people—a task from which he shrinks. For him and for many like him in the conference "it is (indeed) hard to be a Christian." Yet on the last night when an opportunity was given for public confession he rose among the first and gave a ringing testimony in the presence of all the conference. I met him shortly after. His face was radiant. He said: "At the beginning of the meeting I felt my courage leaving me. I feared I would fail as I did last year. Then I prayed—and immediately I was on my feet and (throwing back his shoulders) I wasn't scared a bit. It was my first answer to prayer."

Those who realize that the raising up of an educated Chinese Christian ministry is the key problem in China's evangelization would have seen much in this conference to inspire them with hope and expectation. "What is God's will for my life?" seemed to be the question on every heart. One-third of the student delegates had settled this question by dedicating their lives to the Christian ministry. A few years ago it was difficult to find one volunteer for the ministry in the conference. This year there were forty-five. And they were the best men in the conference. Eight of the forty-five volunteered during the conference. One of those to decide for the ministry was a government student from the National University in Nanking. Converted in Eddy's Nanking meetings three months ago, he has since joined the church; and now he has decided to enter a Christian University in the fall with a view to preparing himself for the ministry.

I think I have never attended a student conference in which there was a finer spirit, a more united and efficient leadership, or a more splendid fulfilment of the high and varied aims for which these conferences were created. All praise to Him under Whose manifest leadership this splendid group of China's choicest sons met and labored for eight memorable days.

E. E. Barnett.

A Word of Appreciation.

"*The Chinese Recorder*" is indispensable for any one who wishes to keep posted on missionary work in China. Its articles are written mostly by missionaries for the benefit of their colleagues rather than the home public, and therefore bring us close to the spirit of missionary life.—From an article in the *Assembly Herald*, by Dr. T. H. P. Sailer, on "How shall the Pastor and Missionary Student Keep Up-to-date?"

Traveller's Guide.

At the annual meeting of the Religious Tract Society in the Queen's Hall, London, on April 22nd, 1913, it was announced that an anonymous friend had offered £1,000 on condition that a similar amount be added to it; this £2,000 to be expended on printing another 100,000 copies of the "Traveller's Guide" in its Chinese edition. That work—widely circulated at home—sets forth in simple and attractive manner the way of salvation through Jesus Christ. It is being eagerly read throughout China.

Missionaries who have not already purchased this book will be glad to know that the first edition of 100,000 is not yet exhausted and that another edition of 100,000 will follow as soon as needed. This book can be had in English and Chinese (文理 or 官話) from any of the Tract Societies in China.

Proposed Constitution of a Chinese Church.

TRANSLATED BY W. J. DRUMMOND.

In March last Mr. Eddy visited Nanking as he did many other centres in China. He held several meetings in the Y. M. C. A. quarters on Hwa Pai Leo. Of the thousands who attended these about 400 signed cards indicating their desire to study Christianity. Most of these were enrolled in Bible classes to study the character and teachings of Christ as revealed in the Gospels. After four months their number was reduced to 160 or 170. But these had determined as a result of their study to accept of Christ as Saviour, and inquired what they should do. According to some, these men objected to alligning themselves with any of the existing Churches because they were all dominated by foreigners. Evidently the Chinese leaders thought that this objection was genuine for at a called meeting of Chinese members of the Nanking Evangelistic Association they determined to organize a Church independent of foreign control. First, to meet the wants of these students and, second, to draw in to this organization, if possible, a number of young educated men who professed to be Christians but who did not attend any of the already existing Churches. The foreign missionary body met and discussed the situation. They resolved to bid their Chinese brethren God speed in their new undertaking and appointed a committee to assist them in drawing up the necessary constitution. The following tentative constitution is the result.

Constitution of the Chinese Christian Church, Nanking.

I. Name. The Chinese Christian Church, Nanking.

II. Aim. By the careful observance of the Word of God of the Old and New Testaments to urge on the development of the human race, and to renew the morality of the nation, in order that all men may know that the Christian religion is the only religion that can save the world.

III. Place of Meeting. The Christian Headquarters at Ding Gia Kiao. (Exposition Grounds.)

IV. Organization. It is organized by the Chinese leaders of the Nanking Evangelistic Association.

(*a*) Trustees (or Managers). These shall be chosen by the Nanking Evangelistic Association; one Chinese leader from each denomination represented therein.

(*b*) Duties of Trustees.

(1) To put into effect the rules of this Church.

(2) To control the property, provide for the maintenance, and devise means for the advancement of this Church.

(3) To elect officers for the Church and to determine the amount, etc., of the pastor's salary.

(4) If any elder or deacon shall resign his office, or cease to abide by the creed and constitution of this Church the trustees have full power to elect another in his place. But if the pastor breaks his agreement (前項) the Board of Trustees must in conjunction with the Association decide his case.

(5) It shall be the duty of the trustees to meet once a month just before the meeting of the Association and prepare a report on the methods of progress proposed together with the transactions of the past month to present to the Association for its approval or disapproval.

(*c*) Term of office. The term of office shall be for two years; half of the number to be changed each year.

Any vacancy shall be filled by the Association from the denomination of the one leaving office.

V. Confession of Faith (會綱). The Chinese Christian Church of Nanking has exerted itself to devise on general lines a constitution that will make for progress, embrace what we hold in common, recognize our Saviour as head and be in accord with Scripture. It also carefully records its Confession of Faith in order that it may be reverently kept :—

(1) We recognize the one and only God as Lord over all creation and as Father of all men.

(2) We recognize Jesus Christ as the only begotten Son of God who came into the world and became man that he might be the Saviour of all men (萬人).

(3) We recognize the Holy Spirit as the third person in the Trinity, our Regenerator and Sanctifier.

(4) We recognize the Old and New Testaments as the revealed Word of God and our rule of faith and practice.

VI. The Sacraments. The Sacraments are two, viz., Baptism and the Lord's Supper.

(*a*) Baptism. There are two methods of administering Baptism, viz. Immersion and Sprinkling. Of these two, moreover, each applicant for admission to the Church is at liberty to choose for himself.

(*b*) The Lord's Supper. (1) The Lord's Supper must be administered by the pastor. The pastor and elders together shall determine how often it shall be administered.

(2) Only those who have received baptism and are members of the Church shall partake. Members of other Churches desiring to partake with us shall be welcome.

VII. Officers.

(*a*) *Pastor.*

(1) His character and attainments. The pastor's moral character must be perfectly righteous, his scholarship aspiring, his sympathies broad (大同之主義). He must have a thorough knowledge of the Scriptures; he must be diligent in business; moreover he must have no evil habits, in order to become pastor of this Church.

(2) His duties, (*a*) Internally. The pastor must receive and welcome as members only those who have been approved by the officers of the Church. He must administer the Lord's Supper, look after the Church members, officiate at marriages and funerals, teach as opportunity offers: administer baptism in accordance with the wish of the applicant, either by immersion or by sprinkling.

(*b*) Externally. He must as opportunity offers lead men to Christ: initiate methods of social progress, do all he can to preach the Gospel, extend education, lift up womanhood, and care for the little children.

(3) Authority. The pastor has the power of executive. He shall, together with the elders and deacons in council, administer the affairs of the Church.

(4) Term of service. The term of service shall be three years. At the expiration of the term the trustees shall determine whether to retain or discharge him.

(*b*) *Elders.* (1) The Board of Trustees may elect three elders to assist in the management of the affairs of the Church.

(2) This Council of Elders must, together with the pastor, examine all applicants for the catechumenate or for Church membership and decide on their qualifications in accordance with the Confession of Faith. They have full power to receive or reject.

(3) The elders, with the pastor and deacons, must on all occasions consult together on all methods of progress.

(4) If the pastor has any difficult problem to solve he may on occasion consult with the Council of Elders. But if there is no help for it he may

apply to the Board of Trustees for consultation and solution.

(5) Although the elders have the duty of assisting in the management of Church affairs, but no powers of repression, yet in agreement, and after consultation, with the pastor they shall assist the Church to advance towards the aim of Church union.

(*c*) *Deacons.* (1) The pastor and elders may recommend three deacons and divide the responsibility with them. These deacons must be men who understand the truth, who are faithful, earnest, and capable Church members. They shall assist in the management of miscellaneous business, but they must first have the consent of the Board of Trustees before taking office.

(2) The deacons are to arrange for the pastor's salary and keep account of the Church's receipts and expenditures. Every month they shall present to the Board of Trustees an account of receipts and expenditures and other statistics, for their information.

(3) Deacons shall assist the pastor in providing for the bread and wine and utensils for Communion, Church furnishing, and printing.

(4) Besides the ordinary methods of raising contributions, the deacons shall as opportunity offers exert themselves to raise funds to make up deficiencies.

(5) They shall report all outside occurrences; shall assist in the settlement of quarrels among Church members; initiate business enterprises for Church members, and advance industries.

VIII. Church members. (*a*) *Reception.* (1) Members shall be divided into two classes, viz., Primary or Associate (初 級) and Advanced (進 級). Associate are those who are under probation, *i.e.*, learners; Advanced are full members.

All these desiring to enter this Church must become inquirers for at least three months before their enrolment as associate members can be considered. After enrolment they must be under instruction for half a year, then if after examination of the pastor they have made satisfactory progress they shall receive baptism and become full members.

(2) All those who desire to enter this Church must be examined by the pastor and elders as to their faith and moral character. Those not at variance with the Confession of Faith of this Church and who give good evidence of being born again may then regularly be received as members of this Church.

Any member, Chinese or foreigner, of any denomination in Nanking who approves of the aim of this Church and who wishes to make contributions to its support, this Church will cordially welcome; but unless such an one comes with the unanimous approval of his original Church he will not be received as a member. Neither will expelled members of other Churches be received into membership.

(*b*) *Duties of members.* (1) As a means of cultivating and nourishing body and soul, members ought daily to pray, examine the Scriptures, keep holy the Lord's Day, attend Church services, reverently partake of the Lord's Supper, attend prayer meeting, etc.

(2) It is proper that members should cherish the holy teaching. "Freely ye have received freely give" and to take every opportunity to lead others to the Lord.

(*c*) *Contributions.* (1) It is the duty of members to support their Church. They ought to make generous contributions either monthly or quarterly for the maintenance of their own Church and for preaching of the Gospel abroad.

(2) Members although dismissed by letter to other Churches ought still to do their utmost by way of contributions to the Mother Church.

(*d*) *Removals.* (1) Members of this Church sojourning in Nanking and removing to another place; or sojourning in Nanking and returning to their native place, if they shall ask for a letter of dismissal, may be given a letter of introduction by the pastor.

(2) Members of all other Churches outside of Nanking whose belief is in accord with the Confession of Faith and constitution of this Church if they have letters of dismissal in regular form from their own pastors shall be received as members of this Church.

(*e*) *Discipline.* (1) If a member's conduct is improper, and in direct disobedience to the Confession of Faith and constitution of this Church and, if after being reported, the charges are investigated and found true, then, although again and again exhorted by the pastor and elders, he remains obdurate, the pastor and elders may call a council of judgment and decide whether to expell or retain him. But the whole proceedings must be recorded, signed by pastor and clerk, and sent to the Board of Trustees for examination.

(2) Expelled members on the presentation of trustworthy proof of repentance and reformation must have the approval of two-thirds of the Church members, after which the pastor may, in the presence of the whole congregation, restore such to the position of Church members.

The committee appointed by the foreign missionary body were also instructed to carefully consider the question of uniting all the Protestant Churches of Nanking into one body and make recommendations of the same to the Nanking foreign missionary body.

Proposed New Bible Dictionary to be issued by the Christian Literature Society for China.

When Dr. Hastings' Dictionary of the Bible began to appear it was at once perceived that it marked a great advance on its predecessors, and many a missionary longed to see such parts of his work as were suitable for the use of our Chinese fellow-laborers turned into Chinese and placed at their disposal. Of course the books contained a vast deal which would be wholly indigestible to the Chinese, even if all were agreed that many of the new theories would find a congenial atmosphere here. At the same time one longed to see the undoubted wheat which laded the pages of Hastings, prepared for Chinese consumption. Accordingly a few trial articles were translated and appeared in our Society's Church paper, *The Missionary Review*. But those were pre-Revolution days, and nothing further was done at the time. Meantime reform was making steady headway, and the Chinese Church was constantly increasing in quantity and quality. It looked to us to give them the best we knew. Then came the revolution. The Church advanced by leaps and bounds. Chinese leadership became more prominent than ever. The needs of the preachers immersed in a new atmosphere became more clamant. They demanded our best. They now see that much that formerly used to be done for them they ought to do for themselves. But our knowledge and experience of Christian Truth is acknowledged to be deeper and riper than theirs, and the work of giving them a new Bible Dictionary is something that we can and ought to do.

Then in 1906 appeared the Dictionary of Christ and the Gospels which is the very department most necessary for the Chinese Church. After that came the opening volumes of the great Encyclopedia of Ethics and Religion, and finally in 1909 the one-volume Dictionary. The time seems ripe to attempt to give the Chinese Church a really helpful Dictionary, and this was the unanimous view of the various Conferences held recently under the Presidency of Dr. Mott. By general consent the C. L. S. was looked to as the likeliest agency to produce the book, and our interest in the project became intensified when we discovered that India had stolen a march on us and had already a Tamil Hastings' Dictionary.

Of course the Home Dictionaries were prepared for the ministers of the Home Churches, and some of the articles are meant for highly educated men. As has been truly said, the writers of the articles in Hastings did not write for the Chinese Church. Our work will, therefore, differ very materially from theirs inasmuch as our writers will always keep in mind the average Chinese Christian, and especially the average helper or pastor. The standard of education among them is as yet not very high, and we will always be in danger of giving them stones instead of bread. Still, the attempt is to be made to supply a dictionary in which the general point of view is modern, and yet in sufficiently easy Chinese to be understanded of those upon whom the great burden of evangelizing their country will more and more be thrust.

It will thus be seen that our general object is not the dissemination of the latest theories, but a practical help to the Chinese workers. As the "Suggestions for the Guidance of Translators" states: "The general object of the work is to provide the Chinese pastor and leader with the best aids known to devout scholarship for the reverent understanding of the Sarced Scriptures. The chief aim is practical, and the emphasis will therefore be on the New Testament. In the carrying out of this object much consecrated common-sense and hard work will be necessary, but we owe it to the Church to make the attempt."

The problem before us now is how to secure this general object. The most of the work will be done by the staff of the C. L. S. It will, in fact, be a C. L. S. Hastings, but a goodly number of co-laborers have already promised their assistance for various articles. A common basis and method of procedure in the work has been agreed to, so that it is hoped that the work may be portioned out to the translators at the beginning of the coming autumn. If our plans are successfully carried out, the resultant dictionary ought to be richer and more serviceable to the Chinese than a literal translation of any one original. In this connection it should be added that a considerable number of special articles, not found in any foreign Bible dictionary, will be prepared with Chinese readers especially in view.

As many of the pastors are poorly paid, it is highly desirable that the Society be enabled to issue the work at an exceedingly moderate price. The probable cost of an edition of 3,000 copies, with stereos, maps, and plates will be £600. A gift of £200 "In Memoriam" has already been given us for the purpose of helping the publication of the dictionary. This very early and timely gift we take as a sign of God's blessing on the undertaking, so we thank God and take courage.

The work of the editors and translators will be difficult and delicate. Many problems will need divine wisdom for the right solution. Let me, therefore, ask our readers to remember these workers in prayer so that this great undertaking may be crowned with the divine blessing. It may possibly be the greatest single contribution to the Church of China which this Society has ever been privileged to make.

Extracts from letters concerning the proposed Bible Dictionary :—

"The Bible Dictionaries at present published are so utterly inadequate to the needs of the situation that it seems of very great importance to produce something along those lines that will meet the needs of the younger educated Christians and teachers. Some dictionary having for its basis Hastings' Dictionary which takes a moderate position in regard to criticism, would be of the very greatest service to the Christian community in China, and I would also go so far as to say that as missionaries, if we do not keep the churches informed of the present conditions of Biblical study, we are withholding from the church more than is meet, and knowledge that is necessary for the Christian church to deal with the progress of Western thought in China at the present time."

"I have just received your circular letter in regard to a new Bible Dictionary. I think the idea is a splendid one."

"I have learned with much interest of your project for producing a Bible Dictionary and consider that such a book would be extremely useful to Chinese pastors and I hope to many of the laity as well. Hastings is clearly the best existing Dictionary upon which such a work could be based."

"I would say that a book of this kind would be highly desirable and useful to the Chinese Church, more especially for the Pastors, Evangelists, and Helpers in their private study of the Bible."

"I hope you will find many willing helpers and that the book will be successfully dealt with. There is no question as to its usefulness."

"My considered opinion on the proposals is entirely favorable ; it seems to me that the work contemplated would be timely and of large and lasting value......My desire to be of use in the way suggested is ardent and keen."

"Let me take this opportunity to express my gratitude that this work has at last been undertaken in earnest, and to wish you every possible success in it."

D. MACGILLIVRAY.

The Month

The centre of interest during the current month in connection with the second revolution has been Nanking. The loyal troops began to invest this city about August 20th, and it fell, after considerable fighting, on September 2nd. It was estimated that something like thirty-five thousand loyal troops were concentrated at this point. The revolutionists were strongly intrenched and it was not until they had fled that the government troops could enter. A distinction was noticed between the character of the government troops engaged around Shanghai and those who operated at Nanking. The former were modern, well-drilled troops, while the latter, with the exception of weapons, were a marked reversion to the old style. After its capitulation, Nanking fell into the hands of looters who both picked the city clean and treated the inhabitants in a barbarous manner. It was openly stated that those in command of government troops connived at this period of looting. So great was the ensuing distress that many people fled; something like five thousand were sheltered in the compounds of missionaries, and so complete was the looting that it was feared that many months must elapse before life in Nanking could resume its normal tenor. Relief work was at once started in Shanghai and Nanking and over Mex. $22,000.00 was raised. One feature of the present revolution is the great activity in the kidnapping of children. With the fall of Nanking the activities of the revolution seemed to subside. Szechwan also was reported as rapidly quieting down.

JAPAN AND CHINA.

A Japanese lieutenant was early in the present trouble ill-treated in Hankow. At Changli, a Japanese was also beaten as the result of trouble over some small matter, and then at Nanking three Japanese were killed while passing through the streets. Considerable excitement was stirred up in Japan and suggestions of war with China on the part of extreme militarists were not wanting. Vice-President Li made an apology for the Hankow incident. The Japanese demanded a full apology for the Nanking incident which included a personal one from Chang Hsun and the defiling of a portion of his troops before the Consulate as an expression of regret. There has been some hesitancy in carrying this out. Ten Japanese war vessels of various sizes were sent to Nanking as a demonstration, but it is expected that the matter will be properly settled.

CONFUCIANISM.

There has been some activity in the interest of making Confucianism the state religion of China, there being a strong movement in Peking to this end. On September 4th, the Confucian Society of Peking held a solemn celebration in the Hall of Classics. Most of the members of this Society are Cantonese; over three hundred were present at the gathering. A prominent paper in Canton advocated making Confucianism the state religion. One desirable result of this, according to this newspaper, would be that the adherents of other creeds could hold no position in the Government. The Canton Tutuh also ordered the magistrates to use all possible efforts to promote Confucianism. It was pointed out by the opponents of this movement that it would be opposed to the principles of a republican form of government. In an editorial in the *North China Daily News* it was shown, among other things, that Confucianism is impossible as a state religion because its ideals can only be lived up to under a monarchical form of government.

OPIUM TRAFFIC.

A large opium crop is reported as having been gathered in Yunnan. A Frenchman made a proposition to the Government of Mongolia whereby he promised monetary advantages in return for the privilege of importing opium into Mongolia. The Wai-wu-pu pointed out that inasmuch as the Hague Opium Agreement had not been put into force, Shanghai opium shops should be allowed to continue to do business.

THE GOVERNMENT.

Colonel C. D. Bruce has been appointed the Police Advisor to China, and Hsuing Shi-ling has been appointed Premier. He is somewhat independent in policy, but yet seems to agree with the Provisional President on most important things.

On August 27th, five members of Parliament were arrested. This stirred up considerable excitement and brought about a formal representation to President Yuan. He claimed to know nothing about it and later it was recognized that the incident had no particular political import.

The committee for drafting the Constitution have decided upon the following rules:—

1. The President may dissolve the Changyiyuan once during his term of office with the consent of two-thirds of the total number of Senators.

2. The President may be empowered to issue urgent orders in special circumstances, provided the Cabinet shares the responsibilities, and the orders are afterwards referred to Parliament.

3. The President may veto Bills passed by Parliament and return them for reconsideration, after which a two-thirds majority in Parliament may reaffirm its decision, overcome the veto, and give legal force to the Bills without their promulgation by the President.

4. The President can appoint without permission from Parliament the various Ministers accredited to foreign Powers. But all Presidential Mandates must in future be in accordance with the Statute passed by the Parliament.

The representatives of the Quintuple Loan formerly requested the reorganization of the Salt Gabelle so as to put some executive functions in the hands of a foreigner. At first the Premier objected, but later this proposition was practically acceded to. On September 1st, Ivan Chen left for India to attend the Tibetan Conference. He was instructed to conclude arrangements to comply with British requirements.

The new Cabinet was organized by the Premier and comprises moderate progressives. None of those elected are extremely radical or extremely conservative, and furthermore they are more or less independent of President Yuan though their nomination met with his approval. They were elected by a large majority, and their election seemed to steady affairs in Peking.

It has been decided to do away with the old system of provincial military administration and to divide the country into nine military districts. These are as follows:—

1. Manchuria, Jehol, and Kweihuacheng.
2. Shansi, Shantung, and Honan.
3. Shensi and Kansu.
4. Chekiang and Fokien.
5. Kiangsu, Kiangsi, and Anhwei.
6. Hunan and Hupeh.
7. Kwangtung and Kwangsi.
8. Kweichow, Szechwan, and Yunnan.
9. Chinese Turkestan, Ili, and Kokonor.

A Bill has been framed dealing with the election of the President in the following way:—

1. The President shall be a Chinese citizen.

2. The election shall be by an Electoral College organized by Parliament. There shall be secret voting, and a three-fourths majority shall be necessary. If no one obtains sufficient votes, the two highest shall be voted upon again, and the one obtaining the greater number shall be duly elected.

3. The period of office shall be six years. Three months prior to the expiration of that term, the Electoral College shall elect a successor. The President shall not be re-elected.

4. The President shall swear allegiance and that he will most sincerely obey the Constitution and discharge faithfully the duties of President.

5. Should the Presidency become vacant, or the President fail to discharge his duties on account of mental disease, the Vice-President shall act, but the Electoral College shall meet and elect a successor within three months. If such a convocation is not made, Parliament shall execute a convocation. Should the Vice-Presidency become vacant at the same time, or the Vice-President be unable to act as President, the Cabinet shall officiate.

6. The election of the Vice-President shall be similar to that of the President, and also shall be held simultaneously. It is noted that before the completion of the formal Constitution regarding the duties and privileges of the President, the Provisional Constitution shall be followed.

CONDITION OF THE COUNTRY.

The condition of the country has been very disturbed. Piracy is quite frequent. The country around Canton has been almost controlled by bands of robbers. Martial law was in vogue in Peking and in Honan. In Honan, two hundred executions took place in August.

Missionary Journal

BIRTHS.

AT Chikongshan, July 19th, to Mr. and Mrs. HEINRICH WITT, C. I. M., a son (Otto).

AT Leicester, England, July 25th, to Dr. and Mrs. C. C. ELLIOTT, C. I. M., a son (William Proudfoot).

AT Changteh, July 27th, to Mr. and Mrs. J. GARDINER, C. I. M., a daughter, (Olive Jean).

AT Paoningfu, August 3rd, to Dr. and Mrs. W. T. CLARK, C. I. M., a daughter (Edith Muriel).

AT Corvallis, Oregon, U S.A., August 12th, to Rev. and Mrs. WILBUR A. ESTES (Huchow) M. E. Church, South, a daughter (Beatrice Isabel).

AT Chungking, August 25th, to Dr. and Mrs IRWIN, M.E.M., a daughter, (Helen Grace).

AT Hinghwa, September 2nd, to Mr. and Mrs. W. B. COLE, M. E. M , a son.

AT Talifu, September 3rd, to Mr. and Mrs. W. J. HANNA, C. I. M., a son.

AT Tsingtau, September 6th, to Rev. and Mrs. PAUL PATTON FARIS, A. P. M., Ichowfu, Shantung, a daughter (Rosemary).

AT Chikongshan, September 17th, to Mr. and Mrs. R. G. WALKER, C. I. M., a son.

AT Tsingtau, September 20th, to Rev. and Mrs. ROY ALLISON, A. P. M., Ichowfu, Shantung, a son (James McKee).

AT Tsingtau, September 21st, to Rev. and Mrs. H. G. ROMIG, A. P. M., Tenghsien, Shantung, a son (Joseph Alexander).

MARRIAGE.

AT Foochow, September 17th, Mr. EDWARD H. MUNSON, Y. M. C. A., to Miss CLARA DORNBLASER.

DEATHS.

AT Chikongshan, August 21st, Miss H. D. VICKERS, C. I. M., from malignant typhoid fever.

AT Siningfu, August 23rd, Mrs. H. F. Ridley, C. I. M., from typhus.

ARRIVALS.

August 23rd, Miss W. ROEDER, A. B. M. F. S. (ret.)

August 29th, Miss J. A. MARRIOTT, M.E.M. (ret.); Rev. G. M. TRYGSTAD, Hauge's Synodes Miss. (ret.); Rev. and Mrs. J. E. WILLIAMS, and family, (ret.); Mrs. RATCLIFFE, C. P. M. (ret.)

September 1st, Rev. G. E. S. UPSDELL, C.M.S.; Miss ALTHEA M. TODD, M. E. M. (ret.)

September 6th, Bishop and Mrs. W. S. LEWIS, M.E.M.; Misses ETHEL WALLACE, (ret.) and ELIZABETH GOUCHER, both M. E. M.

September 7th, Dr. and Mrs. L. R. THOMPSON and child, Ref. Ch. in U. S. A.; Mrs. F. R. GRAVES, Miss E. W. GRAVES, Miss L. J. GRAVES, Dr. and Mrs. LINCOLN and family, all A. C. M.

September 8th, Mr. and Mrs. W. H. HOCKMAN and three children, Miss MARY ALLEN and Miss I. A. CRAIG, (ret.) all C. I. M., from N. America.

September 9th, Rev. and Mrs. T. J. PRESTON and child, Am. Pres. Miss. (ret.); Rev. and Mrs. E. D. CHAPIN, Am. Pres. Miss. (ret.)

September 10th, Dr. and Mrs. KEELER, M. E. M., (ret.)

September 15th, Miss M. J. SHIRE, M.D., Ch. of Eng. Zen. Miss. (ret.); Rev. and Mrs. GEO. SPARLING and family; Rev. and Mrs. R. S. LONGLEY and family, all C. M. M. (ret.); Mr. and Mrs. J. W. OWEN, and child, C. I. M. (ret.), from England via Siberia; Mr. LESTER E. COOK and Mr. RANDALL NORTON, both A. C. M.

September 17th, Rev. and Mrs. W. J. HAIL, Yale Miss., (ret.); Mr. G. H. COLE, Y. M. C. A., from Tokyo to take up work in Shanghai.

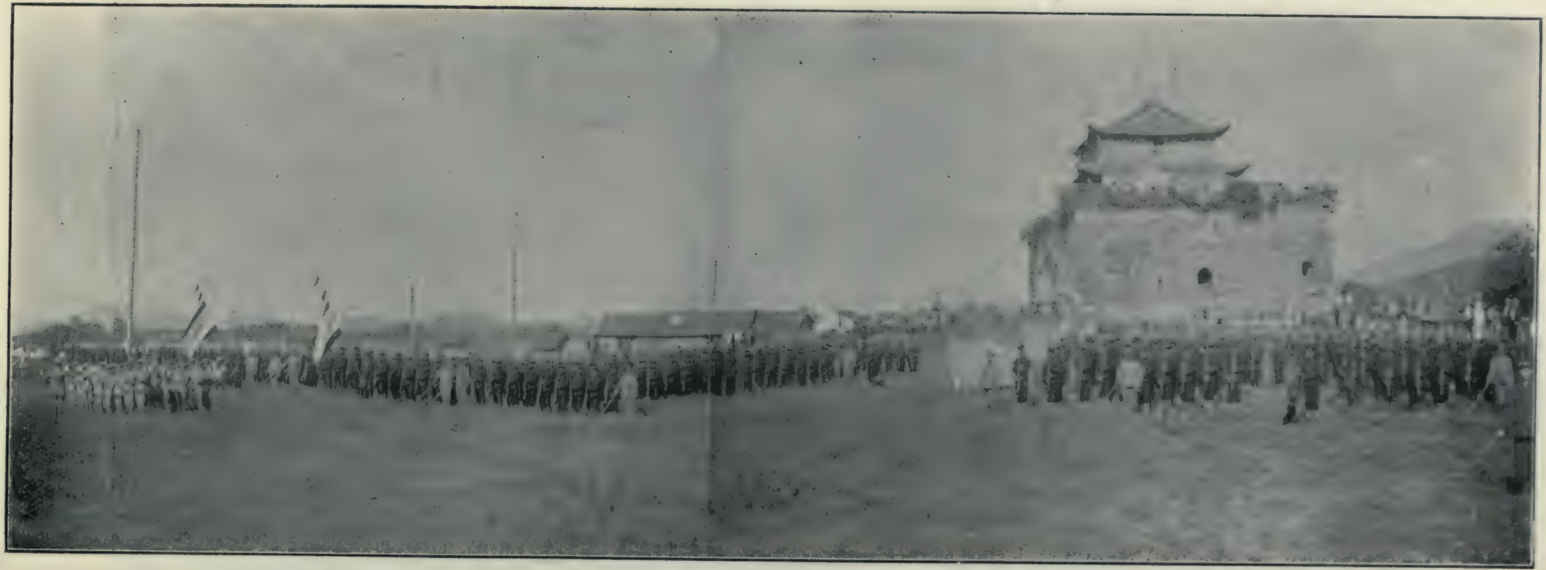
Setember 20th, Mrs. G. H. COLE, and two children, from Tokyo.

DEPARTURES.

August 27th, Miss F. M. QUIMBY, Am. Ad. Ch. Miss., to U. S. A.

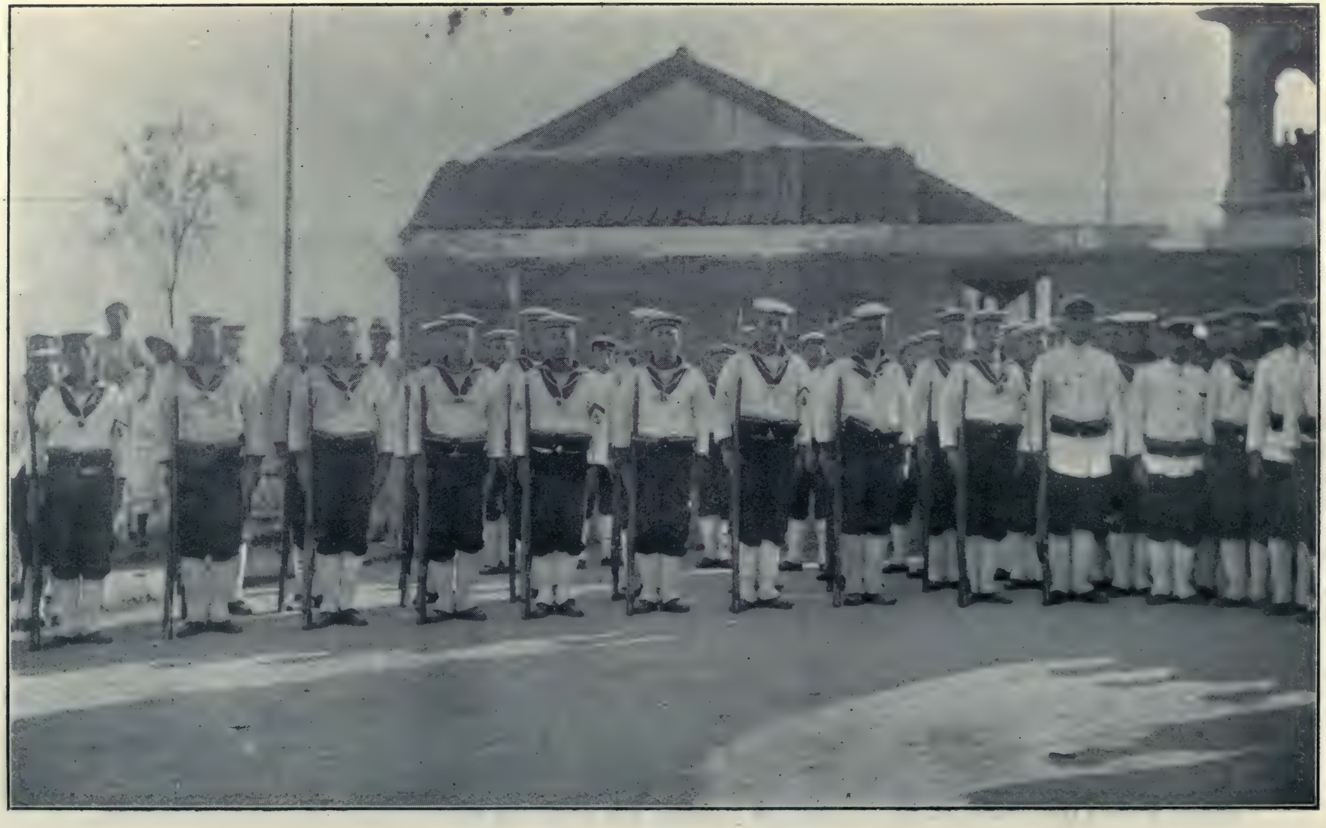
August 30th, Miss L. JACKSON, Ch. of Eng. Zen. Miss., to Canada.

September 12th, Miss E. GOUDGE, C. M. S., to England.



CHANG HSÜN'S APOLOGY AT NANKING.

Chang Hsün's troops and officers saluting the Japanese flag while the military band plays the national air.



CHANG HSÜN'S APOLOGY AT NANKING.

Japanese troops on guard standing at attention during the ceremony (see picture on back of this).

THE CHINESE RECORDER

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VOL. XLIV NOVEMBER, 1913 NO. 11

Editorial

To the President. A FULL President of the Chinese Republic has at last been elected; complete recognition by the World Powers has finally been accorded the Republic of China. The accomplishment of these two outstanding matters has brought a feeling of satisfaction to all well-wishers of China. We may now, with more confidence, look for a return of normal conditions. While the recent Revolution has not apparently affected mission work to any great extent, yet the general uncertainty has increased the difficulties of conducting it. It is fitting that we express our sincere congratulations to President Yuan on his election to the office of first full President of the Republic of China. Upon him has fallen the difficult task of being a leader of pioneers who must progress away from old traditions without (if possible) breaking entirely away from that large conservative element which will regret to see them go. We hope that it will be possible for the wide, inclusive principles of democracy to be carried out. Much intensive education of the masses of China is still needed before these are fully understood, yet the progress already made is note-worthy and deserving of sympathy and appreciation; where failure to apply these principles is still evident, patience should determine our attitude. As representatives of other countries, our best wishes go with those who must steer this yet unfinished ship of state; as Christians, our prayers will go up constantly to Him who alone can establish the country firmly; as missionaries, we shall continue to do our utmost to serve China by striving to deepen appreciation of the tremendous opportunities now before the Chinese people, and by helping forward a full realization of the new responsibilities that have fallen upon them.

* * *

The Call of Evangelism.

THERE is evidently in the hearts of many missionaries a feeling that renewed emphasis should be laid on the importance of evangelistic work. The articles in this issue are characterized by having this as a fundamental conviction. We have just passed through a period in which we have sought to remedy our deficiencies on the institutional side of mission work : deficiencies due in part to short-sightedness in earlier days. But there is apparent a need for readjustment between the various forms of missionary work. Some of the articles represent extreme phases of the problem; nevertheless, they demand consideration. Each age of missionaries—we might say each decade of mission work—has its prevailing methods. Some of the "theories" once considered indispensable have failed ; and their failure settles their uselessness once for all. Since missionaries are not omniscient, a certain amount of experimental effort is necessary and inevitable. Hardly any one method is found in use everywhere. The exact opposite to that policy pointed out by Mr. White and to some extent by Chaplain Clemens can be found in other centres. The Chinese gentlemen who look down on obscure places of worship are not always won where this excuse is absent. While recognizing the need of improvement along the lines pointed out by Mr. White, yet in justice it has to be admitted that simplicity of equipment is not an insurmountable hindrance to evangelistic work. The Churches founded by Paul had little equipment and, furthermore, the immense problem of China's evangelization has to be solved apart from what the missions can or should do in material equipment, though their obligations along this line are not yet met. Christianity is, in the last analysis, a life ; its real progress, therefore, is not ultimately determined by the form or methods through which it goes or even through the material equipment provided, but on the vitality of the spiritual life of those who seek to propagate it. The fire of Christian zeal waits not for adequate material equipment where it is absent. Since in many cases in spite of all our plans for improvement, adequate equipment for evangelistic work from the missionary's point of view will not be forthcoming, we shall have to find and emphasize that method which will permit of the free course of Christian life whether desirable equipment is present or absent. Only a few places at the best can be adequately equipped, the rest in some way must learn the Christian message under limitations of equipment; this, indeed, constitutes the larger and most pressing problem before the Christian forces in China.

* * *

Some Open Doors. WE are reminded, also, in this issue of the RECORDER of the yet untouched masses of Chinese. Two things should increase our eagerness to reach them. First, a willingness to listen beyond any yet experienced, and, second, a growing away from their old faiths. "The fields are white to the harvest" indeed. Institutional work is developing a rapidly growing constituency of those who have had a chance in our mission institutions to understand the spirit of Christianity. These are in a peculiar sense the leaven which we are putting into China; a leaven that is expanding as the years pass by. Many such are passing under the influence of our institutions, but they also seem in too many cases to pass away from it. Our attempts to follow them up are altogether inadequate and much that has been done appears to be lost. The urgency also of the needs of the present generation of Chinese is set vividly forth. Much of our planning is for the future, and rightly so, and yet we have an indispensable message that the present generation ought to hear. Dr. Foster in the article on "The Salvation of the Adult Chinese" shows how the heart-appeal—the human touch—can be made effective. There are also large numbers of returned students, a group of young people who have been abroad and have caught a vision of the larger ideals and are striving to apply them. They are making mistakes in some cases but they need our sympathy more than our reproof. The problem of adjusting their ideals to China is a tremendous one. Many of them come back to find themselves out of touch with families to whom their lives are still of necessity joined; for them all too little has yet been done. Miss Shekelton in the article on "The New Opportunity for Women's Work in China" strikingly calls our attention to the pathetic condition of those of China's women who are set free and do not know how to use their freedom. We are opening the doors but are failing to control what is coming in. These are a few of the open doors that are waiting for us to enter.

* * *

Evangelistic and Institutional Work.

SEVERAL of the articles point out some of the tremendous, practically untouched, present opportunities for evangelistic work. We should not forget, however, that this situation is in part a reward for past work. We have been making opportunities and there is no need to be unduly despondent over the fact that there are more than we can handle at once. It will not help matters for the evangelistic workers to feel that institutional work has gone beyond what is needed ; that is probably not yet true anywhere. Institutional workers should also not be allowed to think that the evangelistic workers do not sympathize with them. All forms of work at present in China are needed; and more of all of them. It is true that, if a mission is partial to one form of work so that another is neglected, it needs to overhaul its principles ; yet it does not follow that the thorough equipment of the apparently few mission institutions means that evangelistic work has not had a fair share of available funds. Funds used for evangelistic work are scattered over a much larger area than those for institutional work. If funds used for evangelistic work were concentrated, as is the tendency in institutional work, we could possibly have as many well equipped evangelistic centres as institutional, but of course the work would be more limited in scope. A final statement as to the proportion of the funds and workers used in the evangelistic and institutional work cannot be made until a careful survey such as is planned by the China Continuation Committee is carried out. It is possible that the limit of what the Missions should do can be decided upon in institutional work more easily than in evangelistic work. The question of mission equipment involves two problems. First, shall mission work in future be done almost entirely through the Chinese Christians, or, shall missionaries continue to do a considerable portion of it direct ? Again, some claim that the Boards should of necessity give all missionaries the best possible equipment for the work they are personally to do, but are inclined also to think that the equipment for work to be done by the Chinese Christian workers should be left to them to provide. However, while these and other questions are waiting to be answered we need more of everything. For the present an excellent working principle for the relation of educational and evangelistic work is thus formulated by "J. W. L." in the article on "The Relation of Evangelistic to Educational Work,"—"In the field of one's own observation those missions seem to be particularly healthy and able to maintain a steady expansion, which have laid broad foundations in extensive, continued, and fervent preaching of the Gospel, and have buttressed their work with a school system which is animated with the same spirit of solicitude for the salvation of men." This is a working principle that might be extended to other forms of institutional work.

* * *

Some Pressing Problems.

A WIDE outlook and prayer that digs to the foundation of our sources of strength are needed if we are to solve wisely and adequately present-day mission problems. The original purpose that brought us here has to be kept in the foreground. We need to guard against tendencies to let down our emphasis on the importance of the spiritual life. In the face of the open doors suggested above, one need stands out—that of multiplying ourselves through the increase of Chinese Christian workers. We cannot as foreign missionaries meet all the needs ; we must not in our zeal to do the work overlook the importance of training others to carry it on. Chaplain Clemens asks : "Are we not in danger of over-emphasizing the institutional side of our work ?" We do need to emphasize evangelistic work more, but the answer to this question is given in Miss Shekelton's article wherein she points out that the number of trained educated Christian women to lead the women of China in their new-found freedom is pitifully few ! Not enough is yet being done in the way of training leaders. Let us not overlook either those Chinese Christian leaders already at work ; they are a cause for encouragement. How to fit the burden to the strength of the Chinese Christians whom we hope to see bear it themselves before long is a question causing much thought. "Compulsory self-support" is, of course, not a solution ; on the other hand many feel that our methods of equipping the work have inculcated habits of dependence that will be hard to eradicate. When Chinese Christians approach self-support from their own view-point it will not be compulsory ; on the other hand it will not be carried on altogether along the lines which we have started. We need to pray much over the question of an evangelistic campaign adequate to the needs of four hundred million Chinese. We are just beginning to realize the immensity of this problem. How shall our mission schools be kept evangelistic in spirit and yet direct evangelistic work not suffer? Chaplain Clemens' proposition to secure from home those who would come out simply as teachers would not solve the problem. Such teachers would tend to "secularize" the schools. The problem can only be solved by having "missionary" teachers who feel that this form of work is just as much a part of the evangelistic campaign as any other.

* * *

Our Seventh Day Adventist Brethren.

We dislike exceedingly to refer in a seemingly depreciating spirit to any of those who have come out from Christian lands to work for the Chinese, and in alluding to the Adventists and their methods we do so not with any bitterness or any feeling that we are better than they. We believe that they as well as we desire the salvation of the Chinese, and that this is possible only through faith in a crucified and risen Savior. We have no controversy with them for thinking that it is better to keep the seventh day of the week rather than the first, as the Sabbath of rest. But what troubles us is that they go among the Christians of other denominations and sow discord and doubt where formerly there was harmony and peace. Instead of confining their efforts to the multitudes of unsaved, or going into regions where the Gospel has never been preached—and there are still plenty such—they go among the converts of other missions and seek to lead away those who hitherto have been innocently ignorant of any question as to which twenty-four hours of the week should be kept as the Lord's Day, and lead them into another fold, and the poor converts are greatly nonplussed as to which is the right and which the wrong day. How would our S.D.A. friends feel if the tables were turned,—if they had been first in the field and were far the most numerous and the First Day people came among them and began telling their people that they were all wrong, and sought to win them over to the new belief? What we would plead for is that they should apply the Golden Rule, which they believe in as well as we, and do as they would be done by in this matter, and all work unitedly and harmoniously for the salvation of China. There is plenty of room in this broad land and among all these millions, and a clamant need everywhere. If our brother, whose letter we give in this issue, feels that his society and people were dealt harshly with in our recent issue, in the letter from Honan, he has only his own people to blame for it. There is still much of human nature in even the best of missionaries, and sometimes it will assert itself. But let us not needlessly provoke it.

* * *

The Recorder. The position of the RECORDER is unique in that it is the only magazine in China which through its Editorial Board seeks both to represent and to serve all interests. Financially, though at present solvent, it is being run on so close a margin that needed improvements have had to be held up. Much time and effort is put into the magazine by the members of the Editorial Board and the editors of the various departments for which the RECORDER gives no material remuneration. This free gift on the part of a limited circle of missionaries is worthy of response by the entire missionary body to the extent that all friends of the RECORDER should endeavour to increase the number of subscribers. Plans for 1914 are comprehensive: through the Editorial Board and the China Continuation Committee the RECORDER will endeavour to keep in touch with all new movements. Sympathetic words of commendation of the magazine are from time to time received. For every missionary in China at present subscribing to the RECORDER another one ought and could be secured: even then the RECORDER would only just begin to cover properly its missionary constituency. A special campaign to increase subscribers is now being carried on. The Editorial Board is planning to reach every non-subscribing missionary with a copy of the magazine and an invitation to subscribe. We should like to urge that every friend of the RECORDER make it a special point to bring the matter of subscribing to the attention of their young missionaries, their mission meetings, and to friends at home who desire, for purposes of stirring up missionary interest, to get the view-point of missionaries on the field. If all the readers of the RECORDER will work as willingly as members of the Editorial Board, the RECORDER will soon have funds in hand with which to improve itself and to serve better the missionary body. Do not let this call for help lay in a pigeon-hole, but act upon it at once.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v : 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii : 20.

"There is a vast difference between knowing about God from what others tell us and knowing Him ourselves, because we speak to Him and He speaks to us. It was when he was a little child that Samuel first heard the voice of God . . . . The third time Eli perceived that the Lord had called him, and taught him to answer on the next occasion, 'Speak, Lord, for thy servant heareth.' That is a prayer which we should use very often. It is not enough to say our prayers and ask God for the things we want; we should . . . listen till God speaks to us. He will surely do so, sometimes through a verse in the Bible, sometimes though a human voice, sometimes through that strange monitor within which we call the conscience."

REV. C. BICKERSTETH.

PRAY

That missionaries may not "have to preach the Gospel in old, dirty, dilapilated, close, rented houses," but may have buildings worthy of the God Whom they preach. (P. 664.)

That we may no longer limit our congregations by the size and appearance of our churches. (P. 665.)

That our churches may be so worthy that we shall not be ashamed to invite to them any one whom we could invite to see our residences, our schools, or our hospitals. (P. 666.)

That one result of Christian preaching and teaching in China may be to bring soulful personalities out of the soulless uniformity. (P. 668.)

That the desire for something better, which is an impulse common to all new converts, may be trained into the seeking of the highest good. (P. 668.)

That there may always be a good balancing of the external worship and church membership with congenial inward nourishment, so that the appetite may not languish nor the growth be arrested. (P. 668.)

That Christianity may indeed conquer China, and that all may thus find a personal, guiding, helpful spirit. (P. 669.)

That the Chinese sense of sin may become as acute as now their sense of shame or face is. (P. 669.)

That increased numbers of missionaries may give themselves to the work of reaching the adults of China. (P. 674.)

That we may be enabled to respond to the urgent appeal for our help and guidance that is manifested everywhere in the eager longing for more freedom. (P. 676.)

For the development and use of the fine womanly capabilities which crave for outlet, that the women of to-day may be pioneers of all that is good and gracious in the future of China. (P. 678.)

That the canker of polygamy now at the root of Chinese life may be destroyed by Christianity, so that the true advance of woman may be not in name only but also in deed. (P. 678.)

That the women who are educated, high-minded, and made capable of being leaders by their training in the mission schools may indeed be an object lesson to all of the power of Christ in the uplift of women. (P. 679.)

For the turning into the right direction of the craving for education now being manifested by the grown women who attend school. (P. 679.)

A PRAYER

Speak, Lord, for Thy servant heareth. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what Thou wilt, reveal what Thou wilt, command what Thou wilt, demand what Thou wilt. Amen.

GIVE THANKS

That in 1912 the baptized Christians gave so liberally as to have reached an average of $1.90 each. (P. 664.)

That loving service in the home is displacing servile submission to hoary tyranny. (P. 669.)

That just now the barriers to the entrance of the truth are being so greatly weakened. (P. 672.)

中美英睦誼會慶賀美國承認民國大會攝影二年五月八日

RECEPTION OF THE ANGLO-AMERICAN FRIENDSHIP ASSOCIATION IN HONOUR OF U. S. RECOGNITION OF REPUBLIC OF CHINA.

Contributed Articles

Are We in Danger of Secularizing Our Missions?

JOSEPH CLEMENS, CHAPLAIN 15TH U. S. INFANTRY.

I WISH what is here written to be considered an inquiry, rather than a criticism I meet many persons in high places ready to criticise mission work and workers, who either form an opinion by passing hastily around the world or by living for a limited time in the presence of mission workers, but who know absolutely nothing of their work. Some one said to the writer: "I never had much faith in missions, and have less since I have lived here in the midst of them." On inquiry, I learned that he had never even been in a mission meeting. There is no term of contempt strong enough to describe such criticism. There may be excuse, therefore, for this article in that the writer has been practically interested in missions in China for many years, has lived with missionaries for nearly two years, and has travelled and labored with them.

My first impressions of mission work in China were gathered from correspondence with my cousin who tramped or rode many long miles from centre to centre, using a cornet, violin, or concertina to call the people about him to hear the Gospel. I knew there were schools, for he told me he preferred a circuit appointment to the care of a college. I have never been convinced that institutional work in our American churches is a great advantage, and therefore may be pardoned for the inquiry which comes to me when I compare the large number of missionaries employed in our mission hospitals and schools with the number who are making the calling of sinners to repentance their chief aim.

Is there a tendency in missions to heal the sick, feed the hungry, and teach the ignorant to the neglect of evangelization? Are these forms of mission work necessary to reaching the hearts of the Chinese? In reply to a question as to what there is in the heart of the Chinese to which the missionary can

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

appeal, I was assured that they all feel themselves sinners needing to repent and therefore in need of a Mediator.

Have not the Christian institutions in China heretofore been used as an end in themselves rather than a means to save souls? Or as agencies to meet the needs of Christians rather than to lead men to Christ? Last winter, I was asked to speak in Tientsin to what proved to be a large assembly of intelligent Chinese who had been called together to organize a Salvation Army. The man chiefly interested was considered by the Chinese as one of their most scholarly men. I made it a point to have him spend two evenings with me, as a preparation to my talk, and learned he had in mind to found schools, reading and recreation rooms, hospitals, and many kinds of societies. My plea was that unless those interested were willing to stand on the streets and call men from the gutters to repentance, they should designate their efforts at reform by some other name; because the institutional work of the Salvation Army, like the schools and hospitals of other Christian organizations, sprang from the need to care for converts or children of converts rather than to make converts.

Is the rapid increase of hospitals and schools so as to be able through them to reach more to whom to preach better than the plan of establishing such institutions to meet the needs of Christians? That a great impression is being made through institutional work we must admit, but have we sufficient evangelists to care for the results of such work and gather the multitudes impressed into churches? I am aware of the chapel services, Bible classes, the Y. M. C. A. organizations in our schools, and daily see native evangelists preaching to the waiting sick. I am convinced of the sincerity of these workers, and would be the last to call a halt in such endeavor, except as it might threaten to overtop the real work of missions. But the question pressing itself on me is: Are we top-heavy on the side of the secular part of mission work? Are we in danger of so quieting our consciences with efforts made to call the few who come to the hospitals and schools, that we neglect the multitudes who never see these institutions, or see them but once? I think other workers are asking the same question, for I find many of the young men slipping away from college or hospital to preach in some near village. But those engaged in teaching are, without exception, so overworked that they have little zeal left for anything else. So the question returns to me: Are we not in danger of allowing the spiritual a secondary place while spending most of our strength on the secular? Yes, I know Jesus fed the hungry and healed the sick, but His first work and that on which He placed the greatest emphasis was to preach a new gospel of life, or a "living" gospel. May I be allowed to ask whether evangelistic work would be benefited if we should select teachers from the hosts of such which are being turned out of our home schools to do the secular teaching and set free the men, who came to the mission field with a view to preaching the Gospel, to follow their convictions, instead of spending so much of their energies in serving tables?

"Are the fields ripe" for the evangelical harvest? The doors of all our schools are being literally battered by those seeking admittance. Are we neglecting the great multitudes with hungry yearning souls, blindly groping for spiritual food, while we feed the few with, shall I say, secular husks? Two recent efforts lead me to believe that the fields are ready for the sickle; no, for the motor power of the evangelist to reap the waiting fruit (I felt like saying over ripe fruit, if that is proper in this connection); the work of Mott and Eddy, and that of Uncle Jonathan Verity. The work of Dr. Mott is too well known to need any comment here. As I sat in Mr. Eddy's meeting in Tientsin and heard his straightforward proposition free from excitable "wild fire" and saw about 500 intelligent men pledge themselves to fairly search the Scriptures to enlighten themselves, and to accept that which might convince them as true, I saw visions unspeakable—immense multitudes of Chinese walking in the light. Then there is Uncle Verity, aged 78, an old man with a spiritual message, delivered in simple words, but with a consecrated spirit. Under him I saw men in numbers, which reminded me of the revivals of my youth, bow in penitence and supplication, who, as far as I could determine—and I was in their midst—showed the same need and hope which fills the seekers at American altars of inquiry. Those who were present and felt the evangelistic power sent for their loved ones from a distance. One wealthy family was converted and, as a fruit of their new faith, built a church and school in their village to teach and care for their children and neighbors. That method seems to me to produce the right result. The old plan, indeed, was to convert the people and allow them to build their own schools and hospitals. I know there are thousands of souls around us hungry for the peace which only the presence of the Holy Spirit can give, and while I cannot solve the problem of sending men to break bread to them, I know they will receive the bread if it is offered, for I have seen the test made.

A Narrow and Suicidal Mission Policy

HUGH W. WHITE.

THE great end and aim of Christian missions is to lead men to worship God. We have been working in China over a hundred years. There are now 5,144* missionaries working to this end. We spend annually eight or ten million dollars on this work. We now have 925 central stations and 3,897 out-stations. Yet I doubt if there are a dozen Protestant mission churches in China costing $10,000.00 silver ($5,000.00 U. S. gold) or a hundred costing $5,000.00 silver (U. S. $2,500.00), and nine-tenths of our evangelistic work is done in buildings that most missionaries would not live in, that foreign merchants would not sit down in, and that the educated, respectable Chinese pass by with indifference.

There are Missions which are unwilling to vote appropriations for respectable churches. There are missionaries who have wanted to build cheap houses for themselves to live in, and their missions disapproved. Those who have built schools and hospitals in simple native style have had to stand severe criticism from colleagues. But a man who wants to build a church as respectable-looking, attractive, and roomy as even his own residence, has to fight strong opposition. To have the rooms of his house a little smaller is unwise because some future missionary may not have room for his furniture; for a single missionary or one with a small family to build a smaller house is unwise because possibly in the mutations of the work some time a larger family may need to live in it; but to build a church that will attract the respectable people, and that will seat the congregations certain to attend within a few years' time is unwise—so they say. One of the missions in China made a budget of the buildings needed within five years' time. It footed up $270,000.00 silver. In all that list there was only one item for a church costing $3,000.00, and the missionary who put that in had to fight bitter opposition to get it passed!

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* Figures are from the China Mission Year Book for 1912.

THE CAUSE OF THIS STATE OF THINGS. (1) It is not because missionaries undervalue the direct evangelistic as compared with other lines of work; (2) It is not because missionaries over-value their own comfort and convenience; (3) It is due to the over-emphasis of a pet theory. Every now and then somebody evolves a theory of mission policy and impresses it on his or other missions. The minority, regardless of their own opinion or the special conditions of their own field, have to cut their cloth ruthlessly according to this pattern. In time the pet theory runs its course, and the mission discards it, but in the meantime it has caused much waste and delay in the work. When I came to China in 1894, in my own and other missions a theory had been promulgated that boarding-schools were unwise. Those that had been started were closed. Propositions to open such were voted down. The only boarding-school in my mission was one for girls. The lady missionary with her woman's "instinct" (?) had refused to close it! The theory that English should not be taught in schools has persisted even longer, and is not yet entirely defunct. The iron-clad rule that under no circumstances can a teacher be employed who is not a baptized Christian is another specimen for this collection of pet theories, extinct or "passing away." That schools may not be opened as evangelistic agencies, that day-school pupils must pay part of the teacher's salary while boarding pupils pay no tuition and less than the cost of their board, these theories are still extant. Somewhat rarer are the theories that mission residences should all be built on one pattern, and that contributions should not be received from the "heathen."

The suicidal policy of doing evangelistic work without equipment is due to one of these pet theories. It may be stated thus: Churches should not be built until the native Christians are able to pay all or a large part of the cost, *i.e.*, all questions of effectiveness in the work must give way to the principle of compulsory self-support. Please note that this theory differs widely from the true theory, to wit, that the mission should make the evangelistic work as effective as possible, at the same time encouraging from the beginning voluntary efforts toward self-support. That a child should be expected to support himself as soon as practicable, and that the true-hearted, well-trained child will do so, this is the principle on which the true theory of self-support rests. This pet theory says that in order to compel self-support, the child should in infancy live out of doors, without food or clothing, even though it cause illness or death. Yet this very theory has molded to a large extent the mission work in China and elsewhere. It is exploited generally by both missionaries and the home boards.

(1) This theory is based on a wrong premise, to wit, that Chinese Christians will not undertake self-support unless forced to do so. In 1912 there were reported 167,075 baptized Christians in China, and they gave $320,900.00 for the work, *i.e.*, an average of $1.90 each. Or if we suppose that catechumens and others gave part of this sum, still there is a good average of contributions from the members. Probably a large part of them, wives, children, and poor men, do not have twenty dollars a year. According to their ability the Christians are fully as liberal as Western Christians. We need have no fear that they will not build their own churches when the time comes, and that without compulsion. When a ten thousand dollar church (I think that was the figure) was built at Chefoo, a large part of the funds were subscribed by the Chinese.

The voluntary policy has always proved effective in Western lands. A few years since the eastern churches of the United States sent funds to build churches in Texas, Arkansas, and other western states. Now these churches out-strip the mother churches in liberality. The voluntary principle will apply in China just as well as in America.

(2) This theory is uneconomical. Missionaries are sent out at a cost of thousands of dollars and they have to preach in old, dirty, dilapidated, close, rented houses, or compete with the monkey show, the penny picture box, and the tumbler, for a street corner to preach on. True, the aristocratic Chinese gentleman ought to be willing to sit in such houses or to jostle the rowdy crowd on the corner for the sake of hearing the Gospel, but the fact remains that he is not, any more than the American aristocratic unbeliever will be attracted to the Gospel by a down-town slum chapel. Thus your high-power, first-class, educated costly American or European preacher in opening new work spends his energies on a handful of ragamuffins and opium sots, with only his own servants (sic) and employees to give respectability to the congregation, while the thinking men, of the preacher's own social rank, pass by with

disdain or speak patronizingly of the Gospel as a good thing for the lower classes. We are not to despise the lowly classes, and when there is no other recourse the missionary should not be ashamed to preach on the street corner. But to save even these same lower classes, the presence of one influential native in the congregation, giving respectful attention to the sermon, would have more weight than ten years of the foreigner's preaching. And rest assured, if we could attract even a few of the thinking classes, our little cottages and shacks would not begin to hold the congregations. We have limited our congregations by the size and appearance of our churches.

The men of this generation are wiser than the children of light. The Standard Oil Co., the foreign merchants in Shanghai, the steamboat companies do not receive their customers in such quarters.

(3) The theory is not consistently applied. The medical, educational, and industrial branches are all supposed to be part of the evangelistic work, aiming by these indirect methods not only to relieve physical troubles, but to establish the cause of Christ. But go to the average mission station in China. You will find, built or in prospect, say, three residences costing each $4,000.00 or more ; a boys' school costing $6,000.00 or more ; a girls' school similar ; a hospital costing $10,000.00, if not $20,000.00; perhaps an orphanage costing $5,000.00 or more ; and for church—well, somebody's cast-off native residence, a room in the school, or possibly a little $2,000.00 building hidden in some corner. You would not find that, except that the mission's principle had to give way enough to put some kind of a building where the foreigner preaches. In the outstations, where the principle is applied rigidly, any sort of a shack will do for a church. Somehow the theory never got hold of the schoolmen and the doctors. They generally practise the true theory, efficiency first and self-support afterwards. Exactly the same reason put forth for not equipping the evangelistic work in order to make the church self-supporting would bear on the school and the hospital, and with even greater force. The Medical Conference in Peking avowed clearly that in twenty-five years all the medical work should be turned over to the Chinese. If the evangelistic work is to become self-supporting, much more should the medical and the school work. A Chinese—or an American ?—would willingly pay a hundred dollars to save his body, who would not pay one

cent to save his soul. But is the cultivating of self-support any reason for not equipping the medical and the educational work now? Do the teachers think that in order to instruct these boys who have lived all their lives on brick or dirt floors, in cramped quarters, with neither light nor air, it is necessary to build fine foreign schools, with floors, windows, large rooms, halls, verandahs, and wide grounds? Then provide them, if possible. Do the doctors think that to cure these people, it is necessary to have two-story, foreign buildings, with windows, floors, operating room, offices, dispensary, wards, iron beds, clean linen, X-ray machine, microscope, corps of well-trained helpers, and all the equipment of a hospital? Then provide it, if possible. And if, to attract and win this people, to implant spiritual principles in the nation, to save their souls, and to make our churches permanent witnesses and testimonials to God's glory, we need roomy premises, respectable-looking buildings, with floors, pulpits, class rooms, gate-houses, buildings for the preacher, and workers, yes, may be a bit of a steeple and a bell, why, provide them of course. The preachers may well learn a lesson from the teachers and the doctors.

(4) Again, this theory is unstatesmanlike. The earlier missionaries saw only the congregations of servants, employees, loafers, and small farmers. That congregations like these should ever be able to build even $5,000.00 churches was out of the question. Missionaries had not the foresight nor the faith to see that the first provisional president, the vice-president, and many members of the cabinet and the congress would be Christians; that Christian business men would rise up who could buy out a mission station; that one day there would be men like Ou-yang of Tientsin to contribute $7,000.00 per year to the work.

The subject of this paper is peculiarly apropos just now. Verily the walls of Jericho have fallen down, and we are not ready adequately to enter in. We who itinerate in the interior, on going to new places are met by the leading citizens and given every opportunity to preach. They want us to come and open mission work. But when we plan to open a decent chapel, this mission policy stands in our way. Perhaps others can sympathize with my feeling, when I wish to invite some educated man, who has travelled abroad, to attend church, but am ashamed to ask him into the chapels we have. I can invite him to my residence, to our schools, to our hospitals, but into three-fourths of our chapels, I hardly dare to invite him without an apology.

I hope I have said enough to evoke some criticism. Probably I have stepped on somebody's toes and will hear from him. If so, I shall know that I have set him thinking. This pet theory will pass. Yes it will,—but now, now, while China is wide awake, while you and I have a few more years to work, we could do so much more good, if we were not hampered by this theory.

Phenomenology of Chinese Conversions

W. H. HUDSON.

SINCE 1807, the Protestant Church of Christ in China has been slowly growing in city, village, and countryside. While maps, statistics, descriptive and biographical books may record real or apparent results for library shelves and literary laboratories, yet, to the missionary, face to face, eye to eye, heart to heart, with this paradoxical people, phases of the transforming process are becoming more obvious.

Subjectively, the Divine Spirit, operating with the witnessed Word of Truth in the inward man, doubtless regenerates Chinese in the same way as with other peoples. Objectively, which is the more immediate scope of this paper, there are manifest differences.

After preaching to thousands and examining hundreds of enquirers for twenty years past, the following stages seem to the writer to be more or less typical of Chinese conversions.

1st, *The Discovery of the Individual.* In China, humanity is massed, crowding is characteristic. The family is the unit, the clan is the basis of the social order.

The position, the occupation, almost the entire career of the average Chinese for generations has been rigidly fixed by mass compression and inherited circumstance. Each generation is but a link in the long chain of humanity, connecting past, present, and future. For more than a century has sounded out the Gospel, with its startling, separative, finding message; the Creator's "Thou shalt," "Thou shalt not," the Saviour's "repent," "believe," the Spirit's "Come."

It is remarkable how the Scriptural usage of the pronouns in the second person (words avoided by Orientals) have an overhead, almighty directness in penetrating the impassive exterior and in encircling the inner sub-conscious soul.

When so discovered, arrested, quickened—as the Christward response begins in such terms as "I am," "I can," "I will"—forthwith from crowd, from clan, from family, from all, he comes into a real consciousness of himself as a unit, as an integer, as an individual.

2nd, The Emergence of Personality. In China, where property is held and sold by families, a dozen names may be signed to one deed of transfer, all binding each, and each binding all. One member of a family could be arrested and punished for the fault of a kinsman. A neighborhood, a city, or even a province may suffer for the crime of one or more citizens.

Such customs dilute or distribute responsibility and compress personality so that uneasy fear resides in old and young, high and low. Under Gospel preaching, teaching, and practice, when the conviction forms that conscience, not custom, can and must decide life-issues, the soul expands within the bounds of temperament, capacity, and opportunity. Inevitable practice in deciding differentiates personalities. The convert must choose or drift, and favorable or fatal results follow. Out of a soulless uniformity, he may and often does emerge into a soulful personality. When Chinese Christian biographies have been written by appreciative Chinese, the world of personality will be richer: emancipated men and women will furnish new exponents of racial power.

3rd, A Vivid Expectancy. While the effort to fathom all the motives of a Chinese will raise the eye-brows of any veteran missionary, yet the fact remains that every Chinese convert does expect to get something out of his new religion. Granting all that may be said of the unworthy, there is one common impulse through all, a desire for something better.

It is here that danger lurks. External worship and Church membership are just as important as mechanical supports to tender plants, but unless there is congenial inward nourishment, the appetite languishes and growth is arrested. A soldier may win but a statesman must develop empire. So the evangelist attracts but the pastor cultivates character. If a child is "a bundle of wants, crying to be a man" a Chinese convert is an awakened human soul, reaching out for a fuller life.

4th, A Revision of Ideals. Chinese ethics and even superstitions are not all bad; they are languid or lifeless. The Jews had the Decalogue; Jesus restated the Moral Law in terms of loving loyalty to a living Father. Chinese converts cannot discard filial piety, but loving service in the home is displacing servile submission to hoary tyranny. A Confucianist told the writer that Christianity would conquer China because Christ had vitalized ethics by the promise of a personal, guiding, helping Spirit.

The Chinese Christian conscience is already building a great wall along the frontier of doubtful conduct. The princely man must bow to the righteous man. Service is the overcomer of self. The outlook is not backward and downward, but upward and forward.

5th, A Physical Readjustment. The inward change must find outward expression. Trouble usually begins, if he abides in the same calling wherein he is called. Suspicion, dislike, even persecution, may come. The missionary no longer has jobs enough for all to become rice-Christians. He must make and take his place in the social order. Loving sympathy and wise counsel he may get for the asking, but, after all, he must depend on himself. He surrenders old rights and perquisites for new privileges and power. At home, at work, in business, among companions, for a time he is at a disadvantage. However, character counts even in China. Fidelity finds its place and reputation and character follow. It is interesting to watch converts come up gradually from the lowest of stations to a comfortable and worthy citizenship. However, it is not always peaceful. No wonder if the old bottles of restraint are broken and some new wine of fervor is spilt. Regeneration within, may issue in revolution as well as reformation without. The Chinese are a recuperative and a reconstructive people. Chinese Christianity will partake of the genius of the nation.

6th, A Sense of Sin. The Chinese sense of shame, or face, is very acute; of sin only feeble. Chinese converts show a feeling of ignorance more than of iniquity. However, as the years go by, the maturer Christians do exhibit more and more realization of holiness unattained and sinfulness ever present, ever possible. Some Chinese Augustine will yet write his "Confessions," some à Kempis his "Imitation."

Two converts were asked to name the different kinds of sin. The older wrote a list of seventy; the younger could only think of twenty-four. Enquirers seldom weep for sin; Christians do.

7th, A Concern for Others. In their fresh zeal, converts often bring kindred or companions to the inquiry room or to the church door. How much is due to blood connection and racial solidarity is an open question.

It is one evidence of faith, that an enquirer is concerned to bring others with him.

In conclusion, the phenomena as above indicated are not exhaustive, only typical. May we learn to recognize all who belong to the household of faith.

The Salvation of the Adult Chinese *

THE first clause in the above topic implies two questions, namely: Do the adult Chinese need to be saved? Can they be saved? To the first question we answer unequivocally: Yes. This from a conviction that has been sadly deepening for more than twenty-five years that the Chinese are no children playing in the spiritual dark; they are mature, perverse sinners, in general very far from living up to the light they have, and morally helpless in the grip of evil. They need rescue from the power and from the guilt of sin, to be justified by faith, to be regenerated by the Spirit of God, that they may receive eternal life and joint heirship with the Son of God.

They are marvellous absorbents, but are they in mature life capable of receiving such "whole spirit, soul, and body" transformation?

Intellectually they are able to grasp truths that any other people can comprehend; this need not be argued. And their mental furnishing, while including much rubbish, dust, and cobwebs, to be sure, contains much of high moral value. The proverbial sayings in daily use, the so-called Constant Virtues and the Five Relations are good stepping stones to diviner truths. Their books are the cleanest among those of Ethnic religions; they have not deified vice and they surpass the

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* A paper read before the Triennial Baptist Conference at Canton, April 25th, 1913, abridged and revised for the RECORDER.

Occident in distinguishing sharply between true affection and lawless passion; do not make one word "love" serve for both.

What of their sensibilities? Men and women who have grown up familiar with infanticide, torture, death by slicing and such like, their ears and mouths filled with horribly vile language, have not their feelings been so dulled by this cruel, sordid environment that they are incapable of the sensitive purity, the tender affection, and abounding joy that mark the heights and depths of Christian experience? A priori we might so conclude, but facts prove the contrary. We have seen a whole congregation bow like standing grain before the autumn breeze, and strong men break down, weep like children, listening to the story of redeeming love in Christ.

Their sympathies, where wrong has been done, will sweep away their strong race prejudice. A week ago yesterday a large number of delegates to our Annual Convention were asked to remain and hear the facts regarding some expelled students who in public and in private had been assailing the ears of all present with complaints of unjust treatment. The president of the seminary gave a plain, calm recital of facts, but men and women, who had become Christians late in life, sat there by the score with eyes filled with tears as they listened to what their foreign teachers had endured; when their Moderator followed with an impassioned appeal they cheered him to the echo.

And even the most hopeless soul can be awakened. Twenty years ago a man told me of a poor incurable he found left to die in a hovel; his whole body was covered with foul smelling sores and his children only came in to leave him a little rice occasionally. This brother outdid the good Samaritan for, besides giving him better food and putting remedies on his aching body, he preached the Gospel to him, the good news of eternal life. At first he could not believe it. "What is there for me?" he said, "Why, I'm worse off than a dog! My own sons have cast me out here to die!" At last he did accept the truth in Jesus and for days lay there shouting for joy and praising God for his marvellous grace. A year later his benefactor died and I have often thought what a meeting it must have been, and what has been their fellowship these nineteen years. Here is a suggestion for presenting the Gospel to Chinese of the old school; Friendship, and in fact each of the Five Relations finds its full fruition in the sure hope of everlasting life. And we need never fear that the oldest or the most wretched of the Chinese is beyond appreciating or attaining unto the joys of God's salvation. Religion has been defined as "a sense of need" and as "a sense of dependence"; both these enter into the religious life of China as she has been and when her disappointed sons and daughters find how the grace of God in Christ supplies every need and a sure reliance for the soul in life and death, they are like to say as we have heard them say more than once after a first hearing: "It's too good to be true."

The unmined riches of China's hills are as nothing beside the undeveloped wealth of religious joy and affection in the hearts of China's millions.

What of their will power? Answer the thousands who in 1900 chose death in its most awful form rather than recant.

The Chinese are as well fitted to receive the Gospel and to adorn its profession as the Gospel is perfectly fitted to their need.

Why, then, have so comparatively few accepted it? We know that, in addition to all that holds back the multitude in other parts of heathendom, and in so-called Christendom, from personally accepting Christ as Lord, we have here, abnormally developed, race pride that shrinks back from accepting the foreigner's religion, especially when mixed with extra-territoriality; also extreme self-satisfaction and self-righteousness.

Such have been the conditions of the past, but now the times are really changing—"*What is our duty?*" Our duty is made plain and pressing by this very change. True the claim upon us first and ever is the "Great Commission," our Lord's command to go make disciples of all nations, but the conditions of the hour combine to press this command with immediate urgency.

It is not merely that thousands are passing daily "beyond the age"; just now is the time that barriers to the entrance of the truth are greatly weakened. Ancient superstitions are crumbling before the new scholasticism; religious toleration has been promised; the Government has asked the Christians to intercede with God in their behalf; the people are beginning to appreciate the missionary as being something other than the political agent of a greedy foreign power.

Now, therefore, while their own schools are teaching the powerlessness of their long-worshipped gods; while women, especially, are in trepidation as they see the idols kicked about the streets ; while the elders are looking in apprehension upon the new godlessness and the replacing of the supremacy of the family by the supremacy of self, *now*, *now*, *now* is the day of all days, the hour of all hours, the moment of all moments, that will never come again, wherein to lead these wavering multitudes to be forever the disciples of our Lord.

This is our commission and it is very plain ; whether translated "teach" or "disciple" or "make-disciples" our task is plainly marked, and we need not fail. Western educators have through much tribulation gradually approached divine ideals in method, the so-called Socratic method, which is the first used in Eden, "Where art thou ?" the historical and inductive which are the method of our Lord ; "by their fruits ye shall know them." And now the whole trend of modern educational reform seems to be in effect, being before expression, full, well-rounded training and development of all the powers bodily as well as mental with emphasis according to aptitude or purpose; securing the fullest possible acquiescence of the pupil from the beginning to the end. What is this but the demands made by our Lord himself ? His followers should *be* "*complete*," and first and foremost he puts the yielding of the will ; while he admits that teaching must come before this yielding, he makes discernment dependent upon the will. In the crisis of his mission to his own people, Israel, to whom he had been sent, he told them, "he that willeth to do his will shall know." We realize the reverse that though the mind may be keen as a rapier, its furnishing be comparable to the treasures of ancient and modern art that fill the house just vacated forever by Pierpont Morgan, and the sensibilities be most refined, if the will be weak, obstinate, or perverse, such education is vain.

The divine curriculum given at the close of the first Gospel (Mt. xviii 18-20) is full and it is specific in detail ; first instruct, then demand submission to a rite that publicly professes full acquiescence, then go on and on with teaching ; teaching "all" that had been commanded, and teaching not for information only, but "teaching them to observe." We are in the right whenever and wherever we are imparting truth, but we only fulfil the commission given us in its entirety when our pupils yield their wills to the teacher who has commissioned us. Once this is accomplished, true, eternal education is begun. This is a most inspiring truth, that every man and every woman, no matter how old, no matter how ignorant, every child no matter how brief its earthly life, whom we lead to accept Jesus Christ as Lord, matriculates in the University of the Ages, the one, only University whose courses have no limit in number, scope, or time ; whose Head will never need be superceded, for in him are hid all the treasures of wisdom and knowledge. And he will never retire or resign ; he will deliver up the kingdom to God even the Father, but he is the eternal Word, the Expression, the Interpreter of God and truth forever.

This is more than an inspiration to ourselves ; it is an argument to use with all who love to learn. We can but "know in part" after a lifetime's study, but, if in this life we will to do His will, we become His pupils now and forever and shall "know even as we are known." God grant that we may lead multitudes of this knowledge-loving people from the broken cisterns of mere human learning to the spring of eternal truth. This is our privilege and *this is our duty* to-day in China.

"What do we expect?" This is a question that must be answered individually. Judging by the number of those who are giving themselves to reach the adults of China as compared with those who are planning to reach the coming generation or the coming generations, one would be led to infer that expectations in this field are not relatively large.

What ought we to expect? "Great things," and "attempt great things." For we have the assurance of the continued help of Omnipotence. "All power (or authority) is given unto me in heaven and in earth ; *therefore*, go disciple—and lo, I am with you all the days—." Moreover, we have the victories of the past right among this people to assure us of success. Look up the history of your own mission, its beginnings and the history of individual churches ; a symposium on this line would amaze us.

As to the writer's mission the living members in churches founded by American Baptists number nearly twenty thousand ; they trace their spiritual lineage back to three adult emigrants to Siam, and the church founded there eighty years ago was largely from those well on in life. When the late Dr. William Ashmore first attended the Lord's Supper there and saw one grey head after another coming in, he exclaimed: "Why, this is a church of eleventh hour men !" And since that time the proportion of eleventh hour men and women has been surprising. During the first sixty years of this Swatow Mission one-third of the members were baptized after they had passed three score "springs and autumns," many of them seventy and some even eighty.

Such instances are rare in Christendom, but this is not a generation that has grown up with the Gospel ringing in disobedient ears from earliest youth. They have been sobered by the hard realities of life; the future is brightened by no hope, and the precious promises to which we are called to testify are to them, indeed, a "blessed sound." Never lose an opportunity to point them to the light, to sow the seed. We do not sow enough nor expect enough. I confess to having been startled when told on returning, after five years at home, of a man who had been received into a little church at the age of seventy and died after a few years of consistent useful service: when asked where he first heard the Gospel he said he heard first from me—but this should not have startled me; I should have expected to hear of more such men. Our faith is far too small.

Another reason for expecting great things and attempting great things for this present generation of adult Chinese is the fruitfulness of those already won. Last Sunday I was with a little church founded in the Boxer year in a town where a man of sixty-five had become a believer three years before. They own their building that could seat one hundred and has a two-storied three-roomed annex; they are self-supporting and have a school of twenty-two pupils. One member is an ordained preacher; his son is principal of our boarding school; another preacher and his wife came from among them, and a young man is applying to enter the seminary the next semester. Six lads they have sent to grammar schools and academy this year.

Three churches on Namoa Island trace their origin to a grandfather who was a native physician and professor of the arts of *feng-shui* when he believed the Gospel. Fifteen congregations in Chauyanghsien came from the conversion of a village headman who had smoked opium for over thirty years and was a wreck at sixty-two. Twenty "assemblies" in Jaopinghsien had their beginning when Wu Chong-chi accepted a booklet at our chapel in Swatow and as he read accepted in his heart the truth it taught him. From these churches have come many who are or have been teachers or preachers and many who are now students in our boarding schools and seminaries.

The principal gifts of money we have received from elderly men and women. The most munificent giver in the whole Swatow region was the late Hou Theng-thai who united with the English Presbyterian Church when about sixty years of age.

Were there no other and infinitely higher considerations, mere strategy should drive us to put forth every effort to make disciples of the adult Chinese. They have the stalwart strength the Church sorely needs; they know life and human nature; they have the ability to counsel and the wealth to finance the enterprises of the church to-day.

The New Opportunity for Women's Work in China

MISS M. E. SHEKELTON.

WE all realize that not least among the far-reaching effects of the revolution in China has been its influence on the status of woman, a result which most deeply concerns us from the missionary standpoint. We see everywhere an eager longing for more freedom, a restless chafing under the galling restraints of ancient Eastern custom which is in itself an urgent appeal for our help and guidance.

In the whole history of Christendom there has seldom been such an epoch-making crisis as that which we are now watching in China; and of all the varied phases of the national evolution, which follow each other with such bewildering rapidity, none is more important than the present awakening of the long crushed-down and despised women of China. They ask for liberty and education, for power and political rights, while as yet, alas, the far greater majority even of the middle and upper classes are without the training which can enable them to wield power. Sadder still, they lack the moral safeguards to purity which would allow them to enjoy greater liberty with safety to themselves.

The most optimistic of us watch with anxiety mingled with gladness this new awakening of the women of this great nation. We see with the deepest concern that, unless devoted

Christian women with noble ideals can gain a powerful influence in the guidance of this movement, the newly gained freedom of Chinese women will degenerate into unbridled license, becoming a drawback rather than a help to the progress of the cause of Christ.

We suppose that the most conservative of missionaries admit that this movement cannot be arrested nor can we wish anything but God-speed to those pioneers among China's women who would lead them out to a place of freedom, where their fine natural powers can find scope and expression.

The fact nevertheless faces us that unless the Christian ideal of womanhood brought to China comes to be a real power in the land, moulding lives to tender service for those in the home and to unselfish work for others in public life, the latter state of women in China will be worse than the former, and the true moral and social progress of the country will be thrown back indefinitely.

The problem is made specially anxious and urgent by the fact that to-day the Chinese women are only too keen to throw off the restraints of home life. There seems great risk that the "new" Chinese woman will look with contempt on the home duties and joys. A handsome wealthy young lady of our own acquaintance in Sianfu, imagines that she is proving her emancipation by standing for hours outside her husband's gate on a main thoroughfare, smoking cigarettes! Gaily dressed in a pale blue silk robe, with manners far too free, all respectable Chinese who passed by were utterly scandalized, but the poor lady honestly believed she was acting the correct part of the "new woman" and following the customs of the West. What the customs of the West really are, some have unfortunately only the vaguest idea, but everything imagined to be Western is fashionable and "le dernier cri" in inland China! Neither is discrimination in the selection of Western ways shown at the present stage—too often the husk is chosen while the kernel is neglected. A wealthy lady spends ten pounds on a fashionable European costume and fills her rooms with foreign furniture, but she still scolds her slave girl in the language of Billingsgate and wastes her time as of yore in petty squabbles with the inferior wives, or in sordid gossip with her friends.

It is most regrettable that too often in inland China the "up-to-date" Chinese is a very unattractive sight: she is mannish in dress and manner, and free in her talk. She is in danger of becoming merely a grotesque caricature of her Western sister, without her fine ideals or her power to win respect. What a pitiful waste of splendid material!

Behind this, at first sight disappointing exterior, there is the deep pathos of it all, the desire for freedom after suffering centuries of contempt and oppression, the vague knowledge in their hearts that they have fine womanly capabilities too long cramped and fettered which crave for outlet—there is our knowledge too that in these women there are great possibilities lying dormant, fine spirits who, touched by the power of Christ, may yet be the Elizabeth Frys or the Florence Nightingales of China, pioneers of all that is good and gracious in the future of this great Empire.

Native women reformers, of tender hearts and keen minds, are needed, and in their hands will lie the solution of the salvation of China's womanhood. Those of us who live behind the scenes know only too well that without the influence of Christian teaching much of the present agitation for woman's rights and power in China is merely a simmering at the surface, for deep down at the foundations of Chinese society are the degrading evils of polygamy and so much else that not only lowers the status of woman but defiles the very springs of pure family life.

Till this canker at the very root of Chinese life, so lowering to woman, is destroyed by the influence of Christianity, and until the sense of Christian chivalry is roused in the men, above all, until the young girl is so trained and educated that her pure and useful womanhood is worthy of respect, the true advance of woman can be in name only, and not in deed.

As we have looked at the darker side of the question, so clamant in its call for help to the missionary women of China, we now gladly turn to the brighter and more hopeful side. One of our greatest causes for encouragement is that very many of the more enlightened men of China are most deeply anxious that their womankind should take their true place as equals and helpers in the work of the world, and these men will help with all their influence towards this end. More encouraging still is the fact that, owing to the patient plodding efforts of the mission schools in all parts of China during past years, there are now trained women who are educated, high-minded, and capable of being leaders. These are the hope of the future and they are object lessons to all of the power of Christ in the uplift of women.

But—and this is partly due to the indifference of the home churches in the past—how pitifully few are these trained educated women, when at so great a crisis, many times the number available could be put in positions of leadership.

The craving for education amongst the grown-up women is another sign of the times; go into any government school of the great cities and there you will see numbers of grown women from twenty to forty years of age, seated on benches with the little children, patiently bending over their books and slates in earnest study. Too often indeed they receive a stone for bread, for their teachers are usually untrained and the mode of instruction uninteresting. It is a pathetic sight and is full of meaning for the future.

We thank God for the opportunities—the very desire of the modern Chinese lady to imitate her happier Western sister, her longing for freedom and for realization of her own powers, are most hopeful features of the times. The situation is abundantly full of promise if only through the power of God we are able to guide these restless souls into the larger liberty of Christ, and to the joy of service for others.

It may interest some readers to hear an account of a Chinese women's meeting, at which we were lately present—the first meeting of a society got up against foot-binding by some of the chief ladies of the city of Sianfu. We were asked to the feast with which the proceedings were to begin, but, unable to spare time for this, we arrived just as the serious business was commencing.

The room was packed and the benches were crowded with ladies. Many, it was evident, from their not too decorous behaviour, were present at a meeting for the first time in their lives. They were gorgeously dressed, and lounged, smoked, and chatted with their slave girls in the most nonchalant way. On and around the platform were the leading ladies of the Society, dressed most variously; a few in imitations of Western costume—some too absurd for description. One wore a dainty lavender satin robe, while a man's hideous felt hat trimmed with a bunch of red paper roses crowned her glossy black hair! Others were brilliantly and tastefully arrayed in old style costumes, pale blue or pink silks, with embroidered skirts and tiny satin shoes. Others again, with severe Republican simplicity, disdained everything but the dark blue calico of daily wear.

On the platform stood Mrs. L., the chairwoman, a capable managing old lady with grey hair, handsomely attired in a dark blue silk costume. She was giving the opening address which was fluent but without any grace of language and in too scolding a tone. The moment she began to speak, a younger lady, who all through acted as master of ceremonies, rushed up and down the hall, saying in a stage whisper to everyone: "When she finishes, be sure you clap hands! See! Like this!" An interruption distinctly disturbing, we would think, to the orator, especially as some benchfuls of ladies wanted to practise immediately! The chairwoman, however, managed to get through her address with much sangfroid in spite of the confusion. Following this speech came a younger woman, an educated girl who spoke charmingly and with deep feeling—with a pretty shyness, too, which made her address more effective. She well deserved the praiseworthy attempts at clapping which followed her speech.

Next came Mrs. M., once a slave girl, now the wife of a general. This speaker was quite without education and refinement; she bounced on to the platform gesticulating wildly, and pranced about the dais as she spoke. Despite her ludicrous appearance—for dress and manners matched each other—the address was vivid and clever, and the applause of the audience quite frantic.

Then came our turn to speak, and we were able not only to make an appeal on the subject of footbinding, but to tell the audience something of what we as women owe to Christ. An attempt was now made by the chairwoman to have a resolution moved, to get it seconded, and to persuade the miscellaneous audience to vote. We sympathized much with her efforts to have the whole thing carried through in a business-like way, and to be really effective in her plan of campaign. Most of the audience, however, thought the proposed "show of hands" was a fresh invitation to clap, and the meeting ended vaguely and without voting, in a tempest of applause!

There had been some earnest speeches, spoken with real feeling, and we will hope for practical results as to the reform of this cruel custom of footbinding.

We were asked to accompany the ladies of the committee to a public building close by, where we found a large meeting of men assembled. Here we were conducted most courteously to the platform, for we had come by special invitation, and were seated in the place of honour beside the Chairman.

This meeting was a political gathering of many of the chief men of the city. They listened with keen attention to the various addresses given by the ladies, sometimes interrupting with loud applause. The women speakers, with only one exception, spoke with graceful modesty, putting their arguments clearly and with feeling. When our turn came it seemed a splendid chance of bringing before this representative gathering the Christian ideal of womanhood. We pointed out first, that for a woman to do effective work she required strength of body, education, and a wish to help others—by giving up footbinding the Chinese woman would have more physical strength ; education would give her power of mind ; but for the last and most important equipment of woman, Christ alone could give her that perfect power of loving that could make her a blessing in the home and to the country. Without the teaching of Christ the Chinese woman could never become that power for good in the Republic which was God's purpose for her, but with His teaching who could say what glorious destinies lay before their great country—man and woman working together for God. The audience cheered enthusiastically and the applause seemed to be sincere. Two of the gentlemen on the platform told us how true they believed our words to be, and thanked us gratefully for our love of China. After this we all left, the men on the platform rising politely while we filed out. The true significance of all this respect and courtesy to ladies can only be fully understood by those who have seen the contempt shown to women under the old regime.

We must not imagine that opportunities of the kind described above are everyday occurrences—they are few and far between—but they are indications most valuable and true of the new sphere of women in China, and of the fresh openings that will come to us. It is most intensely important that the church of Christ shall be awake to the emergency of the present time, and be niggardly neither with money nor with the talent of its consecrated womanhood.

How to meet the present crisis and how best to seize its opportunities is a pressing problem for women missionary workers in all cities where the modern movement is making itself a force, and although in country places this question is less to the front, the wave that is now sweeping over the great centres must before long reach these remoter towns and villages.

Five years more of government schools for girls will mean a great mass of half-educated "emancipated" young womanhood, taught a flimsy system of ethics, but for the most part with no religion, impatient of home duties and claims, and fitted in no way, except by a certain amount of book knowledge, for the final going out into the great world of life—a world, alas, where Christian chivalry and protecting reverence for women does not exist. What will be the outcome of it all? The dangers ahead we see, and we realize that action must be taken, and that quickly, if it is to be effective.

How best to bring the uplifting power of the Gospel of Christ to all classes of women and girls, so that the cry of the day for freedom and advance may be our opportunity, is a question that needs much thought, and since the "new" Chinese woman is sometimes far from attractive, it is also one that in its practical carrying out needs much grace and tenderness.

The "new" woman is too apt, as we know, to discard the quiet refined ways of former days as old-fashioned, without having yet learned the gracious manners of a "foreign" gentlewoman, too apt also to be bumptious and conceited, because learning is still such a rarity amongst women.

And so she sometimes repels, when there is probably a specially fine strong character to be won for Christ, if we can find the right way to her heart.

We need here a certain power of imagination, of putting ourselves in the place of others and of sympathizing with what are sometimes such crude efforts to attain Western freedom and follow Western customs. However much we may disapprove of certain imitations of "foreign manners," and however ludicrous they may occasionally seem to us, we want if possible to *lead* in the right direction, with sympathetic insight, this irrepressible force of awakening womanhood.

Most of us will agree that the tendency is to disdain home duties, and to bring into the foreground, out of all due perspective, public life and work.

We must remember, however, that this is but the violent swing of the pendulum after centuries of unnatural repression, and that only Christian teaching can impress the sanctity and the beauty of the home obligations on the young womanhood of China.

We know that it is of the first importance at this crisis that we endeavour in all ways and by all means to get more fully into touch with the modern Chinese woman, whether by freer social intercourse, clubs for reading and discussion, hostels for students, or in other ways that we can think out for ourselves according to the different conditions of our localities.

Especially is this important in large cities, where the changing modern element is so strong.

We have ourselves found most useful the women's magazines now published, both for the Christian truth contained in them and for the common ground of conversation which discussion of the articles gives to us. The present writer does not know whether there is a women's magazine suitable for the half-educated girls and women, of whom we know so many in inland life, who cannot really understand the simplest Wen-li.

Whatever the new ways and means we adopt, whatever class or age we are trying to reach, we know that nothing but the grand old Gospel of Jesus Christ will bring light and guidance to the womanhood of China.

But the more fully we get into touch with these our sisters, the more fully shall we be able to share with them our rich inheritance of Christian training and liberty, and it behoves us all, under the changing conditions, to think intensely as to what more we can do by new methods and wise planning to forward our great cause, bringing honour to our God and blessing to the land of our adoption.

May we guide many into practical zeal for humanity, and loving devotion to the sorrowful and suffering, women who but for our help might wander groping blindly in their devious quest for freedom, ignorant that true freedom for man or woman is only another name for greater liberty to serve.

Let us all do what we can at this juncture, and let us be hopeful, believing that we live in a time of great opportunities. Let us also be in haste about the Master's business, knowing that this special opportunity will quickly pass away—this time when the future destiny of the women of China is trembling, as it were, in the balance; when the help of Christian womanhood, to be truly effective, must be given *now*.

Relationship of Evangelistic to Educational Work

J. W. L.

THE time-honored distribution of missionary work into evangelistic, educational, medical, and literary was criticized by a student of missions, recently in China, as misleading. Is not all true missionary work evangelistic, said he? When educational work ceases to be evangelistic does it not cease to be missionary, and medical and literary work likewise? The missionary is primarily a fisher of men, and the preaching hall, school room, hospital cot and Christian book or paper, whatever other high office they may serve, are fishing apparatus of different character. Thus as to those who are without. There is also the new series of relations to those who have been won and are quite as truly within the sphere of missionary work, and where preacher and teacher join hands in a common task.

The preacher, teacher, healer, and writer are agents of evangelistic enterprise, and should be mutually supplementary. The absence or inefficiency of one detracts from the effectiveness of the whole. They surely need never be antagonistic. Is not the relationship of preacher and teacher in missions chiefly one of order of precedence, of emphasis or proportion, and of motive? In the field of one's own observation those missions seem to be particularly healthy and able to maintain a steady expansion, which have laid broad foundations in extensive, continued and fervent preaching of the Gospel, and have buttressed their work with a school system which is animated with the same spirit of solicitude for the salvation of men.

First, itinerant preaching by both men and women over areas proportioned to the missionary's ability to retraverse them at regular intervals, and, together with this, periodic excursions into the regions beyond, in order that the prepared and waiting ones may know, whose heart the Lord will touch at an occasional hearing. By the wayside, in tea shop, in crowded mart but at wisely chosen preaching stands, to selected persons of position and character privately, in the schools conversationally, always with the Bible page (adequately annotated, if possible) and suitable Christian literature, first and continuously goes the herald. To those who might object that in China such promiscuous preaching is viewed by the influential classes as improper and demeaning, the preacher could reply that he would make provision and special meeting places in suitable localities for those classes, but that such is the character and urgency of the Gospel message that to the multitude it must be preached by going where they are ; and that if the preacher be highly cultured and facile in the language he may be invited from the market to the guest room or the lecture hall as was Saul of Tarsus in earlier, and as missionaries in China have been invited in later, days. It is instructive to a cultured non-Christian to see a man of similar culture, neatly clad, teaching in public places with Christian tact and grace of manner and with manifest learning and wisdom, those great themes which concern every soul of man. Indeed, China's great Manchu Emperor sent his magistrates throughout the empire into the markets to teach multitudes in a similar way. There were many in his day who did not consider John Wesley's preaching in field and barn to be in good form, but it would have been disastrous to his cause to have conformed himself to their judgement in this matter. And it is to the advantage of the Christian cause that there are missions which devote themselves almost exclusively to this kind of missionary effort.

First, then, ordinarily speaking, the preacher, in response to whose ministrations gather the scattered groups of families and among them the talented boys and girls who have the capacity for leadership in church and community, as well as the less gifted, who, by receiving a rudimentary education, will become more intelligent Christians and more influential in the community. The foreign missionary church seems to be under a certain obligation to share the knowledge of God's works which it possesses, with the younger brothers who make their home in the same world—to communicate facts, facts of heaven and of earth, facts ancient and facts modern, and to develop the capacity to utilize facts and principles for God's glory in the salvation of men. This is done in the schools. And in the schools, from the fourth to the twelfth years of the curriculum, those deep impressions are constantly made upon the pupils, and that minute acquaintance with the Word of God imparted, which prepare the youth for a type of ministration that could only have been rendered possible through the agency of the school.

Moreover, the Christian church in these missionary fields increasingly needs, for the instruction and the administration of the newly formed and multiplying churches in populous and influential centres, men who have received university training under highly qualified teachers; for the records of the past do not encourage us to expect that illiterate men or men of meagre education will ordinarily prove equal to the heavy responsibilities of these positions. Some would disclaim the right of university education to a place in missionary operations; and it must be admitted that in the ideal order the Christians themselves would finance, organize, and administer these higher schools of learning, inviting foreign teachers until they could supply men sufficiently well qualified from their own midst. But such a course of procedure is manifestly impossible at present, and the establishment of a few schools of the highest grade is within the power of the Christians of other lands for their younger brothers. These should be of the very first order of excellence, few in number and manned by a force which is thoroughly imbued with the spirit of the Gospel.

Few question the place of schools in the missionary enterprise, but anxiety arises when they absorb men and money beyond the proportion of their contribution to evangelizing efficiency and result in the curtailment of necessary preaching operations. The problem of maintaining due proportion between the supplies for preaching and teaching respectively is one calling for the best thought of mission administrative bodies and for no little firmness in refusing to allow the teacher to overshadow the preacher or to obtain an undue amount of the funds employed in the common cause.

Nothing is more vital in the relation of teaching to preaching than cultivating alike in each the purpose to save men. Schools which are instinct with this motive are evangelistic agencies of a most efficient type. And to maintain in all the departments of school life fresh, inspiring, and living faith and joyful service, enthusiasm for the Word of God and loyalty to the risen Saviour; to induce pupils to care for one another's souls and those of their relatives; to make so important and attractive the Christian minister's calling and those of other Christian workers that pupils will turn to them voluntarily--to put this spirit and atmosphere into schools is to give them important place in the missionary enterprise.

By taking care to select and appoint men and women abundantly possessing this spirit, the schools of a mission may be ever educating a corps of trained and devoted workers to assist in carrying forward its expanding work.

Translation of Protest against the Movement in Favor of Making Confucianism a State Religion

REV. CHENG CHING YI,

Translated by Rev. J. Leighton Stuart.

TRUTH is universal and eternal. We of to-day are, moreover, living in a democratic age, in a time when barriers of all kinds are being broken down and the conceptions of a universal brotherhood are beginning to be realized ; when the horizon of all is being broadened ; when each ordinary man is catching this new vision of human dignity and duty, and becoming a sharer in the blessings and privileges of the new order. Therefore to inhale this new moral atmosphere, we need not be limited to any one saint or sage, nor can the ideals of the men of to-day be cramped into any single teaching of the past. The idea of liberty is the direct result of broader educational methods, and religious liberty furnishes more easy revelation of our people's inner thought. If any one religion should be made to interfere with the liberty of our citizens, although based on the pretext of preventing the shirking of responsibility, yet the despotic poison will have entered in the very bones and marrow of our national life, whereas the old despotism in comparison did little more than scratch its skin. We have heard that recently Dr. Chen Huang Chang and his associates have inaugurated a movement to make Confucianism the state church, with the purpose of binding the thought of our citizens, and maintaining the genius of our national character. Their intention is doubtless excellent, but their method cannot avoid the charge of bias. In what respect ? Republican government knows nothing of distinctions of race and religions, and its Constitution includes a clause guaranteeing religious liberty. Suddenly one fine morning a little minority undertakes to destroy the rights of each religious body, with the result of raising the suspicions of the people, and abrogating their heaven-implanted freedom. It not only is without advantage to our government, but also injures the very roots of our country. In our humble opinion these are some of the more obvious objections which we hereby submit to your thoughtful consideration.

(1) *Confucianism as the national church violates the spirit of republicanism.* Democracy makes no distinction of race or religion, and recognizes the right of each individual to his own belief. With a state religion, the citizens are virtually herded into allegiance to a single system, thus slowly sapping their spirit. Although it is claimed that religious liberty is still to be granted, yet the principle being thus abandoned, how can they hope to win the whole-hearted devotion of the people? Furthermore, a study of the European governments furnishes sufficient evidence of the unwisdom of such a course. For instance, England has had a state church for centuries. This has not only resulted in constant friction between non-conformists and the established church, but also in the voluntary exile of her noblest citizens, as the Puritan and other Independent sects. This loss to England and the early settlement of America are due to this cause. Although the Disestablishment Bill has not yet been carried, yet it is every year becoming more imminent, owing to growing dissatisfaction among all classes; it is already an accomplished fact in Wales, and in the judgment of thoughtful observers its passage cannot long be delayed. Yet at the very time when a nation like England is abandoning the idea, for our country to attempt its enforcement can scarcely be the part of any far-seeing, intelligent student of contemporary tendencies. But there is a better case in point. The earliest of the Republics is America, as she has been the first to recognize the latest addition to their number. Although the large majority of her citizens are Christian believers, yet the government and people, regardless of creed, have always been at one in rigidly maintaining entire separation between Church and State. Our Republic of China, not yet three years old, could scarcely do better than follow in the steps of her more experienced predecessor. If we fly a state-church pennant, do we not expose ourselves to the ridicule of America? France, although unable at the time of the Revolution to free herself from a state church, yet the steady tendency has been the direction of what has recently resulted in entire separation, and meanwhile the steady deterioration of her national morals and the clerical abuses inherent in the old system, have carried the nation

downward like a rushing torrent, from which the recent legislation cancelling the old compact will, it is hoped, give escape, and the hope for a new religious awakening. Now at the very time when we are seeking relief from complications between church and state, how surprising it is that there are those who wish to follow in the ruts of France. Their error is palpable. The history of these three great nations makes the incompatibility between republican government and a state church the more apparent.

(2) *The establishment of a state church will inevitably result in dissension and religious feuds.* At a time when the nation is torn by civil war, when the fever is burning in her vitals and medicine is needed, a new cause of strife may fan it into destructive flames. When disturbance and lawlessness are rife, and economic distress is prevalent, the present agitation furnishes a needless aggravation to the general unrest. Confucianists are practically limited to the scholar classes, representatives of all other callings being from the nature of the case exceedingly few. Under a despotic government there is a subservient aping of the emperor. If he is a Confucianist, so will be the people ; if he affects Buddhism, so will they. But not so in a Republic. Every man is a citizen, and each citizen has his rights. I cannot be forced by another to adopt his tastes, nor can I use my liberty to destroy his. If this liberty of belief is interfered with, the lesser danger will be dissension and bitter argument, the larger evil the outbreak of religious persecutions such as have stained with blood and misery the pages of English and French history. These days are still quite recent. Can it be these advocates of a state religion have never read of them ?

(3) *The establishment of a Confucian state religion will have no ethical advantage.* There is no religion but what aims at moral development. If one religion is made the standard, it not only will fail to include all elements, but will even deaden moral instincts. In the vain effort to rely on the state to maintain a national morality and its consequent political stability, the result will be a stagnant self-satisfaction, the absence of stimulus to higher ideals of conduct and new visions of truth. If another Church is better than ours we must attack it ; if ours has a weak point, we must hide it. Bigotry and all ecclesiastical abuses are intensified. Under such conditions moral progress is arrested. There could be no better example

of the vicious effects of a state church than Italy. Nowhere has it been more fully tested. Yet in no nation of the West is there less progress, nor more infidelity, immorality, crime, poverty, and wretchedness. As to Prussia, although it has the form of a state church, yet in reality there is no helpful relation between this and the morality and faith of the people—as will be admitted by any one acquainted with the facts. Now to return to China. We, too, have had a state religion for over two thousand years. We fully grant all the moral beauty and value of the Confucian teachings, and their profound influence for many centuries on our national character. But when we turn to the actual morals of our people, we find falsehood and insincerity in abundance, little of benevolence and righteousness, much harshness and little of faithful kindness, and increasing national weakness no better than in the time of the Three Dynasties. Our racial deterioration is no less evident in comparison with other countries. Think, for instance, of the youthful United States, its power and progressive spirit in contrast with our impotence ; it is verily the distance of East from West.

(4) *The establishment of a Confucian state church will injure the good name of the Republic.* The Constitution is an essential element of republican government; its good name is also an indispensable asset. These, too, have an intimate relationship. A strict adherence to the Constitution means a better reputation. When the Provisional Constitution was first drafted, it made absolutely no distinction of religion, but perfect religious liberty was granted, thus utterly repudiating the intolerant attitude of the Manchu regime. This was the ideal policy. It was therefore no surprise when America, our predecessor in republican government, first recognized our Republic. This shows at once the importance of the Constitution and the value of our good name. Who would think that a policy endorsed by both provisional presidents, Swen and Yuan, is now rejected by Dr. Chen, Liang Chi Chao, and their colleagues? The result will be that we shall be considered unreliable and indifferent to our own pledges. Foreign nations, who at the outset rejoiced in our rapid and easy erection of the Republic, will soon become suspicious of our ability to keep our word. To alter the Constitution is to shake the foundations of the Republic. The Powers will lose confidence in our good faith, and our integrity abroad will be destroyed. As to

our own citizens, also, while it is entirely permissible to add to or alter the various sections, yet we cannot afford to change the fundamental principles. Religious liberty is a principle of far-reaching consequence. A state religion is a reversion to narrow and partisan policies, and cuts at the essence of republican ideals. Its advocates, if they succeed in bringing the Senate to their narrow and prejudiced view, while endeavoring to preserve proper human relations, and foster morals, will really be planting seeds sure to bear bad fruit. If legislation is to be so fickle, it will lead to abuses in its execution, and contempt of law on the part of executive officials. Thus, with suspicion abroad and distrust at home, legislation will become confused, and our government cannot be stable. The consequent reaction in popular morals will make our national weakness yet more apparent abroad.

(5) *A state religion in actual application will be beset by difficulty.* The first will be in effect to regard all other faiths as heresies, inflating its followers with conceit, and contempt of others as inferior systems. It will, moreover, weaken the functions of conscience in the citizens. And even when they are loyal to their convictions, they will continually hear slighting references to their own creed, the wearing effect of which will be in the end to weaken faith. When the state church is first promulgated, its adherents will be in high glee as being a vindication of the Sage. His teachings will again become the people's source of joy and peace, and his followers will share the glory. But this will produce pride and contempt of other systems, with all the hateful consequences so easily to be traced in the history of England, France, Italy, Turkey, especially the inevitable reaction against the Church. This would be only an internal religious war. But if China should make of Confucianism a state religion, it would involve itself with several other nations. Buddhism is from India, Taoism is native, Mohammedanism is from Western Asia, Christianity in its two main divisions is from the various Western lands, the Greek Church is from Russia. Thus the first named religions would cause internal difficulties; the others would cause clashes with foreign countries. Thus the whole world would be involved. Think calmly whether this would bring good or evil fortune. Furthermore, the new Republic when recognized by the great nations has a chance to have the "religious protection" clauses abrogated. But if Confucianism is made the state

religion, Christian missionaries will naturally want foreign protection for their converts, on the reasonable ground that our nation has repudiated its own pledges of religious freedom and equality. This would result in our lasting ignominy and domination from abroad. Ultimately we should be forced to abandon this policy when too late to preserve respect for our Constitution. Why not, instead of waiting till then to repent, avoid the disastrous consequences now? This is our humble but earnest conviction.

In Memoriam.—Rev. J. R. Goddard, D.D.

"Whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live therefore or die we are the Lord's."

SO our father lived his life,—actively identified with every movement for the suppression of evil and the promotion of good; loyal to the truth as he saw it, but unfailingly courteous to those who differed; a stranger to every suggestion of self-advancement, but giving himself without stint to the service of all—faithful, tender, kind, and true.

So too he died. For several years bodily weakness had set restraints upon him, but his spirit never aged, his eye was never dimmed, his interest in life never flagged, his activity never ceased. To him, who like his Lord loved not to be ministered unto but to minister, it was granted to lay by his armour not for one hour, but to pass full panoplied into LIFE.

Dr. Goddard may rightly be counted among the pioneers of missionary endeavor in China. Born September 7th, 1840, in Singapore, of missionary parents, he was brought by them to Ningpo in 1849 and there began that intimate knowledge of Chinese life and thought and speech which contributed in no small degree to the success of his later service. Here three years later at the age of twelve he was baptized in the Ningpo church, where with the exception of the years spent in study in the States his membership has remained to the end. To him it always seemed that by thus identifying himself with the local church he measurably added to his influence with them; at least, it was one manifestation of that spirit which could brook no artificial separation between himself and those he served.

In the Providence of God the training of this missionary began early. When he had barely entered his teens he was sent the long four months' journey to America to enter the schools. Almost immediately his father died, and three years later his mother; so his thirteen years at home were one long struggle to meet single-handed the financial and other problems of life. It was war time when he left the halls of Brown, his Alma Mater, and for nine months he served on the field, retiring with the rank of sergeant. At the close of his seminary course he was tendered a comfortable position as principal of the Newton High School, but the young man who throughout his boyhood had been denied all the luxuries and almost the necessities of life, and who at that time was bearing a debt equal to half a year's salary as a missionary, turned without a waver to the greater but harder work to which be had felt the call.

When Dr. Goddard joined the East China Mission in 1868 it consisted of but one station, Ningpo, containing resident missionaries, and counted among its out-stations Shaohsing, Hangchow, and even Kinwha. Once for a few months Mr. Goddard was the only man to care for the whole field, and many times has he been alone in his station. Most of the out-stations about Ningpo were opened by him, but his pioneering has been intensive even more than extensive. It was he who first gathered a class of young men to give their whole time to preparing for the Gospel ministry and who was for several years in charge of that work. He recognized, too, the need of giving Christian children a good general education, and revived and established on a permanent foundation a day school for boys in which he maintained lively interest to the very end. He was in advance of his age in advocating union in higher elementary education for boys, but failing in this and in securing funds from home for a mission school of that grade, he with the help of two fellow missionaries built and for many years wholly financed the boys' boarding school now the Ningpo Baptist Academy, which has supplied many of the strongest preachers not only to the East China Mission but to regions beyond.

To him we owe the organization of the Chekiang Baptist Association, the local Preachers' Union, and in large part the Native Missionary Society which have contributed immeasurably to the development of fellowship, co-operation, and an appreciation of individual responsibility on the part of preachers and churches alike. In all forms of philanthropic endeavor one could always count on his hearty interest and active support; and perhaps no picture of him could be more characteristic than his latest—taken with his fellow organizers of the Anti-Opium League on its twentieth anniversary.

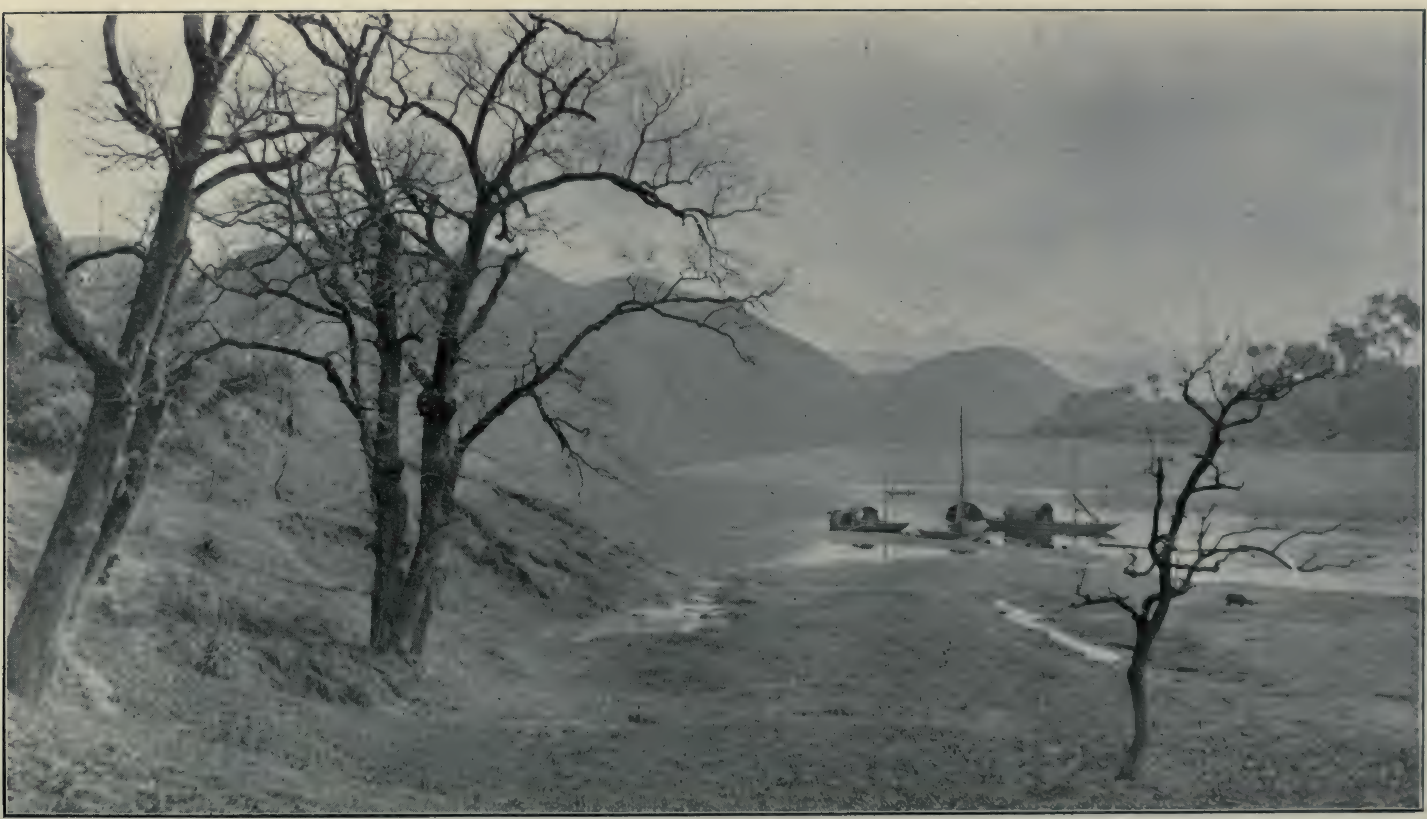
He has made an abiding contribution to the church in its literature. Besides translating the Sunday-school lessons into Ningpo colloquial (which was continued to the day of his death) and the translation of several single tracts and books, he was one of three to prepare the version of the New Testament in Ningpo colloquial now in general use in that city. Still later—though personally disinclined to literary work, but feeling the need of a colloquial version of the Old Testament—he set himself to the task and, though continuing to care for the churches in his field and suffering an interruption through the Boxer uprising, succeeded in completing the translation in something less than six years. Thus to the poor and lowly has he opened for all time the rich treasures stored in Scripture.

But his chief work and the one he loved was that of an evangelist. Many times during his later years he was urged to give himself to literary work or theological instruction, but he loved best to be out among the people; and as an acceptable preacher to the Chinese few may hope to rival him. Possessed of a large vocabulary, a faultless diction and an easy but clear and logical style he could preach not only to Christians but to the curious street-chapel throng and hold their interest to the end. For many years, even after the seminary was removed from Ningpo, he continued to give its short course in homiletics; but as a teacher he needed no class room—the whole mission was his school.

But what he did was less than what he was. To all who knew him Dr. Goddard was first of all courteous, kindly, considerate of others, absolutely regardless of self. His children remember no word of his spoken in anger, can think of no good in life that he would not deny himself to give to them. In his relations with fellow missionaries he took for himself the lower seat, and when difficulties arose always sought to promote harmony and good will. Toward the Chinese he was ever as brother or father. However busy he might be, no caller was asked to wait, much less was turned away; however vexatious the errand, its bearer never failed to be treated with consideration. As missionary in charge, he never forgot that his preachers were his brethren whom he might counsel but not command.

Another quality hardly less conspicuous was his fidelity. His place in church was always filled, his appointments at the out-stations or with committees were always kept. A task he set himself to do was always done and promptly done. He attempted nothing he felt unprepared to carry through.

When he was so suddenly taken away, his many friends and co-workers among the Chinese came and with tears and hardly restrained sobs bore testimony to his love, his generosity, his faithfulness in service; and acknowledged that such a passing—which was not death but translation—was God's own reward for what he had been. Such testimonies, such memories in the lives of many, are his monument, which shall stand through all eternity.



SHA-YA P'U, STOPPING PLACE WHERE BOATS CONGREGATE AT NIGHT TO AVOID ROBBERS.

Photo by R. F. Fitch.

Our Book Table

DR. L. WIEGER'S MORAL TENETS AND CUSTOMS IN CHINA. *Translated into English, and annotated by* L. DAVROUT, S. J. *Texts in Chinese with romanization. Illustrated, Royal 8vo. 604 pages. Tusewei Press, Zikawei, Shanghai ; & The Chung Te T'ang, 18, Rue St. Louis, Tientsin. Price $5.00.*

Scholars have long been familiar with the publications issuing from the Press at Zikawei, Shanghai ; but probably few of the readers of the RECORDER are aware of the existence of another Press, set up at the prefectural city of Hokien, in the S. E. part of the province of Chihli, which bids fair in time to rival the older establishment by the fame of its recent books. The works of Couvreur and Wieger all bear the imprint of that inland city, and are doing for French readers what Wade, Mateer, and Giles, Legge and Arthur Smith have done for their countrymen.

Dr. Wieger's twelve volumes, published under the modest title of "Rudiments", are an encyclopædia of everything Chinese from philology, history, and philosophy to the social customs, religion, and superstitions of the people. Unfortunately they have hitherto not been available for the use of students acquainted only with the English language. To meet this need, and in answer to an oft repeated request, one volume of the series has been rendered into English and, should this experiment meet with the success which it deserves, other translations will follow in due course.

The volume under review contains within a moderate compass the best collection of Chinese literature on Confucianism, Buddhism, and Taoism that a student could wish for. To purchase the original Chinese books, together with even a selection of former translations, would cost the student several times the price of this one volume.

Two hundred and fifty pages, or about half of the book, are devoted to Confucianism, as represented by 10 chapters of the *Sacred Edict*. The omitted chapters are the less important ones for the author's purpose, viz : VIII, X, XII, XIII, XIV, and XV. These are followed by translations of a number of "Moral Tracts" on Rules of Propriety, Ruling the Family, Meritorious Deeds, The Three Precepts (Reverence for Printed Paper, Against Waste, and Against Killing Any Living Creature) ; The Rules of the Disciples and Family Instructions.

For an exposition of Taoism the *Book of Rewards and Punishments* is used ; both text and commentary are given ; and for a popular account of Buddhism "*The Precious Record*", with its gruesome and revolting descriptions of the tortures in the ten hells of purgatory, is laid under contribution. This is followed by a number of chapters describing the manners and customs of the people, covering nearly all the great festivals from January to December, and the life of a Son of Han from his birth to his funeral.

The special value of the book to students of the language lies in the fact that it does not give the author's personal reflections upon the religious ideas and customs of the people, but supplies the reader with the original documents in Chinese, and leaves him to form his own conclusions. The selection of Chinese authorities is in every respect an admirable one, if we may judge by the well known character and great popularity of the books translated. It is unnecessary to say anything about the *Sacred Edict*, or the *Book of Rewards and Punishments;* these are to be found in the schemes of study drawn up for the benefit of members of nearly all the older missionary societies in China. Of the *Kan Ying P'ien*, Wylie says "the various editions are innumerable, it having appeared in almost every conceivable size, shape, and style of execution." The same may be said about the "*Yu Li Ch'ao Ch'uan*, the Book of Purgatory. Before the old system of provincial examinations was abolished, it was a common thing for thousands of copies of these two Taoist and Buddhist works to be distributed gratuitously among the students. To circulate and observe the precepts of these books was a sure passport to success in life, while the aspiring bachelor who disregarded or trampled them under foot was in danger of some evil spirit turning his wisdom to madness while writing his prize essay.

Indeed all the tracts included in this one volume of Dr. Wieger's may be regarded as the nearest equivalent in Chinese to the religious literature of our great tract societies in the West. They are the best Homiletic literature which the Chinese language possesses. Though they have mostly been issued in a style suited to the taste of educated men, the advantage of this edition by Dr. Wieger consists in the fact that he has had the Wênli text translated into the common speech of the people. In this he has been assisted by two first rate speakers of the colloquial. An occasional expression may be met with which is peculiar to the Hokien country district, and not in common use elsewhere, but the book throughout is good Northern Mandarin. The style reminds one of that fascinating book published many years ago under the patronage of Dr. Macklin. It was called Colloquial Mandarin, "*Kuan Hua Ch'ang T'an*", but in reality was a curious and most interesting commentary on the Gospel of St. Luke from the pen of a Confucianist whose mind was steeped in the current teachings of Buddhism and Taoism. In both there is a wealth of proverbial sayings, dear to students of Doolittle, Scarborough, and Arthur Smith.

The "Morale et Usages" of Dr. Wieger differs considerably from Father Davrout's work. It is much smaller and contains only the Chinese text, romanized in the French spelling, with a translation in French. Father Davrout's "*Moral Tenets and Customs in China*" is a much larger book. Unfortunately also it is much heavier, weighing 1 kilo and 785 grammes. The romanization is given according to Wade's system. At the end of each chapter there are some pages of most valuable notes gathered from a great number of independent sources. Here will be found concise and illuminating extracts from a variety of authors, mostly modern, embracing De Groot, Du Bose, Doolittle, Legge, Smith, Williams, Mayers, Bushell, Eitel, etc., etc. And there is also added in the English edition what every student knows how to appreciate, a fairly complete index of all the subjects treated in the volume. There are also over 80 illustrations, the best of which are drawn from purely native sources.

As might be expected in a complex work of this nature, set up by Chinese workmen and printed in the interior, the errata and corrigenda are considerable ; and the careful reader may easily add to the list. These we hope will be corrected in the next edition. The Chinese text is particularly free from mistakes, though there are one or two such as 枵 for 枴 on p. 98. English words are often strangely divided, see pp. 51 and 131. The numerals in brackets (8) on p. 13, should be transferred to the next paragraph on p. 15, after the words "foolish things"; and (9), (10), on p. 207, should be altered to (10), (11).

Infelicitous or incorrect translations are mostly due to a too literal following of the French text. 浪蕩 p. 11, from the French paresser, *lazy*, instead of *profligate*. 讓, French céde, is rendered '*keep*' instead of '*yield*' on p. 31. 出了家, p. 113, quitte le monde, is translated "*dies*," instead of, as given correctly on p. 131, "*going out from one's family to become a bonze.*" Wherever the word 廟 occurs it is translated from the French, *pagoda*, instead of *temple*. Page 143, 事非經過 Quand on n'a pas fait une chose, "*when one has not made something*," should be "*when one has never tried.*" P. 405, "*Sign-board*" is intended for "*Chop*" or *Hong name*; and "*hiding*" the seal is not a happy expression. 粘, p. 407, emmieller, may be "*regaled*", but the Chinese idea is that the Kitchen god's mouth was effectually prevented from revealing any of the family's misdeeds during the year by his lips being *stuck together*. Occasionally the word 殿 court, or region is translated "*district*," omitting the all important word found in the French, "infernal."

But it is needless to pursue these criticisms further, though one is tempted to do so. We will only add one more. On p. 35 occurs the saying of the ancients 喫虧的常在 translated by "*those who know how to bear a reverse are also those who know how to overcome it.*" This possibly conveys the meaning, but the idea is rather that the man who willingly suffers wrong, continues in his place and has the good will of his neighbours, while the cantankerous individual who is always defending his rights is shunned, cast out of society, and forgotten. The proverbial saying on p. 31, 哄殺人不償命 "*One is never punished for having made people die of laughter*" is another of the Chinese enigmatical sentences, but the meaning is that a master may escape the charge of manslaughter when he has worked his servant to death, if only be has kept the slave in good humour by smooth speeches and empty promises.

We hesitate to offer one more suggestion, considering the great amount of labour already bestowed by the learned author in changing the romanization from French to English. Could not the next edition be greatly reduced in size, possibly also in price, by omitting the romanized Chinese text, and the book still remain as useful as ever? The Chinese text, English translation, annotations, index, and list of authors quoted, with the illustrations—some of these even might be sacrificed where the plates are blurred and indistinct—are really all that a serious student requires.

T. B.

BOOKS ON THE OLD TESTAMENT FROM THE UNIVERSITY OF CHICAGO PRESS.

1. THE ETHICS OF THE OLD TESTAMENT. *By* HINCKLEY G. MITCHELL. *Pp. x. + 417. Price $5.00.*
2. SOCIOLOGICAL STUDY OF THE BIBLE. *By* LOUIS WALLIS. *Pp. xxxv+308. Price gold $1.50.*
3. A STUDY IN THE PSYCHOLOGY OF RITUALISM. *By* FREDERICK GOODRICH HENKE. *Pp. xii+96. Price $2.30.*
4. OLD TESTAMENT STORY. *By* CHARLES H. CORBETT. *Pp. xiv+215. $2.50 Mex. With pupil's note book, pictures and box of six crayons. Price $1.00 Mex.*

Chicago University Press—Methodist Publishing House, Shanghai, Agents.

The reviewer feels that his scanty notice of these four books should be prefaced by a few introductory words.

The courtesy of the Publishers in sending such works to the RECORDER is acknowledged; but they should be the first to recognize that the readers of this magazine, for the most part, are specialists in Christian service. They are missionaries to the Chinese, and the problems of their work are too serious and too pressing to leave much opportunity for research or speculation in other directions.

The RECORDER, therefore, is scarcely the place for the profitable discussion of theological, philological, or historical questions, save as they emerge from, or are directly related to, the development of the life of the Christian Church in this country. To bring into its pages the controversies of western theologians or the debated conclusions of the "higher" criticism of the Scriptures would serve no good purpose. Our readers, we are convinced, can well do without the very feeble illumination that would come from such notices or reviews as the Book Table department is likely to provide, and it is better to take it for granted that those missionaries who are keen to follow the developments of modern theological thought or of Old and New Testament criticism will be careful to provide themselves with the best current literature on those subjects.

Conclusions which many serious and believing students of the Scriptures have reached after years of devout and scholarly research cannot be dismissed by the mere *obiter dicta* of a dissentient reader. They must be met by scholarship equally thorough and by investigation equally patient. We surely have an unworthy conception of the Holy Book if we suppose that its unique value and power are going to be destroyed by historical, literary, or any other criticism. The Bible itself is the best argument, and a more intelligent study of it is, for most of us, the best reply to those who would reconstruct it on what they describe as a natural or evolutionary basis.

It is over a hundred years since De Wette published in his *Dissertatio Critica* and his *Beiträge* his rules of criticism and his theory of gradual development in the laws relating to worship; and thirty years since Wellhausen gave to the world his *Prolegomena to the History of Israel* and Kuenen his *Historico-Critical Enquiry into the Origin and Collection of the Books of the Old Testa-*

ment. In the intervening period a multitude of writers, following those critics, have allowed historical criticisms and evolutionary theories to carry them beyond the utmost bounds of reason or even probability. Some of the more reckless critics have so reconstructed the history of Israel and so mangled the books of the Old Testament that the one has been robbed of all its splendour and purpose, and the others of their inspiration and trustworthiness. Yet the Bible more than holds its own. So far from falling before these attacks, its circulation has risen year by year until the *annual* sale of Bibles, New Testaments, and separate parts of the Scriptures has reached, we believe, the gigantic total of something like 13,000,000 copies. Moreover, the Bible has never been studied more intelligently or more devoutly, nor has it in any former age influenced so profoundly the lives of men.

To anyone who may be distressed by the fact that the integrity of the Old Testament documents and the history contained in them are the subject of criticism, we recommend the perusal of such a book as Professor Ladd's *Doctrine of Scripture.* It will be a surprise to many, perhaps, to learn that it was not till about the middle of the seventeenth century that a definite rigid doctrine of the Scriptures took the place of tacit presupposition and widely divergent statements.

Turning to the books before us, Professor Mitchell starts with the proposition "that the contents of the Old Testament are not arranged in the order of their origin," and adds, "that to get a comprehensive view of their teaching on any subject they must be studied in their chronological order" (p. 10). Accordingly he first of all re-arranges his material. Here he follows the Wellhausen School: Every book is a compilation from various sources and documents and most of them did not reach their final form, or were not composed till after the Exile. Having placed his sources in their "chronological order" he proceeds to take "a connected historical survey of their ethical teaching" (p. 11).

The Hebrew writers assume that man is a moral being, and their "entire life, personal and social, was finally viewed and regulated from the religious standpoint" (p. 13), and this connection between ethics and religion "was strengthened by their belief in a peculiar relation between them and Yahweh" (p. 15). But between ethics and religion there exists a real distinction and on this distinction the prophets insisted. Professor Mitchell, accordingly, confines himself to the "teaching of the Hebrew Scriptures concerning man's duties to himself and to his fellows, whether in the smaller circle of the family or the larger one of Society" (p. 18). "In one period after another search is to be made for data on the subject, and the stage of progress of which these data give evidence determined" (p. 19). But then the data as they are found in the Books of the Old Testament have also, according to our author, to be resorted, redated and revalued. Thus we are told that when the "Judean narrative" is picked out from the first nine chapters of Genesis and read in its proper order (*i.e.*, with ix. 20-27 after v. 29), we have a picture of the primitive world, not, indeed, as it really was, but as the early Hebrews conceived it" (p. 20). In chapter after chapter this process of selection is carried on and nothing that is familiar to the ordinary reader of the Bible seems to be in its right place. More than this we are assured that writers "suppressed or modified" details in the original sources from which they obtained their information; such liberties being taken to make the narratives or stories better serve the purpose of edification. In this way the patriarchs were made to take "their place among the moral and religious teachers of the Hebrews." (cf. pp. 102 and 106). Of course the Decalogue is not Mosaic and the Chronicler is not to be regarded as trustworthy (cf.p. 353)! As we read these somewhat dull pages we wondered again and again whether there was such a thing as the ethics of Biblical criticism, and why some other title such as the *Patriarchs and Prophets criticised* would not have done as well for the Book as the one chosen. Worst of all, Professor Mitchell leaves us pretty much where we were. "Anyone," he writes, "who wishes a comprehensive view of a particular topic can obtain it by simply piecing together my findings thereon in successive chapters. I leave it to the reader, also, to define for himself the ethical significance of the Old Testament as a whole in the light of these findings." We are duly grateful to the Professor for offering us the use of his terribly scattered and badly indexed "findings," but having laboured through his 400 odd pages and having done our best to extract something original or striking or even suggestive, we close the volume and turn with much relief to the Old Book itself, for there we have no difficulty in finding what the Psalmist discovered long ago when he spoke of God's word being a lamp unto his feet and a light unto his path.

Mr. Wallis was formerly Instructor in Economics and Sociology in the Ohio State University, and the material of his *Sociological Study of the Bible*, he informs us, has appeared in a number of papers published in the *American Journal of Sociology*, and has further been "worked over" in various lecture courses. In its style the book is far more readable than Professor Mitchell's. In places it is even brilliant. But it is spoiled by the author's self-confidence and dogmatic pronouncements. In every chapter possibilities, suppositions, and even guesses are treated as facts, and Mr. Wallis manages to convey the impression that he, rather than the historians or prophets of the Bible, knows all about the social and religious life of the Hebrew nation. The veracity of Old Testament compilers and authors is boldly questioned: "They were so absorbed in the spiritual possibilities of Israelite history that they paid small heed to the material facts" (p. 124 cf. pp. 150 & 151).

The author's standpoint is that of "pure science." The Hebrew nation, we are told, could not possibly have originated in the Arabian desert as described in the first six books of the Bible, but came slowly into existence by the gradual fusion of two previously hostile races, the Israelites and the Amorites, in the land of Canaan. With a similar assurance the religion of the Old Testament is affirmed to have come into existence by the sifting of ancient religious ideas through the peculiar national experience of the Hebrews and to have taken form gradually through "a series of emergencies and crises, in which the idea of Yahweh passed from stage to stage." That is to say, where Kuenen with this theory of natural development fails, Mr. Wallis with his approach from the side of social relationships and institutions claims to succeed.

Mr. Wallis frankly states that he only undertakes to discuss the connection between the various facts of Hebrew history and religion; the inner, metaphysical, or theological aspect of those facts being outside the scope of his book; and that whilst he accepts the latest and most advanced theories of the literary composition of the Old Testament, he believes that "God uses the history of Israel and the history of the world for an ineffable, divine purpose which works out slowly across the ages." The Bible, moreover, in the "presentation of God as the leading actor of a long story or drama, in which mankind is redeemed from evil, ... stands alone in solitary and unapproachable majesty amid the literature of the ancient world."

The third book on our list, *A Study in the Psychology of Ritualism*, by Dr. F. G. Henke, is "a Dissertation submitted to the Faculty of the Graduate School of Arts and Literature [University of Chicago] in candidacy for the degree of Doctor of Philosophy." The book bears all the marks of its origin and purpose: an elaborate table of contents, a display of authorities, a superabundance of technicalities of expression, and an entire absence of popular exposition. The thesis is prepared for examiners who have the subject at their fingers' ends. Naturally it is a summary rather than a criticism, and the result of wide reading rather than of original research.

The following sentence shows the line of Dr. Henke's thought, and illustrates the style in which he too frequently expresses himself: "The thesis which we shall defend is that the type of reaction designated as ritualism is always social, that it is performed to mediate practical control, and that it has a natural history in accordance with well-known psychological laws." On another page (56) and in simpler language we are told that, "ritualism is the unconscious product of man's effort to meet his needs and be at home in the world, and that it is part of the organized social life into which each individual is born and to which he conforms in an unconscious way."

We cannot, unfortunately, give even an outline of Dr. Henke's argument; the headings of some of his chapters must suffice: *e.g.*, General characteristics of ritualism, Determining instincts and impulses of the primitive ceremony, The psychology of the supernaturalism in the ritual, The relation of the development of the ritual to changes within the social consciousness, The development of the ritual illustrated, The survival of ritualism. Those who are familiar with current literature on this subject and especially with Spencer's *Sociology*, Spencer and Gillen's book on *The Northern Tribes of Central Australia*, Frazer's *The Golden Bough*, and Tylor's *Primitive Culture*, will at once know what to expect.

With the seventh chapter, Dr. Henke commences that portion of his treatise in which we have a more particular interest. He here enters upon an examination of the life and ritual of the Semites for the purpose of illustrating the development of ritual, and the theory emphasised is "that the ritual tends to change as the social consciousness changes, and that profound changes in the ritual are to be attributed directly to changes within the social consciousness.''

The following brief analysis gives, we believe, the gist of Dr. Henke's ''illustration'' from Old Testament history.—The Israelites were Semites and differed in no essential respect from other Semite tribes—Babylonians, Aramaeans, and Canaanites. The clan was the earliest Semitic social unit, and the god of the group, who was really a totem, was the common ancestor of the clan. ''The clan was made up of its god, the members of the group and their animals, all of whom were akin to one another.'' Under Moses the religion of the Israelites was nomadic, and at Sinai they accepted as their god the Kenite or Midianite Jahwe, whom they believed to be their deliverer from Egypt. After they had taken possession of the land of Canaan, conquered the Canaanites and settled down to a pastoral and peasant life, both the social consciousness of the Israelites and their ritual or religion underwent a profound change. They took over the Baal worship of the Canaanites and fused it with their own—then Jahwe, the God of Israel, became the Lord of Palestine. Religion, however, remained strictly a communal affair.

In the eighth century B. C., through the teaching of the prophets, Israel's ideal changed from monolatry to monotheism. Jahwe was proclaimed to be an ethical and social God, and his purpose the establishment of righteousness and goodness on earth. Moreover, he was not the God of Israel only but of all men, and his salvation was both individual and universal. The prophets' ideal, however, did not become the popular religion till after the exile. Then the Jews began to look upon the captivity as Jahwe's punishment for their sins, and at this point a further development of the social consciousness is to be noted. This change was aided by the suggestions of the propitiatory sacrifices of the Babylonians. Ritual and religion now crowded all else ''from the focus of attention . . . and atonement, absolution, expiatory sacrifice,'' held the centre.

After the return of the Jews to Jerusalem in the fifth century, Nehemiah introduced the Law or Torah, and from that time onwards the will of Jahwe was accepted as reduced to writing. The Jews were under the yoke of the law; Jewish life was entirely circumscribed by ritual, and the importance of the sacrificial system was strongly emphasized. In the new social consciousness the sense of sin and guilt was conspicuous, and ''the deity, far from being an ancestor, was a powerful God so much to be feared that his name must not be spoken.'' Later Jesus of Nazareth broke away from the formalism of the prescribed religion, ''seized upon the prophetic movement and emphasized love, righteousness, and purity.'' ''Finally, through the subtle influence of suggestion and on account of changes in the social consciousness, the simple meal instituted by Jesus in commemoration of his death . . . became an elaborate rite with Semitic, Greek, and Mithraic . . . elements in it.''

Thus, according to Dr. Henke, it is shown that ''rituals are the result of man's efforts to meet the elemental needs of life.

They have their origin in some incident or crisis; the successful act becomes group habit, and thereby ceremony. Development takes place only with the changing social consciousness of the group concerned.''

Now all this is familiar enough to those who have followed the course of recent advanced historical and literary criticism of the Bible. Dr. Henke has added nothing to our knowledge of the early history of the Hebrew nation, nor has he subjected the conclusions of his authorities to any serious criticism. We can but regret this; for if anything is certain it is that the theories he has adopted do not explain the life or the religion which are set forth in the books of the Old Testament, and that the last word of critical scholarship and scientific study has not been said on the subject with which he deals. As we have already said, we have neither time nor space for a detailed examination of these great questions, but having read and re-read Dr. Henke's treatise we are bound to express our disappointment with his argument and our profound dissent from his conclusion. This we do on general grounds.

(1) A great deal too much is made of the creative or originating force of social consciousness and social crisis. With all respect to Dr. Henke and the writers whom he follows we venture to say that society does not make religion, but that society is what religion makes it. To us it seems to be absurd to speak of the religion of the Bible as the creation of a series of social crises, when its obvious and distinctive aim is the development of a moral personality remade from a moral centre, and the endowment of that personality with new powers to work out new social ideals.

(2) Dr. Henke builds his argument on the theory that Jahwe was the God of the Kenites or Midianites, and that he only became known to the Israelites at Sinai. But how is it that Jahwe never came to be to the Kenites, what he became to the Israelites? For into this name, Jahwe, ''a long line of Hebrew prophets from Moses onward poured such a flood of attributes as never a priest in all western Asia, from Babylonia to the Sea, ever dreamed of in his highest moments of spiritual insight.''* We believe that ''in this name and through Israel's history, God chose to reveal Himself to the world, and therein lies the supreme and lonesome superiority of Israel over all the nations of antiquity.'' Apart from God's revelation of Himself to men, we know of no intelligible explanation of the Old Testament. Dr. Henke's explanation certainly does not carry us over the difficulties.

(3) One point more. The evolutionary theory of the origin of religion, such as we have in Tylor's *Primitive Culture*—a book which Dr. Henke frequently quotes—is, as Professor W. P. Paterson points out, now passing through the fires of criticism; and writers on this subject would do well to read Von P. W. Schmidt's *Der Ursprung Der Gottesidee*, etc., before they build on the assumption that ''the lowest savage tribes are the nearest representatives of primitive humanity and that the religious ideas and practices found among them are fairly trustworthy survivals from the earliest

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* Rodgers, *The Religion of Babylon and Assyria*, etc., (1908), quoted by Driver: *The Book of Exodus*, Cambridge, 1911.

period of religious history.'' We regret that Dr. Henke did not leave the oft-quoted Australian tribes and test his theory by the Chinese. Here he would have found ample material: ritual and religion in all their stages, primitive traditions, histories of gods, ethical systems, and social crises. Here in an ancient and copious literature, and in the daily practice of immemorial rites, we venture to think that our author would have found materials for an original *Study in the Psychology of Ritualism*, and would have been led to quite different conclusions.

Our last book, *The Old Testament Story*, is by a writer who bears a name justly honoured in China. It is a book for teachers rather than for scholars, and consequently considerable attention is given to the manners and customs and to the ideas and superstitions of the people who come into the story. Mr. Corbett's sympathies are with the new school of interpreters but, we should say, with its conservative wing.

The portion of history covered is from the Exodus to the death of Solomon. Each chapter deals with a specific period or incident, and the method is to give, (*a*) a summary of the passage of Scripture dealt with, (*b*) a brief survey of the historical situation, (*c*) illustrations or explanations of particular expressions or points in the story, and (*d*) a suggested treatment of the chapter for class purposes.

The Pupil's Note Book with its box of crayons and nine detached reproductions of photographs or pictures is the most elaborately and beautifully got up apparatus we have ever seen for Sunday-school classes. In the Note Book the pupils are supposed to give descriptions of illustrations, colour maps, write answers to set questions, or paste in an appropriate picture. Much as we appreciate Mr. Corbett's desire to impart a sense of reality to the children who study the Bible story, we question whether they will ever get at the real meaning and purport of it by means of maps and diagrams and picture illustrations. The wonder that kindles the imagination and the truth that appeals to the heart, do not lie in material surroundings, or costumes, or types of life, but in the story itself. We weep at the sufferings of the Israelites under the Egyptian taskmasters, but we smile at the grotesque figures making bricks and at the overseers with puny sticks in pictures copied from Egyptian monuments.

G. H. B.

EXPOSITORY COMMENTARY ON EXODUS, 出埃及記釋義. *By* ARCHDEACON W. S. MOULE, M.A., *Trinity College Press, Ningpo.* *60 cents.*

THE TABERNACLE OF PRIESTHOOD EXPLAINED, 會幕祭司闡詳. *By* W. S. MOULE, M.A., *Trinity College Press, Ningpo.* *20 cents.*

We have pleasure in calling attention to two more publications of the Trinity College Press, Ningpo. The first is a companion volume to the Expository Commentary on Genesis, reviewed last month. It is a substantial volume with 9 leaves of Introduction, and 140 leaves of Commentary. The Introduction discusses the name and Mosaic authorship of the book; its time of writing; the probable history of its text; the documentary theory of its compilation; the historical events recorded in it and their typical significance. The book itself is divided into three main sections; some of the many interesting and important questions which are raised by the narrative are dealt with at considerable length. Archdeacon Moule's standpoint is that the Book of Exodus has an important place in the progressive revelation of God's plan of salvation, and he has taken special pains to emphasize this fact. The first section comprises the mission of Moses and Aaron, and their mighty works in Egypt (Chap. 1-11); the second recounts the exodus and the journeyings to Sinai, where the covenant is established with Israel (Chap. 12-24. 10). The final section is occupied with an account of the establishment of the Tabernacle and Priesthood.

The book contains an excellent map, an illustration of Mount Sinai as it appeared to the Israelites from the plain, and eight diagrams illustrating the contruction of the Tabernacle and its furniture. These form a special feature of the volume and follow, we are told in the Preface, the conclusions of the Rev. W. Shaw Caldecott, whose discoveries have become well known through a series of books which he has published upon the sacred buildings of the Jews. Archdeacon Moule has now made these discoveries available to Chinese readers.

Under the title of the *Tabernacle and Priesthood Explained*, Archdeacon Moule has reprinted the final section of his Commentary. This book consists of an excursus on the Tabernacle and Priesthood and includes the diagrams. It also contains a summary of the construction, arrangement, and typical significance of the whole system. The construction, arrangement, and the typical significance of the whole system are summarized in this volume.

We commend these books to the notice of all teachers of Bible schools for the Chinese and recommend that they be brought to the notice of Chinese pastors and preachers.

BRIEF NOTICES.

Livingstone the Pilgrim, 6d. Yarns of South Sea Pioneers by Basil Matthews, 6d. The *Book of Babies in Missionary Lands* by Mary Entwistle, 6d. from the London Missionary Society. These books should be very useful in Sunday-schools or in the home.

Early Russian Intercourse with China. A lecture by J. Dyer Ball, Esq., before the Anglo-Russian Literary Society, Imperial Institute, London. This pamphlet of 27 pages contains much interesting information, but it needs to be supplemented by the carefully collected and valuable details to be found in the articles by Adolf Griesbach now appearing in the *National Review* (China).

Light and Life. First and second numbers. A useful magazine issued by Rev. W. H. Elwin and Mr. Y. G. Tan from the C.M.S. and Chinese Y. M. C. A., Tokyo. A message in Chinese and English "from Christian students in Tokyo to those scattered over China."

Tales from Troy, adapted from the "Æneid" by Alice M. Bale, 2½d. and *Alice's Adventures in Wonderland* (adapted) with original illustrations by Sir John Tenniel, 2½d. From MacMillan & Co., London, are two delightful numbers of the junior "Children's Classics."

Third Annual Statement Regarding the Moukden Medical College, 1913. This College, under the vigorous direction of the able Principal, Dr. Dugald Christie, C. M. G., has already made such progress as to amply justify its existence. According to this report there are now a staff of six foreign professors, and over fifty students, whilst successful work has been done in the class rooms. We note that whilst Dr. Christie appeals for £4,900 for necessary extensions, the income for the past year covered the working expenses. The appendix gives the resolutions and recommendations of the last Triennial Meeting of the China Medical Missionary Association on the subject of medical education. These are well worth studying.

Correspondence

A REQUEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I hear from home that "A Scotch missionary has translated several homeopathic works into Chinese recently." Can any of your readers inform me where this gentleman or his books are to be found? It would greatly oblige

Yours very truly,
(Miss) M. LAURENCE.
HANGCHOW.

W. C. BURNS CENTENARY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has always seemed to me that William Chalmers Burns is one of the Chinese heroes most richly deserving of commemoration. He was born on the 1st of April, 1815, and I suggest that there be a centenary celebration of the event, similar to the Livingstone celebration.

Yours sincerely,
D. MACGILLIVRAY.
SHANGHAI.

WEEK OF PRAYER PROGRAMME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Central China Religious Tract Society, Hankow, has made arrangements for the translation of the programme for the Universal Week of Prayer, January 4th-10th, 1914. This year there will be a Wênli Edition as well as the usual one in Mandarin.

Copies may be obtained free from the above Society, or from any of the other tract societies in China.

It is the earnest wish of the British and Foreign representatives of the World's Evangelical Alliance that this Week of Prayer be observed in as many places as possible, and that these programmes be widely distributed.

I shall be glad, therefore, if you will publish this in your next issue for the information of all missionaries in China.

I am
Yours truly,
G. MILES.
HANKOW. *Hon. Sec.*

ADVERTISING THE SCRIPTURES IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the invitation of a missionary friend, the secretary of the International Reform Bureau inserted in one of the largest Chinese daily newspapers of Peking the following Scripture invitation as an advertisement, which appeared for two months on the front page of the daily.

A translation of the advertisement may be of interest to the readers of THE CHINESE RECORDER.

An Advertisement.

An invitation to believe in the Saviour. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Signed: By an earnest lover of the Saviour and one who loves the Republic of China.

廣告 請信仰救主 盖上帝以獨生之子賜世俾信之者 免沉淪而得永生其愛世如此·

熱心愛主愛民國者公啓·

A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is with feelings of surprise and sadness that we have read the articles published in the July and August numbers of THE CHINESE RECORDER. While we bear ill-will toward no one, and write you in no spirit of resentment or retaliation, we feel, quite naturally, that we are misunderstood and misrepresented. We are not in China to oppose the work of any other missionary body, and in many respects can heartily indorse the comity of missionary enterprise. However, to yield to the popular demand regarding the division of territory would be in violation of conscientious conviction, and of our conception of the Great Commission. The fact that we maintain that the world is our parish is no doubt the great cause of prejudice against us, and because of this there spring up misunderstandings and accusations against us.

As to the charge that "secrecy, insinuation, half-truths and barefaced bribery" are our "chief methods and stock-in-trade," we are of the opinion that the foundation for this statement comes through native sources. On the other hand, if we were to receive at face value reports that reach us through the same sources, we could upon equally reliable evidence prefer against certain mission bodies equally serious charges. But we consider it would be unfair and unjust to do so; and we believe it would be most unscriptural and unchristian to publish such statements to the world. Therefore, we refrain from replying to these attacks or from making any counter-charge.

Despite all reports to the contrary, we believe and earnestly advocate the doctrines of Free Grace and Righteousness by Faith, and we appeal to you as Christians to treat us fairly, and to deal with us *in accordance with the golden rule*.

We are in the minority, and the doctrines taught by our people are unpopular—as unpopular as the truths taught in the days of the apostles, and by the reformers in Europe three centuries ago. We are firm believers in religious liberty. While the large majority of Protestants do not agree with us, we freely acknowledge their God-given right to believe and propagate what they regard as truth, without preferring charges against them of insincerity and deception. Is there any reason why you can not and should not do the same with us?

In the spirit of Christ we present this matter for your thoughtful and prayerful consideration.

We are
Sincerely yours,
Executive Committee of the Asiatic Division of Seventh-Day Adventists.
C. N. WOODWARD.
Secretary.

SHANGHAI.

MISSIONARY CO-OPERATION IN TEMPERANCE WORK.

To the Editor of
"THE CHINESE RECORDER."

MY DEAR SIR: Permit me to address my fellow missionaries in China through the columns of THE CHINESE RECORDER. The rapid introduction of foreign liquors and wines into China, and the growth of the cigarette habit, especially among young people, calls for more united effort and co-operation among the missionaries of China.

The International Reform Bureau, which has headquarters in Peking, will be glad to do something to promote this co-operation. We shall be glad to have a temperance committee (or Kai Liang Hui) in connection with every Chinese Church throughout the country. This would give a center of co-operation to aid in preserving the Church from social evils: 1. From intemperance; 2. From the cigarette habit; 3. From gambling; 4. From immorality; 5. From foot binding and other evil customs. This plan would also furnish a new point of contact with those outside of the Church and tend to bring them under Christian influence.

The Reform Bureau will be glad to aid, by correspondence with the Chinese leaders of the "Temperance Committee" as well as with missionaries interested. We could also aid in securing literature, in suggesting methods of work, and in securing information on the subjects. Anyone interested may correspond with the undersigned,

Signed: E. W. THWING.

PEKING.

RECOGNITION OF THE CHINESE REPUBLIC.

To the Editor of
"THE CHINESE RECORDER."

The recognition of the Chinese Republic by the Powers as a result of Yuan Shih-kai's appointment as full President has caused great satisfaction to the officials and the great majority of the people. To express their gratification in a tangible way the high provincial authorities here invited most of us foreigners to a déjeuner in the city yesterday. The Foreign Settlement is about three miles from the city and the entire route was patrolled by detachments of troops fully armed, who stood at attention as each foreigner passed, their officers giving a military salute; while at South Gate a whole company was drawn up with bugles and drums. At the entrance to the Governor's residence his body-guard, a fine stalwart body of men, lined both sides of the street and presented arms as we arrived, his private band playing vigorously meanwhile. It was very nice to see these well dressed and well equipped soldiers instead of the ragged, slouching, tatterdemalions of former days, armed usually with Crimean muskets and practically useless either for attack or defence. The military Governor, General Sung, resplendent in a uniform of light blue, with gold lace epaulettes and cuffs, and the Civil Governor in a black frock coat, received us on arrival, and after a short time of conversation in an ante-room we were ushered into the dining room, which was very prettily decorated with flowers and evergreens, the flags of all nations hanging in festoons from the ceiling. Everything was served in foreign style, the only purely Chinese comestible in the rather elaborate ménu being birds' nest soup. The chair was, of course, taken by General Sung and he and several of his colleagues made excellent short speeches, expressing their satisfaction that China was now in the comity of nations and their hope that amity and goodwill would prevail among all nations. The consuls present replied in a similar strain and I was allowed in the name of the Christian church to thank the officials for their uniform courtesy and consideration extended to us under the new régime, and this was no mere compliment as we have received great kindness at their hands.

As soon as the speech-making was finished the band played no less than six national anthems, the whole company standing meantime. After a short interval we adjourned to the courtyard and posed before the camera of the local photographer, and then bidding goodbye to our hosts entered our chairs and were again carried through the crowded narrow streets to Nantai, finding the troops still on duty en route.

There can be no doubt that the policy of the Republic under Yuan will be one of friendliness towards foreigners and that the people will be allowed full religious freedom and it behoves us to make the best use we can of this unprecedented opportunity for bringing the teaching of our Divine Master to this teeming population.

LL. LLOYD.

FOOCHOW.

* * *

Missionary News

The Lucknow Conference Continuation Committee

Invites all Christians, especially the evangelical churches in Moslem lands, to observe November 9th (on which falls the great *Moslem Feast of Sacrifice*) as a Day of Prayer for our Moslem brethren and sisters: that God may turn their hearts, at this crisis in Moslem history and on this great day in their calendar, to Jesus Christ the Lamb of God that taketh away the sin of the world: and that we may love and help them.

Will you on our behalf give this invitation adequate publicity, also in the vernacular Christian press?

S. M. ZWEMER, *Chairman.*
R. S. MCCLENAHAN, *Secretary.*
CANON R. MACINNES, *Treasurer.*

CAIRO.

An Appear for Prayer for the United Missionary Campaign.

The home and foreign missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters, and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denomminations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."

"The harvest is great,—therefore pray ye."

"Concerning the work of my hands, command ye me."

Executive Committee of the United Missionary Campaign.

S. EARL TAYLOR, *Chairman.*
CHARLES R. WATSON, *Vice-Chairman.*
GEORGE INNES } *General*
WILLIAM B. MILLAR } *Secretaries.*
WILLIAM I. CHAMBERLAIN.
F. P. HAGGARD.
A. W. HALSEY.
H. C. HERRING.
HARRY WADE HICKS.
J. C. KUNZMAN.
JOHN M. MOORE.
H. L. MOREHOUSE.
C. H. PATTON.
WARD PLATT.
EDWARD LINCOLN SMITH.
C. L. THOMPSON.
J. CAMPBELL WHITE.

The Social Situation in Nanking

Nanking is a discouraged, woe-begone city, waiting for something to turn up. A good strong infusion of the "greater city" determination of San Francisco, or the cheerful optimism of Dayton would be the greatest boon just now. Many weeks, however, of utter business stagnation, with blackmail and extortion, followed by the more stormy days of house to house looting, is a condition much harder to recover from than any one sudden calamity, particularly when that condition is aggravated by uncertainty as to the future and well placed distrust in the local government. What a blessing it would be to have some consistent, intelligent policy of development adopted and directed by a government that had the welfare of the locality at heart!

Every class has been affected, but the middle classes feel it most since they have most to lose, and their employment is slowest to resume. To date, only the bare necessities of life are purchasable. A few of the larger shops are now unpacking imported goods and with the long-desired change in Provincial administration this process will go on faster. One such merchant, when asked yesterday for an ordinary article of his trade, replied, with a very proper spirit: "Sorry, all sold out." The employment of the educated classes is entirely at a standstill. It is very pitiful when well educated men, usually able to command good salaries, come begging for any sort of employment within their power. The laboring classes are better able to shift for themselves, though many of them are very hard up. Of the army of rickshaw men, but part have resumed work, though the business for those who are running is very lucrative. During the long dry summer no work whatever was done on the streets of the city, with the result that dust and dirt have been choking every gutter, and rats have multiplied enormously. The City Street Department has now started in a limited way, which is a very welcome relief. Of all, the farmers of the city have suffered least. Their truck is now bringing regular prices in the markets. Outside of the two east gates, the farmers did suffer grievously at the hands of the soldiery, and the lack of rain offers them no prospect.

Perhaps the story of what *was* done for the people during and immediately following the siege is an old story; so suffice it to say here that the bare handful of foreign residents left in the city at the time, to the very limit of their capacity and strength, received refugees within their compounds and protected them from all looting and abuse. Nearly every street chapel and day school under mission control was likewise filled with its own constituency, and though but very occasionally, if at all, visited by a foreigner, they were, with one exception, safeguarded from harm. First and last, those protected would easily number several thousand. The University alone harboured upward of 1,000.

So far as outer appearances go the regular work of the churches is about normal; however, there is a warmer and more receptive attitude manifest. A better class of people have been drawn into closer and more intimate sympathy and understanding with the missionary. Best of all, this sympathy and understanding are more nearly reciprocal than ever before. The number of educated men who have daily intercourse and consultation with the missionaries is very greatly augmented. They have awakened to the purely benevolent and altruistic nature of his work, and we all trust a feeling of the vitality of the Christian Message has been aroused. Educationally, the situation is in a fog. Of all the large schools, the University alone has opened. The attendance, though small, is daily growing, and the tuitions received are pitifully meagre; nevertheless, the experiment is justified since it has aided to restore confidence and is offering employment to idle students. Many of the government school students are seeking admission, and for these as day students the bars, so far as cost is concerned, will be let down to the lowest limit possible. "The Language School," as the Registrar answered an anxious inquirer who had breathed too much of the Shanghai atmosphere of skepticism, "will open on the day and in the place announced." The enrolment is "over-subscribed."

By way of direct aid the local Relief Committee is working very diligently in the judicious distribution of the funds available (to date about $33,500.00). Ten thousand dollars has been set aside for loans, of three months each, to the impoverished merchants. These loans are guaranteed by the different guilds of the city. About three hundred families of the scholar class have been "loaned" $10.00 each, to be repaid when the funds can be raised. It is most unusual for this class to come begging for aid, as over 1,000 families have done; among these names were those of some 400 bona fide graduates. The Committee has asked the University to organize and conduct a Special Normal Course for this class. This the University has consented to undertake; already 170 applicants have been examined and of these 75 selected for the course. The course will continue for three months during which time the students will be supplied with a hearty noon-day meal, and three dollars given for the benefit of their families. All the text books used in this course, amounting to over $300.00 in value, have been contributed free by Shanghai publishing houses. After New Year these men will be available as school teachers to any who desire their services. Several hundred laborers are afforded employment at grading, road making, etc. For the women, several centers are giving out sewing, and some 40 machines, loaned by the Singer Company, are kept busy. A Christian merchant is furnishing cloth and tailors to cut it. This material made up into garments he sells to his regular trade. The Chinese have not gotten over the desire to give funds and food out directly, and then be "through" with the matter. It is only with persistency that these funds are kept directed in the lines indicated above. Two thousand dollars, as designated by the donors, have been passed over to the Chekiang sufferers of the city. There is in Nanking a large orphanage of boys and girls who were brought here two years ago from north of the river by the Cantonese troops. Since then they have been afforded good care, and housed in the old district yamen fitted over for their use. As their support was withdrawn, the Committee has designated $1,500.00 for their maintanence until the

Government resumes their care. It was only due to the constant and watchful attendance of Mr. Gill and Mr. McGee that the girls were saved from abuse at the hands of the soldiers during the looting days. Aside from the above forms of relief, there is a great deal of private time and energy going into individual cases. This is true everywhere, where there is great need, but the novelty of the situation in Nanking is the new-found intimacy and confidence in the missionary which we all trust will grow and abide.

Sixth Annual Student Conference for North China, Wo Fo Szu, July 3rd-13th, 1913

Rev. L. C. PORTER, Tungchow.

For the third time the Student Conference for North China was held at Wo Fo Szu, the old temple of the Sleeping Buddha, in the hills northwest of Peking. This fine site will become a permanent home for such conferences, for the Peking Y. M. C. A. has secured control of the property on a long-term lease. Such virtual possession has made it possible to begin the work of repairing and improving.

The central theme of the Conference was "Social Service and the Christian Message." This was a theme well adapted to provide points of interest through which to win and hold the attention of those to whom the Christian message was new, well adapted, also, to present fresh interpretations of the essence of the Gospel to those familiar with its content. The conference schedule was of the usual order. Bible Study occupied the first period of the morning. There were three groups for this study: an Old Testament course for Christians, taking up the prophet Micah; a New Testament course, also for Christians, which took up Jesus' method of work with individuals; and a course for non-Christians which gave sketches of Jesus in his life-work and words. In each of these courses the social note found expression. Following the Bible Study came a period of conference for Christian leaders and Association officers on "Delivering the Christian Message," while, at the same hour, the balance of the delegates heard a course of addresses on "Christian Fundamentals" which presented the Christian world-view in relation to modern thought in its various aspects. For the last five days of the conference the second period was given to addresses on special problems of the young man's Christian life.

As to the speakers and leaders of the conference there was, as in previous years, a fine comradeship in earnest manly service. Mr. Chang Po Ling and Hon. C. T. Wang spoke with evangelical vigor and fire, as they always have done, and won a close hearing. The ability, high position, and Christian character of these gentlemen give them a powerful hold on young men of the new China. Pastor Ting Li Mei was present throughout the conference, making his influence steadily felt. Pastor Ch'eng Ching Yi gave two important addresses near the end of the conference.

Attendance at the conference showed a registration of 142 student delegates. Of these, about 40 were non-Christians. It is interesting to note the large number of Christian delegates from government institutions. In all, 28 institutions were represented. In addition to the delegates there were some 60 speakers and helpers. Although the institutions represented are all in the north, the delegates came from no less than 11 provinces.

Scheme for an International Institute in Peking.

R. C. Forsyth.

As the New Republic is now happily recognized by the Legations in Peking and has passed safely the celebration of the second year of its existence, it seems a fitting time to revive again the idea of establishing an International Institute in the capital city of this great country.

There is, of course, the International Institute in Shanghai which owes so much of its success to the indomitable energy and initiative of Dr. Reid, but this does not preclude—but possibly rather invites—the proposition of placing a similar organization, run on somewhat different lines, in Peking as the centre of influence for China as a whole.

Nothing would seem to be more fitting at the present time than that the Christian Church throughout the world should unite to establish a well equipped international institution which would represent Christianity in an effective and suitable way in the greatest city of this newest and greatest (at least in numbers) Republic that the world has ever seen.

In outline the scheme as it presents itself to the writer might be stated thus:—

To begin with, a large hall should be erected in some prominent position in Peking, capable of holding say 3,000 people; with smaller halls attached for the purpose of holding mass meetings for preaching, lectures, social functions, etc., the smaller rooms being used for class work or other special purposes.

Attached to this would be placed museum buildings sufficiently large to exhibit in an adequate way the products of China in arts and manufactures, besides specimens of the fauna and flora found within its borders.

A section for the exhibition of manufactures of foreign origin might also be supplied by the merchants from other countries and be found of mutual benefit to Chinese and foreigners. A smaller hall within the museum buildings could be used for preaching, lecturing, or other purposes, and used in this way at stated intervals throughout the day.

A bookstall for the sale of literature of a distinctively Christian character might be found useful with a reading room attached where there would also be a library.

The staff for working these institutions might be supplied by the student volunteer movement and Chinese graduates from Christian colleges and be sufficiently qualified to undertake the responsibility of conducting examinations and granting degrees—these degrees to be of the standard, say, of London University, and accepted as such by the Government of China.

Further, this staff might be expected to contribute articles to a daily newspaper published in English and Chinese which might be as influential in forming public opinion as the "Times" in London or any of the well known papers in Europe or America.

A well equipped printing press with trained editor and competent staff would be essential in such a case.

As to the financing of these institutions, special grants towards buildings and outfit might be made by the various missionary boards and societies working in China and these might also make themselves responsible for the salaries and allowances of the staff, and a grand united effort by all the Churches of Christendom might provide a sufficient endowment to pay the running expenses and so be a token of goodwill to the New Republic which would doubtless be highly appreciated. Or the amount needed for buildings and plant might be given in one sum by some princely merchant or philanthropist as was done for the University of Hongkong quite recently.

As to the proper working and control of such an Institution this might be undertaken by the missionary body now working in Peking who would act as guardians and trustees of the property, the staff and faculty meeting from time to time and making appointments and adjusting the details of its management.

A women's section might be added or a women's day allotted when the Institution would be used by women only, and these arrangements might be put in charge of the missionary ladies now working in Peking. It might also be highly desirable to place a printed tract or booklet in the hands of each visitor to the Institution on leaving so as to bring the message of salvation in definite form to the notice of each individual. That such an institution would be popular there seems no reason to doubt judging from the experience of similar institutions elsewhere. Hundreds of thousands of individuals from all parts of China and its dependencies would pass its turnstiles annually and put its utmost capacity to the test. Thousands of students would doubtless frequent the class rooms and take advantage of the facilities given for obtaining scholarly distinction. The press would pour forth a life-giving stream of literature and information such as might affect the whole of China in a remarkable manner.

As Peking is the centre of government, the governing classes would be brought by this means into living contact with vital Christianity as shewn in this attractive and inviting form. The women of the capital—a very influential class—might there find a home for manifold activities of an inspiring and enlightening character, and finally a noble offering, such as this would be, from the churches of Christendom to the Chinese nation, would surely be fragrant of goodwill and prove helpful in making for the peace and prosperity of the nation.

The main features of this scheme have already been placed before the missionary body in Peking and some tentative action has been taken with regard to it and it is devoutly to be wished that some such institution as is here sketched in outline could be as speedily as possible got into working order and its beneficent stream of influence flow to the utmost bounds of this great country.

The Month

AFFAIRS AT NANKING.

For some time after the looting of the city, uneasiness was general. The attitude of General Chang was uncertain and many feared that worse things would come than had already happened. There was some talk of General Chang being removed. On September 26th the Japanese Government delivered an ultimatum to the effect that General Chang must apologize within three days in accordance with their former demands. Through the influence, in large measure, of the British Consul this apology was finally made on September 28th. At this time eight hundred of General Chang's troops filed before the Japanese Consulate. It appeared at first as though the Japanese were not quite satisfied as to the manner in which the apology was made, but later things became more quiet. It was finally decided that General Chang was to remain as Tutuh.

Relief work was carried on by a carefully selected committee, and funds and food were distributed as widely as possible. In spite of the destitute condition of the city the inhabitants showed considerable interest and enthusiasm on the anniversary of the establishment of the Republic.

THE GOVERNMENT.

On October 6th, Yuan Shih-k'ai was formally elected President. On the second ballot, Yuan received 497 votes, Li Yuan-hung 162, and Wu Ting-fang 23. A few others received votes, but not of sufficient number to mention. Of 868 members of Parliament 733 were present: 56 did not vote at all. The result was received with considerable enthusiasm. On October 7th formal notice was received at the Foreign Legations of Yuan's election to the Presidency. Those Legations which had not yet recognized the Republic at once did so. Definite assurance was given that all existing treaties would be observed and obligations assumed. On October 10th, President Yuan was inaugurated and took the oath in the presence of a few hundred people.

A crisis was reported in the Cabinet. It was said that reorganization was imminent. The former commander of the Peking police was shot for being implicated in a plot to assassinate President Yuan.

FINANCIAL MATTERS.

The financial condition of the Government was reported as being serious. For reasons of economy, the Premier dismissed one hundred officers from the ministry of finance. As a result of agitation in the Press in Great Britain the tripartite, quadruple and quintuple financial groups were dissolved. The question of obtaining loans was thus thrown open to the markets of the world. The Chinese were delighted with this change of policy. It was felt, however, that the clear realization of China's unsound financial condition would act as check against the inauguration of wild financial schemes. The Premier memorialized the President on the subject of the reorganization of the Salt Gabelle. He recommended that Chang Hu should be appointed Chief Salt Commissioner and Associate Chief Inspector with Sir Robert Dane. It was also advocated that economy should be practised through the reduction of the standing army to five hundred thousand men and an expense of ninety million dollars only.

CONDITION OF THE COUNTRY.

Smuggling and piracy have been quite prevalent on the coast. Many suspected of being rebels, among them some prominent Christian leaders, have had to flee from Canton. Heavy fighting was reported at Chungking; later, however, the rebel leaders fled and the Revolution there collapsed. At Changsha there was a mutiny of soldiers which threatened serious consequences to the city, but through the loyalty of the Tutuh's guards was suppressed. Some missionaries were reported as captured in Hupeh by brigand followers of the White Wolf. In general, however, the condition of the country has tended to become more normal.

Missionary Journal

BIRTHS.

At Kuling, June 9th, to Rev. and Mrs. A. R. Kepler, Am. Pres. Miss., a daughter (Mary Bader).

At Peitaiho, July 29th, to Rev. and Mrs. Geo. A. Fitch, Y. M. C. A., a son (George Kempton).

At Kuling, September 12th, to Dr. and Mrs. F. J. Tooker, A. P. M. (North) a daughter.

At Nyack-on-Hudson, N.Y., U. S. A., July 12th, to Dr. and Mrs. R. H. Glover, C. and M. A., Wuchang, a son (Robert Prentice).

At Cranleigh, Surrey, Eng., August 26th, to Mr. and Mrs. E. J. Mann, C. I. M., a son (David John).

At Fengchen, September 9th, to Mr. and Mrs. K. R. J. Hill, C. I. M., a son (Karl Efraim).

At Shasi, September 19th, to Rev. and Mrs. A. E. Wandel, S. M. S., a daughter (Agnes).

At Sungyang, September 22nd, to Mr. and Mrs. H. L. Georg, C. I. M., a daughter (Helene Persis).

At Chuhsien, September 24th, to Mr. and Mrs. H. W. Thomasson, C. I. M., a daughter (Joan Fowle).

At Kuling, September 26th, to Dr. and Mrs. Paul Wakefield, For. Christian Miss. Soc., a daughter (Catherine Frazer).

At Kuling, September 28th, to Rev. and Mrs. S. Tannkvist, Sw. M. S., a son (Sven Lennart Natanael).

At Weihweifu, Honan, October 6th, to Rev. and Mrs. W. H. Grant, C. P. M., a son (John Ratcliffe).

At Suifu, October 7th, to Mr. and Mrs. C. L. Foster, A. B. F. M. S., a daughter (Jeannette Frances).

At Hankow, October 9th, to Mr. and Mrs. Godfrey Hirst, Amer. Bible Soc., a son.

At Nanking, October 10th, to Mr. and Mrs. Chas. S. Settlemyer, For. Chris. Miss. Soc., a daughter (Alice Kurz).

At Laichowfu, October 13th, to Mr. and Mrs. Edgar L. Morgan, Southern Baptist Mission, a son (Edgar Carter).

MARRIAGES.

At St. Luke's, Liverpool, October 25th, Frank Harvey of Hankow, elder son of Mr. and Mrs. Hiscock, of Ilfracombe, Devon, to Annie, second daughter of Mr. and Mrs. Fowler of Liverpool.

DEATHS.

At Wenchow, October 7th, Mr. A. McK. Price, C. I. M., from meningitis.

At Chikungshan, Honan, October 7th, Rev. Andrew Martinson, Amer. Luth. M., of dysentery. Aged 46.

ARRIVALS.

September 18th, Dr. and Mrs. F. P. Gaunt, M. E. M.

September 20th, Mr. and Mrs. J. T. Sandberg, Mrs. Henrik Tjäder, and Miss L. M. Nylin, all C. I. M., (ret.) from Sweden via Siberia.

September 21st, Rev. and Mrs. F. C. Wilcox, Dr. and Mrs. C. D. Leach, all Am. Bapt. For. Miss.; Miss E. R. Sparey, Miss E. J. Peterson, both Wom. For. Miss. Soc.

September 22nd, Miss Wells, C. M. S. (ret.).

September 23rd, Rev. and Mrs. Thos. S. Kneckt and child, Unit. Evan. Miss., U. S. A.

September 24th, Rev. and Mrs. C. W. Dieberger and child, Meth. Prot. Miss.

September 25th, Messrs. A. Hayman and H. G. Bateman, C. I. M., from New Zealand; Dr. W. T. Hobart, M. E. M. (ret.) Miss Hobart, M. E. M.

September 26th, Miss S. Romcke, (ret.) from Norway; Miss M. E. Mandeville, (ret.) from England, both C. I. M.; Rev. T. L. Sinclair and wife, Miss A. A. Boone, Rev. T. B. Campbell, Miss J. Clark, Miss I. Jean Morrison, and Miss E. J. Chisholm.

September 27th, Mr. L. C. Wilson, Y. M. C. A.; Mr. D. Lawson, Mrs. C. H. Stevens and Miss L. Smith, (ret.) from England, all C. I. M.; Miss N. Geary, Chris. Miss., (ret.); Miss A. Primrose, Am. Pres. Miss.; Dr. C. Harris, Can. Pres. Miss.; Rev.

and Mrs. J. E. BROWN and child, For. Chris. Miss. Soc. (ret.); Rev. and Mrs. T. B. GRAFTON and family, Am. Pres. Miss. (ret.); Rev. and Mrs. A. ANDERSON, Hauges Luth. Ch. of Am.; Rev. and Mrs. J. JOHNSON and family, For. Chris. Miss. Soc. (ret.); Rev. A. S. KEAN, Miss M. E. BREMER, Miss S. L. HAMMOND, and Miss A. BROWN.

October 1st, Mrs. W. HARP and family, Ref. Ch. in U. S. A. (ret.).

October 5th, Dr. and Mrs. C. W. FREEMAN and two children, M. E. M. (ret.); Miss M. STONE, M. E. M.; Mrs. W. O. ELTERICH and family, Am. Pres. Miss. (ret.); Dr. and Mrs. A. C. REED, Am. Pres. Miss.; Dr. and Mrs. W. CRAWFORD and family, Can. Meth. Miss. (ret.); Miss M. STONE, M. E. M.; Miss C. S. MERWIN, M. D., Am. Pres. Miss. (ret.); Miss B. FARNSWORTH, Yale For. Miss.; Miss A. M. TENWICK, Norw. Luth. Synod of U. S. A.; Miss O. T. CHRISTENSON, Norw. Luth. Synod of U. S. A.; Mr. W. W. HIGHBERGER, Miss E. PATTERSON, Miss M. I. CRAIG, Miss M. E. WOODWARD, Miss I. COWEN, Miss A. G. REED, Rev. and Mrs. J. R. LYON, Rev. G. F. BROWN, Miss M. PRESTON, all Am. Pres. Miss.; Rev. and Mrs. F. K. HEINRICHSON, Ref. Ch. in U. S. A. (ret.); Miss M. B. HIXON, Amer. Friends' Miss.; Miss M. BEEBE, M. E. M. (ret.).

October 6th, Mr. and Mrs. C. FREEMAN DAVIES, and three children, C. I. M., (ret.); Mr. and Mrs. H. A. WILBUR, Y. M. C. A.; Miss M. HANINGTON, M.D., C. M. S. (ret.); Mrs. JAS. WATSON and family, Eng. Bapt. Miss. (ret.).

October 7th, Mr. J. H. GOBY, C. I. M., from North America.; Miss M. H. BROWN, Miss M. F. WALKS, Miss B. M. HODGE, all Can. Pres. Miss.

October 10th, Rev. and Mrs. O. F. BRAATEN, Mr. and Mrs. LILLEBERGEN, Sister THONE SANDLAND, Amer. Luth. Miss.

October 11th, Mr. and Mrs. C. A. ANDERZÉN and three children, C. I. K. (ret.) from Sweden via Siberia.

October 13th, Mr. and Mrs. E. T. LAZEAR, Am. Pres. Miss.; Rev. and Mrs. N. A. LARSEN, Norw. Luth. Synod of U. S. A.; Miss E. M. SWARDER, Ch. of Eng. Miss. (ret.); Dr. W. S. THACKER, Ch. of Eng. Miss.

October 15th, Rev. and Mrs. J. Y. MCGINNIS and family, Am. Pres. Miss. South, (ret.); Mr. W. SHORT, Dr. J. H. LAMB, both Eng. Pres. Ch.

October 18th, Mrs. G. A. CHARTER and child, Eng. Bapt. Miss. (ret.).

October 20th, Rev. and Mrs. J. O. CURNOW, M. E. M. (ret.); Miss THOMAS, C. M. S. (ret.).

October 21st, Mr. DOWIE, Can. Pres. Miss.

October 22nd, Mrs. R. KILEN, Luth. Breth. Miss. (ret.); Miss H. M. JOHNSON, Swed. Am. Miss. Cov't. (ret.); Miss MUNSEN, Luth. Breth. Miss. (ret.); Miss A. R. WENBERG, Luth. Breth. Miss.

October 24th, Dr. W. H. BIRKS, C. M. M.; Miss M. J. HOCKEY, C. W. M. S.; Mrs. L. M. HOCKIN and child, C. W. M. S. (ret.); Rev. H. BEVERLEY BURWELL, C. M. M.; Miss J. M. URE, C. W. M. S.; Miss J. E. HOLT, C. W. M. S.; Mr. and Mrs. F. DICKINSON, C. M. M.; Rev. B. SINTECS, C. M. M.; Miss U. F. STEELE, C. M. M. (ret.); Mr. and Mrs. W. M. LEONARD and family, C. M. M.; Rev. W. C. LUNDY, C. M. M.; Rev. W. J. SHERIDAN, C. M. M. (ret.); Miss C. WELLWOOD, C. W. M. S. (ret.); Miss DALE, C. W. M. S.; Dr. and Mrs. C. F. MCKENZIE and child, Am. For. Bpt. Miss. Soc. (ret.); Mrs. P. C. LESLIE and child, C. M. M. (ret.).

October 26th, Rev. and Mrs. W. H. LACY, M. E. M. (ret.); Miss JESSIE U. AUKENEY, M. E. M. (ret.); Miss OLROYD, Meth. Pub. House; Rev. and Mrs. W. H. MINER, M. E. M.

DEPARTURES.

September 27th, Mr. and Mrs. A. HERMANN and two children and Miss L. I. WEBER, all C. I. M., for North America.

September 29th, Miss DUNK, C. M. S. for Eng.

October 5th, Mr. and Mrs. C. POLNICK, C. I. M., for Germany.

October 8th, Misses A. SANDERSON and A. K. ROBOTHAM, C. I. M., for England.

October 10th, Mr. and Mrs. GLADSTONE PORTEOUS and two children, C. I. M., for Australia.

October 11th, Rev. C. H. PARSONS, C. I. M., for England.

October 13th, Rev. and Mrs. L. STAR and family, C. M. S. to Eng.

October 24th, Rev. and Mrs. A. W. LOCHEAD and family, Can. Pres. Miss. to Canada.

October 25th, Rev. and Mrs. W. F. JUNKIN and family, Am. Pres. Miss. South to U. S. A.

MORNING MISTS ON THE GORGES OF THE CHIEN T'ANG.

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THE CHINESE RECORDER

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VOL. XLIV DECEMBER, 1913 NO. 12

Editorial

The Ground of Appeal.

UNDER the general subject of "The Missionary Message in Relation to the Non-Christian Religions," the Kuling Convention planned to consider some of the questions propounded in connection therewith by Commission IV of the Edinburgh Conference. The Rebellion frustrated most of their plans, but an answer to the question: "Which elements in the Christian Gospel and the Christian life have you found to possess the greatest power of appeal; and which have awakened the greatest opposition?" was, however, read by Dr. Darroch. This paper is published at the request of those who had the privilege of hearing it, who made up in appreciation, what stress of circumstances caused them to lack in number. It must be kept in mind that the article is written from the view-point of Chinese scholars, who, while influential, are not the most numerous class. We cannot improve upon the clear lucid treatment given the topic by Dr. Darroch; nevertheless, we desire to add a thought or two. The truths we seek to pass on are, we believe, more comprehensive and vital than those handed down by the Chinese Sages; it is easy to forget, however, that this is not self-evident to those whose minds are steeped in China's ancient teachings. We desire to lead the Chinese to do better than the Sages taught, though if there was actual conformity to what they already know, the Chinese would be much better off than they are. The appeal of the value of Christian teaching over against the teaching of China's Sages does not, for the Chinese mind, consist so much in the question of origin or logic, as in that of the result produced. When the Chinese realize that the kind of men Christianity produces cannot be secured through dependence on the teaching of the Sages, the battle will have been won. But in the meantime we must find a natural means of approach to the hearts we desire to influence. As one learning a new language will progress faster if the new symbols treat of familiar subjects, so, if to a certain extent, we are able to meet Chinese thinkers on familiar grounds, it will be easier to lead them to understand the significance of the new ideas we seek to introduce. One weakness of missionaries grows out of the slowness with which they pass from under the influence of the mental atmosphere to which they have been accustomed—an atmosphere in which the main facts of Christianity are psychologically accepted—to a realization of the mental atmosphere in which the Chinese live. The result is an element of artificiality, which, being more or less evident to the Chinese hearer, does not make for real progress. To approach thinkers along the lines suggested by Dr. Darroch would reduce this element of artificiality to a minimum. It is not only acquiescence in our message that we desire, but an intelligent spiritual understanding and acceptance.

* * *

Apprehension of the Gospel.

THE article by Mr. Comerford on "The Gospel and the Chinese Mind" is one of an eminently practical nature. It discusses problems which cannot be eliminated either by ignoring them or by crying "Shoo!" It deals with the presentation of the Gospel from the view-point of the masses, and in this sense may be taken as a complement to the article by Dr. Darroch. We are glad to be able to publish the two together. The masses in China do not understand much of what they do; they have received religious habits from their forefathers which are followed, practically, without question. They are apt to be moved more by material considerations—a motive which results in "rice Christians," a class which happily is now rapidly on the decrease. The ruthless discarding of all family customs does not solve the problem, for there are in many cases underlying principles which should be conserved. The necessity of modifying Chinese family customs to fit in with Christian ideas is urgent. The atmosphere surrounding the masses of the

Chinese is in some respects similar to the one in which the new Testament was written and calls for a simple presentation of the central facts of Christianity. Three things might wisely be emphasized. First, the personality of Christ. This can be presented in a concrete way: any man can understand the idea of following a person. Then the relation to our needs of Christ's act of love on the cross can be told in simple terms. There are few who fail to grasp the idea of personal kindness and generosity; if they also realize their shortcomings this appeal would have double force. Again, to those who as far as they come into touch with the larger life of mental activity are influenced by Confucian ideas, the idea of the Kingdom of God should appeal. The relation of those in the Kingdom to its founder and ruler is easily understood by those who know practically nothing of any but a form of monarchical government. We should, in addition, like to emphasize Mr. Comerford's ideas as to inducing Chinese Christians to take part in practical Christian service. The Chinese already enlisted in the Christian Army need to get to work; they are an undeveloped force of tremendous importance. In Chinese religious exercises, each worshipper appears to act largely for self; this attitude of mind influences Chinese Christians. It is an attitude of mind that must be broken through.

* * *

Personal Integrity. THE personality of those who seek to advance the claims of Christ has much to do with the practical value of their efforts, and, whether they realize it or not, foreigners who are in China for other than missionary purposes have much to do with the effectiveness of the missionary appeal. Among other things, the relation of the missionary to other foreigners residing in the country of his labors is discussed in the November issue of the *Bible Magazine* under the heading of "Missionary Efficiency." A perusal of this article, which it is to be hoped will have a wide reading, suggests the question, "In what does missionary efficiency consist?" In most quarters the test used is the number an individual missionary induces to enter the Church. But such a test is manifestly beside the mark. The number led into a new life is, it is true, the proof of the efficiency of the whole work, but applied as a test to individuals is not conclusive. The efficiency of an individual missionary consists in personal influence, a factor which does not at all depend on the kind of work done. The main question is, "Are we forces for righteousness?" With this in mind we are glad to have a word from a layman in the article on "The Moral Responsibilities of the Foreigner in China." This article treats of a subject which is vital to missionaries and other residents in China; and it is handled in a virile way. It is a fact that the Chinese expect more from a foreigner and because of that the foreigner's influence for good or evil is increased. All foreigners residing in China are under certain obligations towards the people among whom they live. These do not grow out of race superiority but are one result of greater privileges in the possession of higher ethical ideas and the enjoyment of greater material progress. It is easy for foreigners residing in China to deteriorate morally, owing to the weakening of home restraints; it is easy, also, for missionaries—through their desire to win the Chinese—to overlook questionable proceedings because they are customary. The great contribution to the uplift of the Chinese that all foreigners resident in China can make together is that of personal integrity. Here is an appeal that all can understand and it is a lesson the Chinese need to learn, since with them the idea of personal responsibility is weak. There is constant need to guard against slackness, for no matter where indulged it will make serious inroads on that personal integrity which is an indispensable part of the moral equipment of all those who would influence for good the Chinese.

* * *

The Problem of Adjustment.

THE article by Dr. Gilbert Reid on "Relations between Chinese and Foreigners" deals with a topic of perennial interest. The treatment does not develop as one anticipates and more might have been said with profit on the relation of foreigners in general to the Chinese; for all of them need to take this matter to heart. Under present conditions, Chinese and foreigners are getting on to a more natural basis of relationship. Both sides now understand each other better: such understanding is essential to a lasting and cordial relationship. Some of the view-points of the Westerner are gaining in influence on the Chinese mind, while a greater recognition of the character and traits of the Chinese is enabling the Westerner to see more clearly and developing in him a more genuine appreciation thereof. Each begins to realize a need for the other; this is true from a commercial and international point of view as well as from that of ethics and morals. A congenial relationship can only be founded on a basis of equality. This is a *sine qua non* in diplomatic and commercial spheres as well as in missionary work. Confining ourselves to the missionary side of it, however, two things stand out as necessary for the further improvement of present relations. It is assumed that the missionary must undertake more of the task of adjustment than the Chinese. This is but a natural thing to be expected from those who claim to be moved by Christian grace. The first is the need of constant progress and development on the part of the missionary, if he is to meet the conditions which are arising as the result of attempts on the part of the Chinese to live up to new ideals. To be leaders we must be ahead. The second thing we need is what Brooks Adams in "The New Empire" speaks of, in connection with the United States and Japan, as "intellectual flexibility." To this characteristic he attributes the success of the two countries in pulling out of crises. In questions involving personal integrity we must be unshakable, but beyond that must hold ourselves ready to vary as circumstances demand. It is fixity of general ideals, not firmness in upholding ethical ideas, that constitutes a real obstacle to closer relations. We are glad to note, however, that these relations—while yet capable of improvement—are much more satisfactory and cordial than they were some time since.

*   *   *

Christianity and Chinese Religions.

THE task of distinguishing between the outward form of expression or the ceremony in which religious ideas are embodied and the essential principles contained therein is one confronting both Chinese and Christian thinkers. An attempt to deal with this problem is seen in the last part of the article on "The Ideal Missionary." While there is much in the article worth attention we have not reproduced it so much to indorse it, as to enable our readers to know what the attitude of some Chinese is and to point out what seems to us the weakness of its particular point of view. The remarks on the relation of Christianity to the religions of China arrested our attention. We hope the assumptions contained therein are only the opinions of an individual, but fear that others may hold the same ideas and so feel it wise to reply briefly. It appears to us that Mr. Suh, in attempting to show that Christianity must take the place of one of the religions of China, gets out of his depth. He may not, of course, really mean this. To say the least, his acquaintance with Christianity and his summary of some of its great doctrines appear superficial. We should like in all humility to ask our young friend whether the missionaries, who have spent from thirty to fifty years in China, do not have a better chance to understand its religion and philosophy than young students, who at most spend but a few years in a Christian land, have of comprehending Christianity? We are not quite able to follow President Elliot when he says that the great doctrines of Christianity are not acceptable to the Oriental mind for he has limitations along the lines of actual experience of the Oriental mind. We do admit, however, that these doctrines are not easily understood by the Oriental. We admit, also with contrition, the differences between the various denominations. But here again our young friend has confused the various modes of expressing the great doctrines with our belief in them. If the author of this article represents any considerable number of young Chinese men, then we can only say that they appear to have missed the main point of Christianity. It is not merely a collection of doctrines; it is a life—a life obtained through individual contact with a living person. We admit that missionaries might "adopt or utilize" what is best in the teaching of the Sages, but we cannot admit—what would seem to be a logical deduction from the article—that these are equal to Christianity. We have a revelation of God, and of man's need and future, together with a method of salvation that goes beyond what the Sages taught. That is our justification for being in China. We are unable to surrender the belief that Christianity is the supreme religion in order that we may preach it. We appreciate the frankness of our young friend and realize that the Chinese who accept Christianity lack the sense of the "historical significance" which gives some of these doctrines such a hold on us. This will enable the Chinese to change on some of the external forms quicker than the Western brethren can. Nevertheless, there is something in Christianity that the Chinese need and that China's Sages do not supply.

* * *

The Continuation Committee.

In our Correspondence Department there is a letter which shows how the China Council of American Presbyterians, North, has decided to link up officially with the China Continuation

Committee. This was done to increase the efficiency of this Committee by making official the position of Presbyterian representatives thereon. Another interesting attempt to link up with the China Continuation Committee developed in the recent meeting of the Kiangsu Provincial Federation Council. There are at present eleven of these Provincial Councils in existence, some of which are not very active. But among the most active is the one in Kiangsu; it is really alive. After discussing the relation of the China Continuation Committee to the Federation Councils it was decided to recommend to the China Continuation Committee, and the other Federation Councils, that each Provincial Council have a Chinese representative on the China Continuation Committee. It was felt that this would allow the China Continuation Committee to take the place, for the present at least, of the National Federation Council. It is encouraging to note how events are helping to add to the influence and opportunities of the China Continuation Committee. The proceedings of their next meeting are awaited with interest.

* * *

A Strategic Hour.

THE significant statement from the Layman's Missionary Movement published in the Missionary News Department brings forcibly before us the tremendous emphasis that is being laid upon the present unparalleled opportunity for the advancement of Christianity both at home and abroad. That the forces of Christianity, in spite of the effect of modifications in the theological view-point, are alive and in earnest is evident; that a strategic hour is upon us is realized by all. With the attempt to enlist more supporters for the missionary enterprise is seen increased activity to win the non-Christian elements at home. There is inspiration in the thought of a combined effort by all Protestant Christians to reach all those yet outside the pale of the Christian life. On the mission field there is needed just such a widespread co-ordination of forces and co-operation of denominational units. For the future the Missions need to combine for the accomplishment of a greater task than any can do by themselves. The various departments of mission work, too, need to be fitted into one another more than at present. Educational, medical, and evangelistic agencies should act together so that the maximum impression may be made out of such resources as are available. For such united action the call was never more urgent.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v: 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii: 20.

"When the work of destruction is finished in this trembling Europe; when the storm of revolution has destroyed all that God wills to perish; when the reckless hands that have done this deadly deed have themselves perished beneath the ruin they have wrought, then will be the time to clean out the foundations of the Temple, and to rebuild its walls, that it may be the blessing of the coming age. This day of great things depends upon you, young men. It is to you that the world will look. How will you dig those foundations in which the next century is to find safety? Oh beware, I beseech you, that you do not pave the way for more earthquakes, fresh ruin! Learn wisdom from the toil, the tears, the blood of your forefathers. Would to God that you may realize that the foundations of human society are sacred, and that it is not enough to insure the solid greatness of future generations, that you cast in your offering of gold, or birth, or progress, or even glory and genius. There is but *one* Corner Stone—'Hic est lapis.'

All who have ever sought to build save on That Stone were swept away before the first storm-blast; there is nought that can stand save It.

Turn to history. Whosoever has sought glory save through Him has only succeeded in letting loose the deadly spirit of battle strife upon the world.

Whosoever has sought to make wealth apart from Him has only succeeded in brutalizing men, by turning immortal souls into a tortured, frenzied machine, toiling, blaspheming in its darkness.

Whosoever has sought science without Him has been engulfed in the quicksands of false reasoning and vain criticism.

Whosoever has clutched at power without Him has been plunged amidst bloody revolutionary victories; and whosoever has sought liberty without him has waked up, throttled by a military force which, while loading him with fetters, has derisively asserted 'I am Liberty!'

And all this because He of Whom I speak was wanting! My friends, it is He Whom above all we need to know, Whose Eternal Name must be graven on the foundations of our future edifice. All that has been great in the past was built upon that Divine Name; and our present dangers and trials draw us to It more than ever. Would that I had Lacordaire's power to press it upon you:—'It is the name of Jesus Christ'."

HENRI PERREYOR.

Contributed Articles

Which elements in the Christian Gospel and the Christian life have you found to possess the greatest power of appeal and which have awakened the greatest opposition?*

An answer by

JOHN DARROCH, LITT. D.

THE form of this question necessitates that the answer shall be based on one's experience in preaching the Gospel : theorizing is ruled out of court. I am to tell what I "have found" in the course of my life work not "what I think" on this vital subject even though, by some happy chance, my ideas might prove to be interesting.

I am addressing an audience of which every individual has had experience in presenting the claims of Christ to the heathen and many of whom have had a wider and more varied experience than I myself. It seems to me, therefore, better that my paper should be short rather than exhaustive, and that others should be given an opportunity of expounding their views on this important topic. In that way Conference will be able to hear the wisdom of the many and not merely the opinions of one.

First we must note *that there is difficulty in finding a point of contact between the Gospel and the heathen to whom you make your appeal.* When a missionary first tells the Gospel to a non-Christian he is usually in impetuous haste to get at the heart of his subject. He yearns to say "Moreover, brethren, I declare unto you the Gospel, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." In comparison with this profound and glorious truth nothing else seems worth expending breath on. The relation of the missionary to his audience precludes the possibility of his thinking or speaking on any other subject. Subconsciously his mind is thinking "this man into whose eyes I am looking is an immortal soul. He is

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*An address delivered before the Kuling Conference and published by request.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

without Christ now and has no hope for eternity. If he could be persuaded to believe the good news and put his trust in God's only begotten son he would be born again by the operation of the divine Spirit. A good work would be begun in him which would be continued till the day of Christ. This may be his only opportunity. Eternal life and destiny hang on the issues of this fateful moment." And so every nerve is strained and eagerly and patiently the missionary seeks to tell the old, old story of the cross.

The result is frequently disappointing. The truths that seem to the ardent evangelist so momentous are, to the heathen auditor, incomprehensible. He is not antagonistic; he is only indifferent. He is amazed, perhaps amused, at the vehemence of the preacher. The missionary wants to save his soul, but he only wants to know whether the sun rises in the same quarter in Europe as it does in China: whether the grass is of the same colour, and how many cash will be required to buy a bushel of rice in the foreigner's honourable country.

However deplorable the result of this first essay may be, God has, doubtless, a lesson to teach us by its failure. The redemption of humanity is God's greatest work. If we are workers together with him we must learn to what a stupendous task we have put our hands and how utterly inadequate is our own wisdom or power to make us sufficient for this ministry.

Jehovah was in no hurry to begin the work of redemption. After the promise was given that the seed of the woman would bruise the serpent's head milleniums elapsed before God sent forth his son born of a woman, that we might receive the adoption of sons. There must have been a "needs be" for the long preparation of the race before it was possible for the Word to become flesh and tabernacle amongst us. May it not be that the individual recapitulates, in some measure, the history of the species and that for him, too, a certain preparation is necessary before he can receive the truth in the love of it and be saved?

Here, then, I note the first element of the Gospel which has in it a power of appeal to the heathen mind;—*The Scripture statement of the being and power of God is in harmony with the revelation of God in nature.*

Being accustomed to refer to the Scriptures as an ultimate ground of appeal the evangelist in a non-Christian land has lost his bearings when he finds that these sacred books have, in the eyes of the heathen, no authoritative sanction whatever. He is tempted to wish that God had written in letters of light across the sky "There is no God but one, and Jesus Christ is his only begotten son." But a little reflexion will show that such a sentence written in the heavens would be of less than no help to him. For there is no universal language in which the words might be inscribed and if they were traced in any script known to man there would soon arise a scientist who would show that the phenomenon must have been in the sky æons before there were men on the earth to read it. As the sign existed before language was evolved it would be argued that men first read their own thoughts into the coruscations in the clouds and then adopted the curves and angles formed by the trail of light to be phonetic symbols to represent in oral language the ideas which they had already attached to the sign in the sky.

But as one ponders the problem it becomes clear that God has verily written the proof of his existence in the heavens, not in man's imperfect alphabet, but in flaming suns and circling systems. Kant said "Two things fill me with awe: the starry heavens above and the moral law in the heart of man." These are surely God's two witnesses standing forever before the Lord of the whole earth. They constitute a revelation, the one objective, the other subjective, whose authority is equal with, as their existence was anterior to, the inspired word.

> The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language; their voice cannot be heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run his course. His going forth is from the end of the heaven and his circuit unto the ends of it and there is nothing hid from the heat thereof.
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> The law of the Lord is perfect, restoring the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.
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> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in unrighteousness. Because that which may be known of God is manifest in them: for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made,

even his everlasting power and divinity; that they may be without excuse: because that knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds and four-footed beasts and creeping things.

That the Chinese have read the lesson of the stars and are indeed "without excuse" could be proved by numerous quotations from the classics and from the proverbs everywhere current and understood of the common people. I offer only one quotation from the classics: "The Master said, Does heaven speak? The four seasons revolve and all things are produced: does heaven speak?" (天何言哉四時行焉，百物生焉天何言哉.)

The inference is that "heaven's" eternal power and divinity are so clearly seen from the course of nature that there is no need of speech or language to set it forth.

Proverbs on the same subject are so common that I will not quote any. Everyone knows how readily every class of Chinese will acquiesce in any statement about the greatness or goodness of heaven.

But it may be objected, the heathen do not really read the book of nature. They are, as a rule, as ignorant of its teaching as is the man in the street of the contents of the inspired word. The answer to this is: The national consciousness is not ignorant of God. The people regarded as a unit, with continuity unbroken through many centuries, have had the certitude of His everlasting power and divinity borne in upon them, though many individuals are still in gross darkness. No two men see with the same eye or apprehend with the same mind, and not even the great sage himself knew as much of the spiritual meaning of nature's message as does the humblest Christian. When God spoke from heaven saying "I have glorified my name," the people who stood by said that it thundered. To Jesus the voice was articulate; to the multitude it was a noise. So the music of the spheres is forever thundering in the ears of the heathen, but to them it is a confused noise rather than an intelligible language. It is the Christian's task to interpret nature's testimony to men.

The second element of the Gospel message in which I have found a powerful appeal to the Chinese is that we preach "*an everlasting Gospel.*" The Chinese when he becomes a

Christian can say as did the Jew: "*I worship the God of my Fathers*."

The question whether it is wise to quote the classics when preaching and to advance the claim that the God we urge our hearers to believe in is one with the Deity worshipped in ancient times in China, is one that has at times been debated by missionaries with considerable heat. I propose, at this time, simply to state several instances in which the sayings of the sages have powerfully reinforced the appeal of the Gospel, and then to leave the reader to make his own deductions.

It is now several years since it was my duty to preach the Gospel daily, and the class of scholars with whom one had sometimes in those days the happiness of discussing the merits of the teaching of Jesus is, I fear, rapidly passing away. A pathetic interest attaches to these old-fashioned Confucianists, soon, alas, to be as extinct as the last of the Mohicans. Finished gentlemen they were and upright and honest according to their lights, even though the intensity of their convictions on one subject made them insensible to the justice of arguments advanced on any other. To argue with them that Confucius was wrong in some of his statements was like asserting that the light of the sun was dark. The proposition was a contradiction in terms and unworthy of argument. Did you prove that Confucius was ignorant of both theology and science? They replied lightly that their Master did not profess to teach those subjects—子不語怪力亂神, implying that he taught something much higher. And so to-day the doctrines most firmly held by these old literati are crumbling to ashes in their hands. But yesterday their Master might have stood against the world, now none so poor as to do him reverence. What caused the idol to fall from its pedestal? This:—the literati began to ask themselves "What did our Master really teach?" To this question there is only one possible answer—*Confucius taught the science of government*. And judged by modern constitutional, not to say, republican standards, he failed nowhere more utterly and absolutely than in this his own chosen domain. But this is a digression. (1) The first instance I offer you of the value of the classics as a confirmation, to the Chinese mind, of the truth of Christianity is this. I had been in China about one year and was learning a good deal of Chinese from the scholars in the primary school of the station to which I was then designated. One day a bright lad of about ten years old rushed into my room with his book open and said "Teacher, this book speaks of God too." It was the Great Learning he was studying, and he had come to the passage which reads: "Before the Yin dynasty had lost the hearts of the people they were worthy to appear before God" (殷之未喪師克配上帝).

For the first time it dawned on the boy's mind that the Gospel was not something brought by the foreigner from beyond the sea but that it stretched back through a dim antiquity to the God of his Fathers. That lad is now a successful business man and an earnest Christian.

(2) Many years ago the Foreign Christian Mission, with great difficulty, secured premises in the city of Luh-hoh, sixty *li* from Nanking. A day school was opened and, to conciliate the people, a local man was engaged as teacher. He was an old Confucianist with a good reputation, but entirely ignorant of the Gospel. Although not a Christian he incurred much obloquy by teaching in the foreigners' school. Perhaps from motives of self-defence he read eagerly such Christian books as he was provided with. It is more than twenty years ago, but I have still a vivid recollection of the old man's joy when he discovered that the Deity worshipped by the Christians was the God of his Fathers. He prepared a number of slips of coloured paper and wrote, in the ornamental style dear to the heart of the orthodox Confucianist, almost every passage in the four books and the five classics which referred to Shang-ti (上帝). With these he decorated the walls of the school and used them as texts from which to preach to the many scholars who, out of curiosity, visited the first foreign school in that district. Whether that old teacher ever became a Christian I do not know, but for a time he was a powerful evangelist opening and alleging that this God was indeed He to whom in ancient times the lyre of Chinese bards was strung.

(3) When I read the Book of Odes I had as my preceptor one of the finest Christians it has ever been my lot to meet. He has gone to his reward these many years, but he left a fragrant memory as a scholar, a gentleman, and a Christian. We had many delightful talks about the poems in the book and the ingenious expositions of the learned commentators attached thereto. When we reached the last page my old friend said to me, with a laugh: "I must confess, teacher, that I commenced to read this book with great trepidation." I was surprised and enquired why. "Well," he said, "before I became a Christian

I had a reputation as an expert in geomancy (地理). I drew my inspiration from the Book of Odes and since I became a Christian have never dared to read the book lest my faith should be shaken. Now, I see that the book teaches nothing about geomancy: we read our own notions into the text. As a matter of fact I have learned much about God from the re-perusal of the book and thank you for asking me to read it with you."

(4) In 1898 I went on an extended evangelistic journey in the north of Anhwei. There were in those days few mission stations in that province north of the Yangtse and none at all north of the Hwai. The people of this district had then an evil reputation and the colporteur and I had several threatening experiences. We reached the city of Fengyangfu and were speaking to a quiet but curious crowd on one of the main streets when a scholarly-looking man drew near and joined the throng. He seemed to be well known and the people drew back and allowed him to come well to the front. I asked him to buy a Gospel and learn the truth about the heavenly doctrine, but he declined saying: "My mother ordered me to buy this grain (he was leading a donkey with a small bag of grain on its back) and I must go home with it." I learned later that he was not only a scholar but was renowned as a filial son and therefore held in double honour in a district where both scholars and filial sons were scarce. The crowd appealed to this man to tell them whether the things we preached were true and so he entered the lists saying to me, courteously: "You come to preach about Jesus, but we are Confucius' scholars (孔子弟子) and do not want your doctrine." I replied: "I have just been telling these gentlemen that our God is omniscient and almighty (無所不知無所不能) and that there was much Confucius did not know and many things he could not do. It is all right to honour the sages, but worshipping God is a totally different matter."

"Oh, indeed!" he said, with an incredulous smile, "What were the things Confucius could not do?" I replied: "I am not familiar with your books but I have heard that Confucius once said 'I am not able to cultivate virtue, to expound my teaching: when I learn of righteousness I am not able to act on it nor am I able to turn from the unrighteous thing. This is my sorrow' (德之不修學之不講聞義不能徙不善不能改是吾憂也). These were the things Confucius was not able to do." "Oh," he said hastily, "these are mere polite phrases (謙辭) ; what did Confucius not know ?'' I replied : "Is it not recorded somewhere that a certain man asked the meaning of the yearly sacrifice. The Master said 'I don't know. He who knew its meaning would govern the Empire as easily as counting his fingers,' and he held up his hand (或問禘之說子曰不知也知其說者之於天下也其如示諸斯乎指其掌); that was one of the things Confucius did not know." The crowd was now listening intently and my friend answered eagerly : "Ah, foreign teacher, you are making a mistake. The book indeed has it that the Master said he did not know but that was not because he really did not know but because the man who asked the question was not capable of appreciating the answer which involved an exposition of the profound mystery of the yearly sacrifice."

I said : "I cannot accept that. I remember that Confucius once said to Tze Lu, 'Hwei, come here and I will teach you the way of knowledge. If you know a thing say you know it. If you do not know it say you do not know it. This is knowledge.' So Confucius taught his disciples, surely he acted on the same principle himself." My opponent steadily maintained his position and as the interpretation he was giving was the traditional one the crowd was with him and I had to change my frontal attack for a flank movement. I said : "Well, if Confucius knew the meaning of the yearly sacrifice he certainly did not transmit his knowledge, and you, sir, do not know its meaning." "No," he said, "that is true. I do not know its meaning. Do you ?" I replied : "Surely I do. Why else should I come forth to preach the heavenly doctrine if I did not know the meaning of the sacrifice." "Well," he said, "what is it ?" "Why would not Confucius tell the man who asked him ?" I replied. "Oh," he said, "I told you before that man was not capable of appreciating the answer to such a question. For this reason Confucius would not tell him." "Then," I said, "how do I know that you are capable of appreciating the answer if I should tell it to you ?" The crowd laughed at this and my friend was a little annoyed but he said "Try me and see whether I can appreciate it." "No," I said, "to mount high you begin low ; to go to a distant place you begin from the point that is near. Repentance and belief of the Gospel are the starting points for the high and the distant. Buy a Gospel and begin at the beginning, you will come to the meaning of the sacrifice by and by." He did not buy the Gospel but he left an attentive crowd when he went away and I was thankful that I had ploughed with his heifer and so was able to read his riddle.

It is necessary to say though, that however encouraging it may be for a Chinese to realize that the God of the New Testament is He whom his Fathers ignorantly worshipped we must not suppose that the battle is lost and won when this much is gained. All that may be learned of God from the Chinese classics is but the vestibule to the temple of truth. Beyond this is the temple itself, the holy place and the most holy. The thought connoted by the words "the holiness of God" is one that never glimmered in the consciousness of even the wisest of the sages. Such words as "As the hart panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God" are as high above the best of the Odes as the heavens are high above the earth and as the thoughts of God transcend the mind of man.

The third element in the Gospel which mightily appeals to the Chinese in these days is *the appeal it makes to patriotism.*

We have often told our hearers that the welfare of the nation is bound up with the acceptance or rejection of the message of the Gospel. We have pointed out that the only prosperous nations on earth are those that are Christian, and we have proudly claimed that the more Christian a nation is the greater is its prosperity. We have shewed from Scripture that the Jews rejected Christ, crying out: "His blood be on us and on our children," and in forty years from that date the nation was destroyed.

> "It shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth; and all these blessings shall come upon thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city and blessed shalt thou be in the field. Blessed shall be the fruit of thy body and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine and the young of thy flock. Blessed shall be thy basket and thy kneading-trough. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way and shall flee before thee seven ways. The Lord

shall command his blessing upon thee in thy barns and in all that thou puttest thine hand unto : and he shall bless thee in the land which the Lord thy God giveth thee.''

This we have declared is the law of the survival and prosperity of nations and these dogmas have been eagerly accepted by our Chinese converts; they have also, to a large measure, won the assent of non-Christian young China. The word ''heathen'' is a synonym for all that is backward and uncivilized. The young scholars blush to think that their parents worship gaudy pictures or idols made of mud and call them gods, and so sometimes the idols in the temples have been surreptitiously destroyed by students from the government schools.

And then we have had that extraordinary circumstance when the heathen government of this great nation sent, in its perplexity, a request to Christians everywhere to pray for China. Surely this was the most significant event in the history of the Christian church since Luther nailed his theses to the church door at Wittenberg.

But the assertion that Christianity and prosperity are indissolubly bound up together is vehemently contradicted by two classes whose opinions are entitled to respectful consideration.

Many young Chinese, learned in all the wisdom of our universities, scout the idea that Christendom is prosperous because of its faith in Christ. ''Science,'' they say, ''not faith, has made you rich.'' They will hardly admit that in ethics the East has anything to learn from the West. They honestly believe that the teaching of the sages contains sufficient moral dynamics to regenerate the nation, and hope to see China a socialistic rather than a Christian state.

The second class are Christian teachers who believe that we misread Scripture when we apply to Christian countries blessings promised in the Old Testament to Israel. These brethren contend that earthly prosperity was the reward promised in the old dispensation to the Jews : to the Christian ''It hath been granted on behalf of Christ not only to believe but also to suffer for his sake.'' Thus adversity and not prosperity is the proof of God's favour in this present evil world. Our reply to our Chinese critics is this :—What China lacks at this critical juncture in her history is men of unbending rectitude. Not only so but we might well go further and say what India and what Japan and what every heathen country lacks most is just the kind of men that Christianity produces. For milleniums Confucianism has had free course and been glorified in China and the result has been the moral bankruptcy of the governing classes. Never again will Confucius dominate the intellect of China as in the past. The choice henceforth is not between Christianity and Confucianism as rival religious systems: it is between Christianity and no religion at all.

To those who object to Old Testament promises being appropriated to New Testament believers we reply: It is true those promises of earthly prosperity were made to the Jews but the prosperity promised was not to be brought about by haphazard, luck or magic, operating in favour of one people and against all others. In the universe are great natural laws which man can neither alter nor modify. He can put himself in alignment with the forces governed by these laws and use their energy for his own ends, but he cannot in the least degree thwart or delay their operation. So in the sphere of morals, great forces operate as irresistibly and as unceasingly as in the domain of physics. Obey these laws and you are borne upward by their mighty swell; disobey them and you are engulphed. Moses found Israel a nation of slaves. Their backs were scored with the task-master's lash and their spirits so cowed and broken that they were willing to sell themselves body and soul for the leeks and the onions and garlic of Egypt. He set them on the high road towards becoming a nation of poets and prophets so that every tongue and people and nation under heaven desiring to approach the most high God go to the writings of the Hebrews for language wherewith to clothe their thoughts appropriately. The open secret whereby this miracle was accomplished is writ large on many a page of scripture. 'Tis found in such words as

> Righteousness and judgement are the foundation of thy throne.
> Mercy and truth go before thy face.
>
> He shall judge thy people with righteousness and thy poor with judgement. He shall break in pieces the oppressor and save the children of the needy.

The great law-giver, with one hand, gave his people just laws and righteous statutes and with the other a true and pure religion. Any nation, be it Jew, Pagan or Christian, that accepts and acts on the principles and laws laid down in the Scripture will enjoy prosperity: "the nation that will not hearken to obey these laws, that nation shall perish." Therefore we are abundantly justified in telling the Chinese that the welfare and prosperity of their country is bound up with its acceptance or rejection of the Gospel.

> Reason itself points out that, in the long run of years, *the moral standard* of a city or a nation is the grand secret of its prosperity . . . . . the sinews of a nation's strength are truthfulness, honesty, sobriety, purity, temperance, economy, diligence, brotherly kindness, charity among its inhabitants and consequently good credit among mankind. And will any man say there is a surer way of producing these characteristics in a people than by encouraging and fostering and spreading and teaching pure scriptural Christianity ?—Charge of Rt. Rev. Bishop of Liverpool. Quoted from Faber's *Mind of Mencius.*

The *appeal of the Gospel to man's need of forgiveness.*

It is the glory of the Gospel that it offers man full, free, and instant forgiveness of sins. The great fore-runner came preaching in the wilderness and crying: "Repent for the Kingdom of heaven is at hand." When Jesus himself began to preach he took up the burden of the Baptist's message and cried saying: "Repent ye and believe the Gospel."

"Forgiveness of sins"—this is the Gospel. Everything else that is promised in the evangel—peace on earth, communion with God, life everlasting—is contingent on and subsidiary to this. This and nothing else is the Gospel. We may preach up and down the whole gamut of ethics and reformation but until we have proclaimed in the plainest language a saviour for sin-sick souls we have not begun to preach the Gospel.

It has been my experience that the sense of sin in the average heathen is so blunt that the good news of God's free forgiveness for sin awakens but little response in his heart. There is nothing astonishing in this: indeed, it would be astonishing were it otherwise.

We know nothing in this world but by comparison and contrast. When we see the Lord high and lifted up, his train filling the temple, then we realize that we ourselves are unclean. The heathen were amazed when, during the revival that swept over China some two years ago, they heard men and women confessing sins that torture would not have induced them to discover. Being strangers to the knowledge of God and the power of the Holy Spirit they were unable to conceive of the loathing of sin shown by these conscience-stricken Christians.

Our Lord never preached to the heathen. Those whom he called upon to repent had already been to school under the law and had learned the exceeding bitterness of sin. St. Paul has left us two specimen sermons to the heathen, one preached at Lystra, the other at Athens. In neither of them does he emphasize the sins of his hearers nor press upon them the Gospel's gracious offer of pardon. What then? Shall we change our mode of address and learn to preach something that will appeal more readily to the minds of our hearers? Nay verily. There is nothing else worth preaching. The disease is there though the patient may not be conscious of the pain. It is ours to awaken the conscience and to announce the good news that "The vilest offender who truly believes, that moment, from Jesus, a pardon receives."

The *attraction of the cross of Jesus*.

Our Master promised his disciples "I, if I be lifted up from the earth, will draw all men unto me." There is life for a look at the crucified one, but men will not look unless they are conscious of the need of salvation; a consciousness slow to awake in the heart of a heathen. This is the supreme object of our preaching. We have not learned our trade well until we can "so speak" that they who hear us will be attracted to our Master.

I was once preaching on the street of a little village. At the close of the address I overheard a countryman say to his neighbour "想必這位耶穌的來歷也不小," (Like enough there was something remarkable about this Jesus). Yes indeed, there was much that was remarkable about him and I felt that since one man had got that impression the day's work had not been utterly unfruitful.

A number of years ago I was living in a city in which there were, at that time, no Christians. A lady missionary living with us wanted a teacher, but no scholar in the district would condescend to enter the service of the foreigner. At length, driven by hard necessity, a young student, known to be a rake, sought and obtained the position. He was very suspicious and each morning before he settled down to the morning's work carefully scrutinized the study to see that there were no concealed man-traps under any of the seats. Gradually this fear wore off and he even began to show a little interest in the Gospel, the sentences of which he was re-reading with monotonous frequency for the lady student's benefit. He began to anticipate the turning of the leaf of the book being eager to see what was on the other side. When reading the story of the crucifixion the tears rolled down his cheeks and the lesson had to be abandoned for that day. He explained his emotion saying: "When I came here a month ago I was quite sure we Chinese were more moral than you foreigners. [This was pretty good from a man who, though quite young, was described by his friends as 無惡不作, 'no evil he did not do.'] Now I know that you foreigners are better than we Chinese, but we are better than those wretched Jews. Why, if they did not want to believe in Jesus, should they go and crucify him? It was abominable." It was shown him that there was a "needs be" that Jesus must suffer; and the day came when he not only believed in Jesus but also suffered for his sake, but, as a certain writer says, "that is another story." I only wish to illustrate that the story of the Gospel has in itself the power to attract even those whom we should consider very unlikely to respond to its pathos.

> "For Oh, my Master is so fair,
> His smile so sweet to banished men,
> That they who meet him unaware,
> Can never rest on earth again."

The Gospel and the Chinese Mind

W. E. COMERFORD.

IT will be convenient to group the questions suggested by this subject under the two heads of (1) The Message and (2) The Messenger. First then

(1) THE MESSAGE WE HAVE TO PREACH.

I suppose we all have a certain body of doctrine which we have won for ourselves and therefore hold to be true. In most cases we preach these doctrines in the form in which they present themselves to our minds. But no two of us are exactly alike in the views we hold. What is true of the history of doctrine is true also of individuals. As we trace the development of the different doctrines that have come down to us we see how large a part differences of nationality, training, and temperament, have played in the great controversies that have taken place in the past. Augustine and Pelagius, for example, were both good and able men, yet they reached quite opposite conclusions about the nature of man and his approach to God. We believe that the theologians of the schools of Antioch, Africa, and Rome, were all actuated by loyalty to truth, yet the whole atmosphere of each of these schools was different from the others.

Again we find the same differences between different generations of men. As when men of a later age under the dominance of a great name put forth, as Augustinian, doctrines which were really contrary to the teaching of Augustine. Or when a modern Lutheran divine writes a book entitled :—"The Communion of the Christian with God: A discussion in agreement with Luther," and in the book reaches conclusions that are enough to make Luther turn in his grave. If we take the history of such a doctrine as the doctrine of the Atonement we find in its progress the reflection of the developing ethics of the different ages of the Church. And what is true of the past is true also of the present. The differences between the various denominations at home represent something more than differences of polity and doctrine. They are expressions of different types of Christian experience and personality. The Presbyterian represents one type, the Methodist another, the Baptist or Congregationalist another, and the High Anglican or Roman Catholic still another. Speaking for the clerical brethren I venture to say that we are all indebted—perhaps to a greater extent than we are aware—to the influence of one or more of our theological teachers for our present outlook. In fact, each of our theological colleges at home has a tradition of its own the effect of which is seen and is easily recognized in its alumni.

These radical differences which exist between individuals and small communities are not nearly so wide as those which exist between different nations; and between different races of men the differences are still wider. Therefore it would surely be a grievous error if we, who are men of an alien race, were to give to the Chinese without discrimination the doctrines we hold *in the form* in which we have received them. I am not suggesting that we believe anything that is untrue. What I mean is that the doctrines we hold are attempts to express in systematic form the way in which Christianity has worked itself out in our Western experience. These doctrines are true for us and in their essence they may be true universally, but the form in which we hold them is due to our experience, which is not Chinese but European. Moreover, experience must precede doctrinal statement if the doctrines are to be the true expression of a man's inner life. Therefore, if at this early stage we give the Chinese much of formal dogmatic teaching, we shall be reversing the natural order of things. We may also be laying upon their shoulders yokes that do not fit, with the result that as their spiritual experience develops along the lines natural to their peculiar type of personality there will come inevitable chafing and perhaps ultimate rejection of the teaching they at first received. We hear much of the new contributions to Christian truth and life that Eastern peoples will make as their spiritual experience deepens and develops. And none of us would desire in any way to do or say anything to hinder the free and unfettered development of Chinese Christian experience along its own lines. Hence, in considering the evangel we have to proclaim, our first duty is to distinguish between the essentials and the accidentals of Christianity.

This raises for us the problem of how to give an adequate presentation of Christianity which shall yet leave room for an interpretation by Chinese in terms of their own experience. I think this can be done by a return to the New Testament and especially to the teaching of Jesus as contained in the Gospels. It is easier to do this now than it was in former days. Formerly theologians and commentators came to the Scriptures with a fully elaborated system of dogma in their minds and, without being conscious of any impropriety, they sought to justify from the sacred text their own special doctrinal views. But to-day, thanks to the historic method and to the new science of Biblical Theology to which it has given birth, the first concern of the Biblical scholar is to reconstruct the atmosphere in which the Scriptures were written, and to discover, without regard to any doctrines of his own, what meaning the words had for those to whom they were originally addressed.

If we make this return to the New Testament what do we find? There is little emphasis on formal dogma. Instead, we find in the Gospels a few great ideas and in the rest of the New Testament we have for the most part estimates of the Person of Christ together with the record of the way in which Christianity was working itself out in the lives of the early Christians. In the teaching of our Lord Himself we have an evangel which is, I think, adequate to the needs of any people. It is couched in concrete terms that ought to be intelligible to the most simple person. To speak simply of God, for example, was surely the most difficult of tasks for one addressing a Jewish audience in the time of Christ. But our Lord takes the human relationship that was most intimate and most full of tender associations for the Jew and uses that as a figure of what God is to man. He speaks of God in terms of fatherhood. By means of homely illustrations He makes men realize that the All Holy One whom they thought was far removed from sinful men was really "nearer than hands or feet, closer than breathing." In the same way Christ speaks of the providence and fatherly care of God which extends even to the unthankful and is not unmindful of the very sparrows that are sold on the market-place. In the teaching of Jesus, God is holy and just but also merciful and forgiving, exercising a watchful care over men. His character is holy love and His attitude to man is that of a father, which means that for every man there is the possibility of realizing his sonship.

After the Fatherhood of God the next great idea that we find in the Gospels is that of the Kingdom of God, or, as Dalman more accurately translates it—"The reign of God." In a long series of parables Jesus sets forth various aspects of the meaning of this kingdom or reign. It is the greatest good for man. It is a treasure of such value that when it is found everything else must be parted with for the sake of possessing it. It works from within like leaven in the lump. Its beginnings may be exceedingly small but its ultimate development is great, and to be obtained it must be striven for. But I think an examination of the Gospels will convince us that the expression has for its root-meaning the idea of the reign of God in the hearts of His people, which is but another way of speaking of the Christian's self-surrender to and communion with God.

In our Lord's teaching there is also the recognition of the immeasurable worth of the human soul. Human sin is recognized and condemned, but such is the priceless worth of an individual soul that if a man were to gain the whole world and lose his own self he would be the loser, for "what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul."

But in addition to these ideas which open up for man the prospect of a fuller life, which begins here and now, but is eternal and has its source in God, there is the greatest possible emphasis on practical conduct. Christ speaks of the Fatherhood of God but to those who would realize their sonship He says: "Love your enemies and pray for them that persecute you that ye may be the sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust. Ye shall be perfect as your heavenly Father is perfect." The proclamation of the advent of the kingdom is accompanied by a call to repentance and faith which involves such a radical change in a man's inner life that it is aptly described as a spiritual re-birth, a being born from above. The disciples are warned that unless their righteousness exceeds the righteousness of the Scribes and Pharisees they shall in nowise enter into the kingdom of heaven. And when they are disputing as to who shall be greatest in the kingdom, Jesus takes a little child and sets it in the midst and says: "Verily, verily, I say unto you except ye be converted and become as little children ye shall in nowise enter into the kingdom of heaven."

The spirit of Christ's teaching on its practical side is well summarized in His reply to the lawyer who asked Him which was the greatest commandment—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself." But most important of all is the place Christ Himself occupies. He is the King in the Kingdom, the unique Son of the Father Who alone fully knows the Father and through whom alone men come to such knowledge as they have of God. His sacrifice of Himself is the ground of man's deliverance from the bondage and power of sin. And His response to man's need differs in kind from that offered by any of the other great religious leaders of the world. They give to man a system of doctrine, an ethical or religious ideal, or perhaps they leave a book. Not so with Christ. In that great saying: "Come unto Me all ye that labour and are heavy-laden and I will give you rest," He offers no abstract thing, but His own Self. And in doing so He initiates, I believe, a new stage in the religious history of the race. The fact is, so far as the individual in his personal life is concerned, the essence of Christianity may be said to consist in a personal relation to God realized in and through Jesus Christ. This conception is especially prominent in that first great Christology, the Fourth

Gospel. In chapter 17 v. 3, for example, we have the comment: "And this is life eternal that they might know Thee the only true God and Jesus Christ Whom Thou didst send." The same idea is expressed in the parable of the vine and the branches and in our Lord's words—"I am the Way, the Truth, and the Life," or as the ἐγώ εἰμι of the Greek might be more truly rendered—"It is I that am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." This conception of the Christian's life is prominent in the Fourth Gospel, but it is present also in the other New Testament writers. Indeed it is the foundation of Paul's whole thought and life, and finds expression again and again in his epistles.

In teaching such as this we have religion itself rather than theology, and religion of a kind that is capable of endless adaptation to every variety of human experience. I suppose most of us can remember the account George Fox gives in his Journal of his search for someone who could speak to his condition when he was passing through a spiritual crisis. He consulted one divine after another, but without success. One recommended tobacco, another blood-letting, but from none could he get what he wanted and at last he was thrown back on Christ alone in Whom he found what he had sought in vain from others.

Consciously or unconsciously most men have the same craving. It is not a wonder, a portent, a sign in the heavens they want, so much as that which does indeed speak to their *condition.* And here we have that which speaks with divine power and authority to the human soul everywhere. Its advantages for us in our work in China to-day are great. I will only name three in passing.

1. In speaking of preaching the Gospel I have had in mind outsiders rather than Church members, but so far as Church members and catechumens are concerned such teaching counteracts a dangerous tendency that already exists amongst them. One of the first things that strikes one on coming into contact with the Chinese Christians is the great emphasis that is laid on *hsüeh tao.* And closer acquaintance with them deepens rather than diminishes this impression until one comes to feel that in many cases Christianity is conceived as a system of doctrine to be learnt rather than a life to be lived. The dangers attending such a view are fairly obvious and need not be particularized. They are great enough if the doctrine

is learnt thoroughly, but when it is only learned imperfectly they become very serious indeed. That the doctrine is not learned thoroughly in many cases I had convincing proof quite recently. One of our native pastors was speaking of the fact that although men *hsüeh tao* some do not understand it. In illustration of his point he told from his own experience of quite a number of instances of Church members who had a totally inadequate conception of what Christianity meant. Perhaps the worst case of all was that of a deacon of some reputation in the Church who asked him whether there really was a soul and if so did it go to heaven when a man died.

2. Further, such teaching has a greater power of appeal than that of a more developed and theological character. Of this the early history of Moravian Missions in Greenland provides a good illustration. The founding of that Mission was due to the zeal and faith of a Christian carpenter who, after braving heavy discouragements, set out from Bohemia to do the journey by road without adequate supplies, and before he reached his destination had endured such hardships as would daunt most men. As soon as he and his companions had acquired some knowledge of the language they began to preach, and until the close of their career they continued to proclaim with burning zeal the great doctrines of our faith. But their preaching bore no fruit. Their statements about the Omnipotence, Omnipresence, and Omniscience of God had no influence with the natives, and when the founders of the Mission passed away there was not a single convert. Others succeeded them, preaching in the same way and with a like zeal, but their labours also were fruitless. But one night one of the missionaries named Beck was sitting in his tent translating the Gospel according to St. Luke. He was working at the account of our Lord's Passion, when several natives entered. They were just as curious as natives are and asked all manner of questions. At last one of them asked him to make his book speak, so he read to them the story of the "Passion" that he had just translated. As he read, the little group became strangely silent and when he had finished one who had seemed more impressed than the others began to ask questions. Was Jesus a good man and if so why did he suffer thus? In simple language Beck told the man that it was for him amongst others that Christ had suffered that he might be freed from sin. To which the native replied; "If He suffered thus for me I will follow Him."

That man became the first convert of the Greenland Mission and afterwards exercised a fruitful ministry amongst his fellow countrymen. But the incident also opened the eyes of the missionaries to the mistake they had been making. The entire character of their preaching was changed. They became simpler and kept near to the heart-moving facts of the Gospels, with the result that times of harvest succeeded the barren years of fruitless toil.

3. The third advantage of this teaching is that by keeping close to the basal facts of our faith, which survive all changes of theory about them, it provides a common ground for missionaries of differing views. In some missions in China differences of theological outlook have been productive of not a little bitter feeling between colleagues. And it is probable that in the future the differences between liberals and conservatives in theology will be greater rather than less. There ought to be room on the mission field for men of both types and along such lines as these I believe they can work together in harmony, each respecting the convictions of the other and neither demanding impossible compromises.

The next point one would suggest in connection with the message we have to preach is that it should be presented in a form adapted to the peculiarities of the Chinese mind. About this subject I can say little more than that I realize its importance and the many difficulties that attend any attempted solution of it. In the past the emphasis on Fatherhood and the obedience required from a son amongst the Chinese have provided one point of contact. But it remains to be seen whether that will continue to be the case under the new order. When we turn to the religious life of the Chinese we find here and there men who are very earnest in the practice of asceticism. Others make long journeys and practice severe self-denial that they may obtain forgiveness of sins. But in both cases the idea of merit remains like a ghost in the cupboard. So far as religious customs and festivals are concerned the results of our enquiries suggest that what Robertson Smith said of the early Semites is entirely true of the Chinese. He held that amongst the early Semites the observance of established custom in religious matters was all-important. The meaning a man attached to the customs was of little consequence. That this is so amongst the Chinese is seen from the way in which one person will at different times take part in the ceremonies of three different religions without being conscious of any inconsistency. Again and again I have asked intelligent Chinese, who were quite willing to tell me if they could, what meaning certain ceremonies and festivals had, and the only reply they could give was that it was *kuei-chü*. But one cannot help feeling that behind these customs there is *ch'ing li* somewhere. I believe that these customs represent something that originally met some real need of the Chinese nature. If this is so, to discover what that something is will help us greatly in our presentation of Christianity, for we shall then be in a position to substitute for it the Christian equivalent and at the same time to adapt the form of our message so as to speak more effectively to the '*condition*' of our hearers. Another way in which great gains might be effected is in the study of Chinese psychology. I know that most of us are keenly interested in the subject, but few men gather sufficient data to form the basis for sound conclusions of any great value. In England and America the work that has been done in religious psychology has been very fruitful in good results. Christian workers of all kinds have been helped, whilst the application of psychology to Sunday-school problems has resulted in changes that are little short of revolutionary. The preacher, too, has reaped benefits just as great though not so widely advertised. I see no reason why work of equal value should not be done by men on the mission field. We are all interested in the subject and the comparative novelty of the facts to be studied should quicken our powers of observation, whilst the difficulties of obtaining sufficient data demand that the work should be co-operative. What I suggest is that the details collected by each should be made available for all. In this way one man's contribution would complement another's and all would be helped. It would not be difficult to form some simple organization that would act, perhaps by means of correspondence, as a kind of mutual benefit association in this matter. If we did so, although the gains might not be great at first, they would be cumulative and lasting and in the end would make for much greater efficiency in practical work.

Let us turn now to the second part of our subject.

(2) THE MESSENGER.

I feel that in presuming to discuss this subject I am in danger of being numbered amongst those who dare to tread where angels fear to go. I can only speak of country work and that from a very limited experience. But so far as that experience goes, and speaking only of evangelists and not of pastors, what are the facts of the present situation? We have some zealous and able men who are doing good work and are doubtless making considerable pecuniary sacrifices in working for the stipend they receive from the mission. Such men are worthy of all honour and consideration. But there are others who have somehow managed to reach the status of evangelist who are certainly not fit for the position they hold. In their early days they were probably very zealous and they may have preached with some acceptance, but now they are exhausted. They are professional in their ways and without being possessed of any education to speak of they ape the manner of the *hsien sheng*. It is true their wages are not large, but, in my opinion, for the purposes of evangelistic work, they are not worth the little they get. I suggest that the time has come for retiring such men. They have not the education or ability necessary for success in city work and the country work can, I believe, be done more efficiently by others. Instead of evangelists of this class I suggest that a much greater use be made of the more able and zealous of our ordinary Church members as aided preachers. Such men are free when the people generally have leisure to listen to preaching and when they are busy the people also are fully occupied with their farming. Moreover, men of the kind I mean are not professional and are in closest touch with the people to whom they would be preaching. They use the same vocabulary and have the same point of view. It goes without saying that to get the best out of such men the foreigner would have to be present to lead and instruct them. The method adopted would depend largely on local circumstances. But I will outline one method that occurs to me. Let us assume that we have secured the men we want and that they are gathered at a convenient centre in the district that has to be worked. I would spend the first ten days or so with them in the thorough study of some short book that would provide the preachers with appropriate material for working up into their addresses. I would get them to submit for criticism outlines of addresses either based on the book studied or of their own composition. In addition to the study of the selected book I would have daily a certain time allotted to prayer and exhortation which would have for its object the deepening in the helpers of a sense of the greatness and might of the spiritual resources that are ours and the extremity of the need of those they are to preach to. At the end of this time of preparation I would send them out in small companies to the villages and markets round about, each little band of Christians being accompanied by an experienced and trustworthy evangelist, the foreigner making himself as nearly ubiquitous as possible. But this is merely a tentative suggestion. The point I wish to emphasize is that such a use of Christians of the kind I mean, in addition to being a more effective way of evangelizing the non-Christian population in the country districts, would solve more than one pressing problem in the church itself. To name only one advantage of such a plan, it would, I believe, do more than anything else to raise the spiritual life of the church. One of the things that strikes one on coming to the mission field is the small amount of definite aggressive work that is done by ordinary church members. But if we are to have a vigorous spiritual life in the church we must have a working as well as a praying church, for one of the marks of life is movement, and disuse of any function is necessarily followed by degeneration and decay. The use of the best of the Christians as preachers for a month or two at a time would beget in them the taste for preaching, and when they returned to their villages they would probably lead their fellow church-members in independent evangelistic efforts in the neighbouring villages. This seems to me the most hopeful plan for reaching those hundreds of unevangelized villages in districts we are supposed to have worked already.

Finally, I would raise as a matter for discussion this question: In cases where the large central leaders' classes are attended by many who are not leaders at all, would it not be better to substitute for them smaller district classes such as I have outlined above in which a more intensive kind of work for real workers would be attempted?

THE LATE REV. J. R. GODDARD, D.D.
(See November RECORDER, Page 692)

The Moral Responsibility of the Foreigner in China

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IT takes the average foreigner but a short time after his arrival in this country to realize that, whether he likes it or not, he becomes an object of scrutiny on the part of the observant natives with whom he comes into daily contact. The mental constitution and idiosyncrasies of a newcomer are noted, and his character determined with astonishing rapidity, and although false deductions are occasionally drawn, yet one is bound to admit that the educated Chinese are no less adept in the estimation of character than their brothers of other lands. It has been claimed, and not without reason, that the standard of work performed by foreigners in China is high compared with that of the homelands. This is probably due mainly to the fact that the majority are specially selected men, but a simple process of introspection may show that the continual presence of a host of keen critics is not without its influence too.

After an experience of several years in a school through which some eighteen hundred Chinese boys have passed, and where there has been a correspondingly large acquaintanceship with parents and native teachers, I have had it forced upon me, in spite of shortcomings which seem painfully apparent, that the Chinese expect a comparatively high standard of morality from the average foreigner, be he missionary, merchant, professional man, or official. This leads to the idea that the earliest settlers in China from other lands must have been men of sound morality. It follows then, that the least the successors of these pioneers should do is to strive to maintain the integrity entrusted to them. Nothing it seems can be more humiliating to the foreigner who has fallen, than to realize that, in the eyes of the Chinese, he is regarded as exceptional ; and there is little doubt that such a one injures more than his own reputation.

It is possible to set down the chief traits in the character of the average foreigner as depicted by the intelligent Chinese. The foreigner is expected to be honest and not dishonest; to be fair and not unduly biassed ; to be alert and not indolent; to be manly and not effeminate. The Chinese expect stern treatment from us where it is deserved, although they are intolerant of unjust punishment. In spite of the fact that we are regarded as being even and kindly generous in our treatment of the distressed, we cannot be surprised if an impatient and blunt demeanour is considered as inherent in the constitution of every foreigner, while our manners are criticised with tolerant amusement. Still, the general attitude reminds one of the remark of the Rugby schoolboy, who summed up the character of the headmaster in the following pithy sentence: Temple is a beast, but a just beast.

It may now be useful, if somewhat embarrassing, to mention some blemishes in the mental and moral nature of the foreigner, and here again a reference to one's own inner consciousness is recommended.

There is a tendency to fall into line with the prevailing national carelessness about matters that are essential to righteousness. One hears the excuse put forward that certain questionable lines of action are justifiable because they are in accord with Chinese custom. An evidence of this spirit is the recent lowering of the high standard of commercial probity handed down by our forerunners, which has undoubtedly had its effect upon the Chinese. In certain sections of the foreign press also, indications are present of vicious misrepresentation and wire-pulling, as well as an appeal to an unhealthy love of exciting "news," often at the expense of truth. These practices have palpably influenced native journalists, and are helping to spoil the reputation of foreign newspapers, and to weaken the good influence hitherto exerted by them. The unnecessary Sunday labour and trading, so much in evidence in foreign settlements, is another indication of a decline towards the moral standard of our so-called weaker brethren, the Chinese. In attempting to uplift, we have involuntarily fallen towards the level of those among whom we are working. It is worthy of note that as recently as July 26th, Professor Eucken, of Jena University, sent the following message to the Duty and Discipline Movement, an unobtrusive society which is crusading against slackness and indiscipline in England. "Our age," Professor Eucken observes, "is threatened with a great moral danger, that of a moral deterioration. . . . Our feelings of humanity frequently make us seek, not so much to raise men from *within*, to make them stronger and of firmer character, as to ameliorate their position and to fashion their lives on pleasanter lines, while leaving them inwardly unchanged. There exists to-day, not only a strong disposition to champion the weak (which in itself is admirable), but also to make the standard of the weak the universal gauge of life, to bring all things to this level. . . . In such circumstances it is necessary to wage an energetic warfare against this slackness of moral attitude and the effeminacy which threatens us, and not only to bring home to everyone a full consciousness of the importance and value of the idea of duty, but also to give it a more powerful expression in life." These observations are peculiarly applicable to the moral relationship existing between the Chinese and the foreigner of to-day.

The Chinese dislike the arbitrary and dictatorial manner often assumed by us, and they resent the attitude of superiority shown towards them. The custom of allowing well qualified Chinese to take only the minor and uninteresting parts in religious, educational, and other forms of work, is often indefensible, and savours of pride and selfishness. Pride, in fact, is a serious defect in the average foreign character, and is at the bottom of most of the mistakes made in dealing with the Chinese. Egotism, which is never attractive, is simply another variety of this same trait in our character. We read that William of Wykeham, Bishop of Winchester, who first devoted his talents to architecture, was employed by Edward the Third to build the Round Tower at Windsor. In the course of his work he nearly fell into disfavour owing to the motto which he placed upon the structure, *Hoc fecit Wykeham.* The King translated it: "Wykeham made this," but the young architect had the wit to explain that the translation should rather run: "This made Wykeham."

In Shanghai there is a saying: 外國人終帮外國人, by which the Chinese mark the partiality so frequently displayed when we are called upon to decide between them and our own kith and kin; and they cannot help noticing, what many of us deem inevitable, namely, the marked difference with which we treat them socially as compared with our behaviour towards our own people. Our attitude is comparable with that of Shylock towards Bassanio:—"I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you. . . . ." Until we learn to treat the Chinese as brothers in very deed, it seems idle to talk about the regeneration of China, for one thing necessary to bring this to pass, is a body of persons *from among the people themselves*, who shall make it their life-work to teach by precept and example their fellow-countrymen; and this body will hardly coalesce unless fed and warmed by love. After all, Christian example is worth more than all the prayers and hymns of Christendom put together, and the chief mark of the Christian is love, without which he is as sounding brass or a tinkling cymbal.

The Chinese are extraordinary in their powers of imitation. The old story is still current of the native tailor who was given a patched and darned garment as a pattern for a new one, and who copied the original faithfully, patches and all! The foreigner, though only a small drop in the ocean of humanity around him, is by every word and deed creating an influence either for good or for evil; he is an example which the Chinese copy. If, after years of intercourse with us, the people of this great land are morally worse, we are reponsible, not they. This view of our moral responsibility is overwhelming; it should have such an effect as to make us say with the writer of the first epistle to the Corinthians: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Relations Between Chinese and Foreigners

REV. GILBERT REID, D.D.

HOW harmony may exist between Chinese and foreigners, varies with the ever-changing conditions of China and the new ideas, aspirations and political views of those with whom the foreigner associates. In the old days, when the spirit of the Chinese was more conservative, and ignorance of the affairs of the world was more dense, the difficulties of establishing friendly relations between them and strangers from abroad were acknowledged to be great, and in some cases insurmountable; but the difficulties that now lie in the way of real fraternal concord are, if anything, even greater. Possibly this is due to the fact that having learned one way to be friendly, it is hard to make up one's mind to look for another way, different from the one proved to be good. And yet we foreigners must be ready to adapt ourselves to conditions which may seem to change from day to day, and we must be willing to exert ourselves to get out of our own ruts and think out new ways of doing things ; otherwise we shall be left outside the circle of the friends of China, and all the possibilities of exerting an influence will be nullified by our own dispositions to hold to the old and despise the new.

From the Christian point of view the quality of adaptability, the willingness to conform to circumstances, has its spiritual perils. There is danger of the Christian trusting more to expediency than to duty. He will be found turning as the wind of circumstance blows upon him, rather than being true to convictions or being inflexible in the right. The missionary will be distinguished not so much by his spiritual qualities as by his politic manœuvring. I remember the story of a church deacon who was always preaching the need of holy ingenuity. When called upon to address the children at a Sunday-school Anniversary, he had to revert to the same text. One who knew the character of the deacon, burst out with the exclamation : "What he calls holy ingenuity, I call devilish trickery." There is, in my opinion, a real danger in the pursuit of popularity, and in the task of making friends with the Chinese. Being wise as serpents is looked upon as of a higher grade than being harmless as doves.

The foreigners to be considered in the present article will be missionaries. We will first notice their relations with Christian Chinese and then with the larger class who are non-Christians. How foreign diplomats, merchants, and those in the various professions, get along with the Chinese, need not here be discussed ; these individuals as a rule do not take the matter very seriously to heart. With increased education on the part of the Christian community in China, the task of holding amiable and congenial relations with the missionary will become more and more difficult. It is generally supposed that if there is failure to work together, the blame rests on the missionary. Certainly every missionary should be anxious to do everything in his power to prevent friction and maintain the spirit of unity in the bond of peace.

If, then, there is difficulty from increased education among the Chinese Christians, it means either that better educated missionaries must come to the mission field, or that those who are already here shall continue to study, so as to be abreast of the times, and to be always ahead of those who look to them for instruction. This is not only true of the missionary educationist, physician, author or translator, but, of what should still remain the largest number, the missionary evangelist and pastor. The preacher ought not to expect that he will be able to escape from the difficulties of having an educated audience, by leaving a home pastorate for the mission field. A missionary must in these days have a library with the best authorities, must choose different topics for special investigation, and must appear before his audience with thoughts that are suggestive and helpful, and with information that is new and invigorating.

Increased knowledge on the part of the missionary will carry weight only when there is improved proficiency in the use of the Chinese language. The missionary who escapes from the disgrace of speaking in Chinese with a poor stammering tongue by relying on one of his best Chinese students to do his interpreting, will soon be classed below the interpreter, except in the one matter of his having a larger salary.

Not only will increased scholarship on the part of the Chinese Christians compel the missionary to work a little harder, but the new spirit of the age may prove to be both an annoyance and a stumbling block to the cultivation of friendliness. The new spirit is that of democracy, not of respect for superiors. All men—and women—are equal ; they have inalienable rights ; their watchword is Liberty, not Obedience. For the missionary to attempt to make rules, still more to carry them out, in the Church organization, in the school, or even the University, is a dangerous experiment. It may end in a strike in the school, when to yield or resist will alike throw suspicion on the President ; or withdrawal from the missionary's church and the formation of an independent church with no vestige of apostolic succession or of a Church Universal.

The missionary, in these new conditions, needs to act cautiously and walk circumspectly. He certainly ought not to be high-handed, going beyond the legitimate scope of his authority, neither should he pander to the spirit that brooks every form of authority. How to be popular, rather than do what is right, will be the new temptation.

The money problem more than ever is the source of dissatisfaction, jealousy, and friction. Some, in consequence, would advocate that the salaries of the Chinese be raised—not that the missionary's salary be lowered,—and others would go so far as to give the Chinese Church full control of mission funds. And here is an anomaly in Chinese affairs: at the very time that foreign supervision is demanded for foreign investment, at this time the native Church is to be given charge of all monies whether from local or foreign contributions. Speaking from experience of several years' connection with the International Institute, where Chinese and foreigners come together on an equal basis, it seems to the writer that in many missions, whatever the form of missionary investment, an equal number of missionaries and Chinese Christians could be formed to act on all questions pertaining to the Church, including the use of all funds. If it is specified how money which comes from abroad shall be used, then it would be illegitimate to divert the money to other uses, whether by vote of the joint committee or of missionaries alone. By conferring together, and by issuing appeals in common, contributions no doubt would in time be made without any condition, and be left to the free disposal of this committee. In the findings of the Mott Conference there is one which agrees with what is said above, namely: "That in the management of the evangelistic, educational, and other work of the Church, there should, to the fullest possible extent, be joint control by both Chinese and foreign workers." Also, "that representative Chinese should have a share in the administration of foreign funds used for the work of the Chinese Church." Such equality in money questions will help the larger equality between foreign missionaries and Chinese Christians in all matters which bring them together, and which, to be wisely managed, require action in common. The more they can meet each other with recognized equality, and the fewer the occasions where each acts separately, the less will the new spirit of the age be detrimental to relations cordial and friendly.

If there is success in the removal of friction over the question of equal rights and equal powers, the full attainment of friendliness, of brotherliness, will depend on those graces and accomplishments generally recognized in the demeanor of a Christian gentleman. If on the one side there is even a quota of the old-time Chinese politeness, and on the other a fair attempt at Christian courtesy, the way is already paved for walking arm in arm towards the Holy City. Scope for the fruits of the Spirit will be a guarantee against misunderstandings, against jealous suspicions, against unseemly wranglings, and against all coolness, friction, or schism. Spirituality is just as necessary as more knowledge and greater education.

As to friendly relations between foreign missionaries and the diverse elements among the Chinese, who have no connection with the Christian Church, the task is in some respects easier, and in some respects harder, than in former days. With the overthrow of the old set of Chinese Mandarins and the abandonment of the literary examination system, there is less necessity to understand or adopt the ceremonial customs which hitherto have characterized a Chinese scholar. The higher classes are more open to foreign intercourse and foreign ideas. A foreigner may even be familiar with Chinese of the better class families. In all these respects the foreign missionary finds the way of approach made easy.

At present the Chinese in the trend of their character may be subdivided into two general classes. The one class, much more important than most are likely to think, is the conservative class. Not only ex-officials belong to this class, but also the older people in all the grades of life, and a good proportion of the merchants and those who still have any wealth. They not only have the conservative temperament but are more inclined than others to revere past traditions and retain that which is good. The extreme section is decidedly monarchical.

The second class is inspired with ideas of democracy. They accept more from abroad than they retain from China. They are progressive, but not necessarily pro-foreign. To this class belong the returned students, and also those who are studying in mission and government schools in China. The extreme section is revolutionary and oftentimes anarchical.

If the foreign missionary desires to be on friendly terms with the Chinese, he will find himself in a dilemma. Which of these two classes shall he favor? Or shall he wait till he finds out which is likely to be the winning side, and then openly espouse their cause? This, no doubt, will be deemed politic, but even policy gets many a shock during these days of frequent fluctuations of public sentiment.

Would it not be better, and even safer, to have certain definite principles, some of which perhaps will be acceptable to the conservative class, and some to the progressive class? In other words, is it not better for the missionary to be governed by principles, whose advocacy brings no disgrace to Christianity, than be actuated by a partisan spirit? On the one hand, are not many of the ideas of conservative Chinese, and on the other the aspirations for liberty and self-government of the progressive Chinese, alike solid and praiseworthy? It can hardly be expected that a missionary, who desires the welfare of the Chinese people, will stand aloof from all their problems, or be indifferent either to their misfortunes or their aspirations, but personal friendship should not destroy the dictates of principle. To encourage the revolutionary spirit of the Chinese, which has been strong all through the centuries, and to cast contempt on the peace movement or the utility of legal procedure and open discussion, may win friends for a time, but the steadfast friend is the one who is won by the force of principle. It is more important that the missionary have friendly feelings towards the Chinese than that he aim to make friends. In the one case there is the spirit of love, in the other, the desire for popularity. The difficulty will be to hold to one's principles and to retain one's friends, at the same time. The more radical the temperament of a friend, the less will he endure opinions other than his own. Friendship with the missionary will break under the stubborn resistance of a religious conviction and even a political opinion.

The foreign missionary in his relations with these two classes of Chinese people can become a moderating influence. He needs not only to have the Christian spirit of love and gentleness, but to be level-headed, thoroughly familiar with all the problems and theories of social and political life, and eminently just in his discriminations. More than ever is there needed a wide diversity of missionary equipment, so that the whole missionary organization, through specialized individuals, may enter intelligently and sympathetically into all the problems of the modern life of China.

Cordiality between Chinese and foreigners may shortly be lessened by the increased supervision and control of foreign Powers in the internal financial affairs of China. The foreign missionary in these new conditions cannot with good reason criticize the foreign Powers, but unless he does so, the Chinese will hardly regard him as a true friend. Other questions will put to the test the relations existing between foreigners and Chinese, and it will be wellnigh impossible for the foreign missionary to escape connection by professing that he only teaches religion, and takes no interest in the practical affairs of his fellow-men. To maintain friendly relations will require thought, determination, a loving disposition and earnest and prayerful efforts.

The Ideal Missionary

An address given at the First Baptist Church, Ithaca, N. Y., February 2nd, 1913, by SUH HU, *of Shanghai, China, a student of Cornell University.*

"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep having no shepherd. Then saith he unto his disciples: The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest, that he send forth laborers into his harvest."—(Matt. ix : 36-38.)

THIS has been the call! Many a man and many a woman have responded to this call and have gone into the heathen world and are reaping the rich harvest there. Many others are preparing themselves for their career as His harvesters. To-day almost all the churches in this country are educating their young people in mission-study classes with the hope that some day they may also be sent out as laborers into His harvest.

There has been a strong tendency in this country to get as many missionaries as possible. But as the peoples of the world are daily drawing nearer and nearer to each other, and as the ferocity and narrow-mindedness of these peoples are being softened by coming into contact with the nations of the world, the dangers which a missionary used to encounter are becoming less and less, and, I am sure, the number of missionaries will greatly increase in the near future. The obstacles are being removed. Take the case of my own country, China. Only a few years ago it was considered an heroic adventure to become a missionary to China. Those who came brought with them their lives and were ready to cast them down at any moment. But time has changed. To-day the doors of China are thrown widely open to all who care to come with their good tidings. Recently we read that when the Sixth Annual Convention of the Y. M. C. A. was held at Peking, the four hundred delegates to that Convention were received by President Yuan Shih-kai at a formal reception and were addressed by him. So you see that the Government is welcoming and praising the missionaries. To-day it is just as easy or as hard to earn a living in China as in this country. It seems to me there is no fear that the laborers will be "few." On the contrary, I believe that the number of missionaries will increase as time goes on.

But, friends, it is not the *number* that counts; it is the type of men and the qualifications they possess, that are important. A few weeks ago there was published in the *Cornell*

Daily Sun a call issued by the Executive Committee of the Student Volunteer Movement, enlisting college men for missionary service in foreign countries. The call says in part: 'The men to be placed in these positions must be unmarried, must have attended colleges, and must be prepared to participate in the various activities, consisting of taking part in the different societies and athletics.'' Are these the necessary qualifications of a would-be missionary? It seems to me that a missionary should have certain specific qualifications far more important than such as whether he is married or not, whether he has attended college or not, or whether he is active in society and athletics or not. Speaking from my own observations, I should like to expect three qualities in a missionary, namely:

First, he must be a good Christian;

Secondly, he must be a good student; and

Thirdly, be must not be dogmatical.

That a missionary should be a good Christian is self-evident. So I shall spend my allotted time in explaining the last two qualifications.

When I say a missionary should be a good student, I do not mean that he must necessarily be a Phi Beta Kappa man or a Sigma Ki man. What I mean is that he must be a man eager to *learn* things when he has arrived on the field. Mencius, the Chinese philosopher, said: ''The great danger of a man is his desire to teach others.'' The Christian churches have sent out many teachers, but unfortunately too few students. *The missionary may have a faith to teach*, but, you must admit, *he has many*, *many things to learn.* He has to learn the language, literature, history, customs and institutions, and religions of the people. He must learn to understand the native institutions, and know how they have come into existence. He must learn the prepossessions of the minds of the people. He must understand how far he can convert the people and how far he has to modify his own beliefs. Above all, he must learn how to approach the people,—how to approach the educated and the uneducated.

All these things he must learn. He must learn them in order that he may teach or preach. Unfortunately there are people who come to a foreign country with the inveterate view of uplifting, nay, of *civilizing* a barbarous people! They therefore come to us with that arrogant and patronizing air of a superior people. They refuse to learn. They think that theirs is the only religion, the only salvation, and the only civilization. That may be true. But how are they going to impart it to the heathen? The result of this unwillingness to learn has been that the missionaries can hardly approach the better class, the educated class of the people. They can only get hold of those who would accept Christianity *as readily as* they had accepted Buddhism, Taoism, or any other religion.

Thirdly, I say that the missionary should not be dogmatical. President Eliot recently said in an address: "You cannot go to the Chinese or Japanese with your doctrines which are mere traditions. Take the doctrine of Justification by Faith, the Atonement, or the Doctrine of the Trinity. These are not acceptable to the Japanese or Chinese minds." President Eliot has perhaps gone too far to say that all these doctrines are not acceptable to the Oriental mind. But it is perfectly safe to say that the intellectual Chinese do not look upon many of your traditional formalities and doctrines as matters of importance. Take the divergent differences of the various denominations. It is almost impossible for us to conceive that the followers of a common faith should display so many variations and diversities both in doctrine and in practice. While these things may have their historical significance to you, what can they mean to us? Moreover, even among yourselves, these doctrines have different and even contradictory interpretations and observances. You have many theories of atonement, you have many views of trinity, and you have many forms of baptism. This inconsistency among yourselves shows that these things are after all not the essentials. That the Chinese do not like them is shown in the recent movement in China to establish a united Christian Church of a nondenominational character. For after all what we wish to know and what you wish to propagate do not lie in such petty differences, but rather in the fundamental truths. Concentrate your mind and energy on what is essential, and you may succeed. Bring with you your mere traditional variations, and the people puzzle at the diversities and know not what to follow.

Moreover, we have our traditions and prepossessions, too, which may be quite different from yours. You believe, for instance, in the doctrine of original sin. But the Chinese have been taught for more than twenty centuries that men are born good, and that human nature is intuitively good. This theory is apparently contradictory to the Christian doctrine of total depravity. I do not venture to suggest which is more correct, but there is no reason why a missionary should insist that his converts should distrust the goodness of his nature and believe with him that men are born with the sin of the first man. We must constantly bear in mind that such theological or philosophical questions contain in themselves sufficient ground for differences even among the theologians and philosophers themselves. If a dogma can be set up by a St. Augustine or a Calvin, why cannot a missionary adopt or utilize some of the best doctrines of the greatest souls of the other nations?

I have thus far stated what I consider to be the most fundamental qualifications of an ideal missionary. I can find no better conclusion than to give you an example of an ideal missionary, that of St. Paul. Paul was the greatest missionary the world has ever seen. He was a good student: he knew the Greek poets as well as the Hebrew prophets. He was never dogmatical: to the Jews he preached the promise of the coming of the Messiah, but to the Athenians he preached the Unknown God. He knew the secrets of apostolic success. Here is what he had to say about the ideal missionary:

> "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without the law, as without law, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: *I am become all things to all men, that I may by all means save some.*" (I. Cor. ix: 19-22.)

The World's Chinese Students' Journal.

World's Evangelical Alliance.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 4th, to SATURDAY, JANUARY 10th, 1914.

SUNDAY, JANUARY 4th, 1914.

Texts for Sermons or Addresses.

"*That they all may be one.*" JOHN xvii. 21.

"*Perfectly joined together.*" 1 COR. i. 10.

"*Ye shall receive power after that the Holy Ghost is come upon you.*" ACTS 1. 8.

"*Go ye into all the world, and preach the Gospel.*" MARK xvi. 15.

"*The Kingdoms of this world are become the Kingdoms of our Lord.*" REV. xi. 15.

MONDAY, JANUARY 5th, 1914.

Thanksgiving and Humiliation.

THANKSGIVING that the Lord reigneth, and that "of His Kingdom there shall be no end." That there is still set before us an open door for the Gospel. That Christianity is increasingly acknowledged to be the greatest beneficent, moral, and spiritual religious power in the world.

HUMILIATION on account of the prevalence of an un-Christian standard in the discussion of questions affecting the moral bases of Society. On account of the continued failure of Christendom to provide adequate means and agents for the work of the Lord. On account of the prevailing desecration of the Lord's Day.

SCRIPTURE READINGS:

2 Samuel vii. 18-29; Psalm xcvi.; 2 Timothy iii.; Rev. iii. 7-22.

TUESDAY, JANUARY 6th, 1914.

The Church Universal—The "One Body" of which Christ is the Head.

HUMILIATION on account of our continued lack of unity and co-operation.

PRAYER that as the Church is the "One Body" of Christ it may be one in spirit, and may be operative in the world as one. That as our great bond of Unity is the one Lord, the Faith of Christ, as "once delivered to the saints," may be held in all its fulness. That throughout the Churches there may be a return to the Bible, both the Old and the New Testaments, as "given by inspiration of God," and that the Holy Scriptures may be honoured and accepted. That the pure Faith of the Gospel may drive away the errors and superstitions of the unreformed Churches. That all Christians may recognize the obligation of consecrating themselves and their wealth to the service of God.

SCRIPTURE READINGS:

Eph. i. 15-23; Eph. iii. 10-21; 1 Cor. ii. 1-5; Col. i. 18-24; 2 John.

WEDNESDAY, JANUARY 7th, 1914.

Nations and their Rulers.

THANKS be to God for the continuance of the strenuous efforts to suppress the Opium traffic, and for the measure of success which is attending these efforts. For the awakening of the Churches to the perils of immorality.

HUMILIATION on account of the prevalence of international jealousies and suspicions.

PRAYER for a righteous and lasting World Peace. That all Kings, Presidents, Parliaments, and Legislators, may reign and rule in subjection to the supreme will and rule of the King of Kings. That un-Christian social conditions may be removed, and that we may learn to bear one another's burdens. For all public servants, Soldiers, Sailors, Policemen, Postmen, Railwaymen, etc.

SCRIPTURE READINGS:

1 Tim. ii. 1-8; 1 Peter ii. 13-17; Psalm xxiv.; Psalm cxxxviii.

THURSDAY, JANUARY 8th, 1914.

Missions.

PRAYER for a due sense of Christian responsibility in the treatment of subject races. For blessing on all Missionary agencies, Evangelistic, Medical, Educational and Industrial. For a return to first works in Missionary enterprise, the preaching and teaching of the Gospel of the Lord Jesus Christ. For a simpler faith in God's Redemption and Salvation, through the power of the Holy Ghost, as this sinful world's great need and hope. That the Churches in heathen lands may be kept faithful to the teaching of the Holy Scriptures. For a large increase of Native agents, both for the Pastoral and Evangelistic work of Native Churches in heathen lands, and also as invaluable and indispensable colleagues and fellow-workers in the Mission work of the Western Churches. That mass movements in India may be guided into right channels. That the willingness of the Chinese people to hear the Gospel may be met by increased missionary activity. That the Moslem menace may be overcome by the power of the Holy Spirit.

SCRIPTURE READINGS:

Matthew xxviii. 18-20; Acts iv. 31-37; Galatians i. 6-11; Romans x. 11-15; 2 Thess. iii. 1-5.

FRIDAY, JANUARY 9th, 1914.

Families, Educational Establishments and the Young.

PRAISE that there is a keener interest in Christian Missions among young people.

PRAYER for Parents, that they may themselves know what is meant by "the nurture and admonition of the Lord," so that the training and bringing up of their children may be effective and fruitful in the Lord. For increasing recognition of the obligation of daily Family Worship. For all those engaged in practical Educational work. That in Education, the fear of the Lord may be universally recognized to be the beginning of wisdom. For all Sunday School Superintendents and Teachers, and agencies seeking the early conversion of the young. For Bible School and Bible Class Leaders, and for all who work for the spiritual and physical welfare of young men and young women.

SCRIPTURE READINGS:

Psalm ciii. 17; cxix. 9-11 and cxxx.; 2 Tim. iii. 15-17; Joshua i. 1-9 and xxiv. 15; Proverbs i. 7-9 and xv. 33.

SATURDAY, JANUARY 10th, 1914.

Home Missions and the Jews.

SORROW that the veil is still on the mind and conscience of the Jews. That Christianity is still so little in possession of our great cities and centres of population and life.

PRAYER for the Jews; that the veil may be removed from the Nation, and that they may see Jesus as the Christ. That God may soon fulfil His promises to them, and abundantly bless all efforts for their conversion. For more of the power of the Holy Ghost to accompany all special evangelistic and social work in the cities, towns, villages, and homes of Christendom.

SCRIPTURE READINGS:

Zech. xii. 9-10; Romans xi. 1-15; Psalm ii. and lxvii. 2; Isaiah lx. 1-3.

Our Book Table

LEARNING CHINESE—BOOKS FOR BEGINNERS AND STUDENTS.

ON MASTERING THE FORM AND USE OF THE MOST FREQUENT WORDS IN THE MANDARIN LANGUAGE. REV. D. WILLARD LYON, M.A.

六百字編 通俗教育 識字課本
Six hundred character series of readers by Professor Tong. Shanghai Baptist Theological Seminary. *4 vols. Price 22 cents.*

七百字編 聖道問答
Seven hundred character series—Christian Catechism by Professor Tong. Shanghai Baptist Theological Seminary. *Price 5 cents.*

In one of the smallest booklets ever issued with the design to guide non-Chinese students of written and spoken Mandarin Mr. Lyon has laid under wide and lasting obligation all who stand at the threshold of research into any current form of written or spoken Chinese. The "Rules" of this pamphlet may be considered as within their sphere golden. The clues are facts and principles that really serve to guide by lines of inquiry and trains of thought in relation to the beginnings and continuities of language acquisition.

The Chinese books issued under titles mentioned above are among the works that illustrate with complete success the fundamental truth enunciated by Mr. Lyon which ought to have the force of a Law in Physics or a universally accepted dictum in a personal code of right conduct.

There have been guides to knowledge in Chinese which reminded the reader irresistibly of certain small handbooks to everyday French, German, or Italian; wonderful works wherein is contained much that is useless for the traveller or visitor's purpose and little that is of practical utility for any purpose whatsoever.

Students of Chinese have too often been employed on a task analogous to that which occupied the redoubtable and abstracted Mr. Sergeant Snubbin on a certain day in his history. His mental steps were on a path "leading from some place which nobody ever came from to some other place which nobody ever went to." Tasks of this kind are apt to occasion that "dull-looking, boiled eye which is so often to be seen in the heads of people who have applied themselves during many years to a weary and laborious course of study."

If the beginner in Chinese to-day finds his course less tiring, tedious, or irksome, let the school of instructors Chinese and non-Chinese who are up-to date in the science of teaching have the credit that is their due. The system here recommended to the beginner in Chinese and illustrated in the works cited treats the written language in vital ways. It is a current language in which the words are counters. As coins circulate in virtue of their several values to buyer and seller, so with Chinese characters in any well ordered word to which they belong. They are to be acquired by the student: not to serve as specimens in a museum collection but as current money of the merchant.

That the small books give a clear lead in the direction alike of acquisition and of use is at once their intrinsic merit and their true attraction for the modern student of written Chinese.

The recondite, the crabbed, the abstract, the impenetrable have no place in this scheme of things which aims to take the learner from the region of mental haze and fog. Properly used with illuminating reference to the pamphlet these helps to knowledge should go far to convince the tyro that the Chinese language is flexible. To the master of idiom it is sufficiently supple and pliant and those *in statu pupillari* may soon prove by satisfactory experience that progress in the study of any language, not excluding Chinese, is to be measured by advance in the art of using to good purpose each new acquisition in accordance with those laws of syntax that govern the framing of phrases and sentences.

Grubbing at Chinese roots of language will in course of time become a healthful necessity, a proper process for the advancing scholar. Attention should, however, be first directed as here to habit and order of growth in the forms of beauty that pertain to the living plant and tree.

CHINESE DOCUMENTARY DRAFTS. HINTS FOR BEGINNERS. *By* T. A. M. CASTLE, *of the Chinese Customs Service. Shanghai, Kelly and Walsh, Price $4.*

From the time when the first non-Chinese student essayed to devote attention to the Chinese documentary style, as distinguished from vernaculars on the one hand and the ancient and more modern literary styles on the other, until about twenty-five years ago no attempt appears to have been made to open a path within this particular sphere of knowledge.

Dr. Hirth, at that time Deputy Commissioner and Assistant Statistical Secretary in the Customs service, published, in 1888, his Notes on the Chinese Documentary Style, thus becoming a pioneer roadmaker in the region now selected by Mr. T. A. M. Castle of the same service, for the like highly useful function of preparing the way.

At a first glance it seems passing strange, when the outstanding practical utility of documentary Chinese is duly considered, that Dr. Hirth had no distinguished predecessor and for nearly a quarter of a century no worthy follower.

Sinology was waiting for the educational movements and changes of the new time and their impact on methods of study in written Chinese whether literary, documentary, or vernacular.

The Chinese themselves have been quick to take occasion by the hand in the application of Western methods to the study of their written language.

It staggers belief and might well take away one's breath to note the present-day attitude of the Chinese in relation to this whole subject, and, in our judgment, no more remarkable testimony has existed or can exist to the far-reaching and abiding possibilities of the present-day intellectual transformation.

The new leaf which the Chinese have turned has on it some of the writing that determines their destiny as a race. When Western methods begin to be generally employed for acquiring an Eastern medium to be devoted in its turn alike to the acquisition and diffusion of knowledge derived from both East and West the fact holds in guarantee, warrant, assurance, that cover the whole domain of knowledge and of life.

Mr. Castle's little book is a contribution to be welcomed, satisfying, as it does, leading canons of criticism. It is clearly scientific and is written on approved lines of analytical deduction.

The distinction drawn in the preface between books written to teach reading and those designed to instruct in writing may be carried altogether too far. It seems to a large extent fanciful. The work that sets forth at all adequately and with due regard to order the principles that underlie Chinese construction in documentary or other Chinese writing is of large, and probably of equal, use in teaching writing and reading. In both processes, if they are to be intelligent, progressive, productive, the *sine qua non* is proficience in syntax, including a sufficient acquaintance with certain idioms oft-recurring and not at present brought with proper certainty under those laws of the Chinese written language which have been the subject of investigation by non-Chinese inquirers.

Let the student read Chinese, pencil in hand, alike for promoting and for testing skill in writing single characters and for marking phrases that afford approved syntactical illustrations, and it will be found that progress in reading and writing are concurrent and conjoined, and this method applied to the study of any language is likely to yield sound and lasting results.

That standard English is essential for translation from this language into Chinese will, we think, not be disputed. The mental faculty of absorbing meanings and recasting modes of expression is, however, indispensable alike to the interpreter and translator ; and no Western student will make satisfactory advances in interpreting or translating who does not develop steadily the power of putting sentences into moulds and issuing them in forms suited to his purpose for rendering into Chinese.

If, as the outcome of practice, long continued perfection in the art of fashioning English sentences of the kind quoted in these pages is attained, the reward in increased facility of turning out a creditable Chinese version is well merited.

Mr. Castle's book is, if we may so write, thoroughly sound at heart. It sets forth clearly the writer's intent and should effect adequately the student's purpose as a beginner in drafting Chinese documents. It is to be numbered among the books for beginners that render knowledge inviting and the path thereto pleasant; and it affords glimpses of other paths to be traversed when the way by which this author leads has become a well accustomed road.

The only serious fault we have to find is that the price of the book is absurdly high.

"THE A B C OF CHINESE WRITING," *By* F. W. BALLER. *China Inland Mission and Presbyterian Mission Press. Paper covers, 73 pages, price 75 cents.*

The systematic study of Chinese has indeed been facilitated in many ways since William Milne wrote jocularly in a letter (1814) that "To acquire Chinese is a work for men of bodies of brass, heads of oak, hands of spring-steel, eyes of eagles, memories of angels, and lives of Methuselah"—a variant of which is quoted in the booklet before us, as the utterance of a "wiseacre." Chinese *wen-li* did seem an insurmountable wall to the early heroes at Malacca (we prefer to call them "heroes" rather than "wiseacres"—sententious dullards), who hoped to influence China by means of literature in that medium. And even now, to read high *wen-li* with fluency, and to compose in it with finished grace (as they essayed to do) may still lie beyond the abilities of most of us. But, added to a grasp of colloquial speech —towards which Mr. Baller has assisted so many new-comers— and some power to decipher a *wen-li* newspaper article—towards which he has later assisted so many students of Chinese—there is a growing desire among many to cultivate the art of writing in Chinese character. And Mr. Baller has produced a most valuable hand-book to lighten this task. As he claims in the Preface, "An hour or more a day given to writing should enable anyone with average ability to master a thousand characters in a few months." Yes, with the aid of this excellent hand-book, which contains just over a thousand characters, with every point in their writing explained. It is all that could be desired towards a desirable end. The student of Chinese will bless the day when he bought it. The booklet is worthy of the widest possible circulation. It meets a long-felt need.

W. A. C.

A DICTIONARY OF PHILOSOPHICAL TERMS CHIEFLY FROM THE JAPANESE. *By* DR. RICHARD AND DR. MACGILLIVRAY. *C. L. S. 1913, price 50 cents.*

This book at once challenges comparison with Mr. Evan Morgan's book noticed in our September number. There is of necessity a little overlapping, but while Mr. Morgan went to current journalism for the bulk of his terms, the book before us is taken from a Japanese dictionary of philosophical terms. In the former case political phrases largely predominate, while in the latter there is a considerable proportion made up of the technical language of the natural sciences.

The compilers are careful to say that they do not endorse all these terms. The state of the case has been well put by Mr. Morgan when he suggests that the Chinese "will prepare with more taste for the speech feeling in the language." The Japanese deal with Chinese as we do with Greek. Thus *telegram* is good English, but it is bad Greek.

The lists prepared show a praiseworthy attempt to establish accuracy and definiteness in the use of words. Sometimes they are too rigidly consistent in the use of one Chinese term for one English, *e.g.*, *nature*, *natural* are 自然 or 天然, so we have nature myths 天然神話, nature science 自然科學, nature worship 天然崇拜; on the other hand we sometimes feel a lack of definiteness; natural theology is 自然神學, while Deism is 自然神敎, where we should have expected 説 or 派.

This is a book that should be in the hands of every educationist and translator. Only by continual use can its value be tested, and the final settlement of terms will rest not with any one editor but with the general consensus of all departments of study.

J. W. I.

THE UNION OF THE CHURCHES.

THE CHURCH AND RELIGIOUS UNITY. *By* **HERBERT KELLY.** *Longmans, 1913. Pages xv + 317. 4/6 net.*

At the Shanghai National Conference, Dr. Mott announced that denominational experts were to be invited to prepare expositions of their own types of Christianity, in order to promote mutual comprehension. To head the list, a better book could hardly be found than this clear and powerful essay by Father Kelly, of the Society of the Sacred Mission, Assistant Tutor of the Theological College of Kelham. Will the Continuation Committee not fulfil its function by persuading a millionaire to present a copy to each of the missionaries in China?

It is impossible in a few sentences to give an adequate idea of the charm of what might easily have been an irritating, polemical discourse. In the preface, the Bishop of Winchester writes: "I, at least, have never met a book in which there was so determined and steady and genuinely humble an effort to draw the sting of controversy by recognition of others' merits, and of one's own and of one's Church's shortcomings and blots." The secret of the charm must lie in the personality of the writer. It was at the Baslow summer camp of the Student Christian Movement in 1908 that Father Kelly, a distinguished Anglican Catholic, "in a water-tight compartment," first came to learn "the true value of a 'Free Church' principle." A visitor to Baslow in 1910 says of him: "His brown cassock and girdle, bare head and sandaled feet, made him a conspicuous figure ; his briar pipe and his genial smile made him welcome in every part of the camp."

The thesis of the book is extremely well sustained. It is that the Catholic and Protestant positions are supplementary, neither being complete without the other. "Truth is primary, and our apprehensions secondary." This distinction is "the key of all hope" of unity. "I have no other motive for maintaining the 'Catholic' sacramental doctrine than that I believe it to be necessary to the consistency and stability of evangelicalism." The 'Catholic' position is "that in the Sacrament of the Holy Communion Christ has provided for us in the fulfilment of His promise a representation of Himself, a true renewal to us day by day of the Bodily Presence of His spiritual Humanity,......in order that we .... might enter into that union of the earthly and spiritual which was the redemption manifested in the Body of His Resurrection." The Protestant view, on the other hand, "is centred in the spiritual life ;......the mere act takes its value from the intention, purpose, feeling, which motive it." The author's opposition to this view is thus expressed : "I cannot explain myself except by saying 'I want Christ here to worship Him' .....I may not *worship* my thought and imaginations, and I shrink from giving direct worship to what is only realized through those faculties." The theory of Transubstantiation, however, which is a theory, not of Christ's Presence, but "about bread and wine," "I neither hold nor have ever held."

Where now lies the hopes of unity? "I do not want anyone to surrender any conviction." The strength of the Church has been its sacramental forms, witnessing to the gifts of Christ, while the strength of Nonconformity is its witness to the personal gifts of the Holy Spirit. The Church's "official system, concerned with the fundamentals," "needs to be supplemented by a free, unofficial system concerned with expansion." "The Catholic view of the sacrament and the Nonconformist view of a 'free' ministry could in practice work hand-in-hand." "I believe that the whole future of Christianity lies in the reconciling, lies in the combining of these two elements."

Here then is the crux of the matter. Seeing that "a sacramental system cannot be 'developed,'" for "at ordination the power to consecrate is *received*," and assuming that it is "this sacramental basis which Nonconformity needs in order to make its own system really safe, really strong," the conclusion follows, that this basis can only be *accepted*. "What I propose would be an unspeakable gain to Nonconformity......as well as to the Church," for it would involve a synthesis of principles, which apart are incomplete. Let it be noted, however, that "I do *not* ask" the Nonconformists "to accept a Church system, but to make one." Is there not "something hidden in the mystery of the Trinity, in the double sending forth, first, of the Son,"......"and secondly, of the Spirit," which is "just the pattern of the unity we have missed"?

It is a book that drives the reader to his knees.

F. W. S. O'N.

"THE MESSAGE OF THE DISCIPLES OF CHRIST FOR THE UNION OF THE CHURCH, INCLUDING THEIR ORIGIN AND HISTORY." *By* PETER AINSLIE, *Minister Christian Temple, Baltimore. Revell, pp 212. $1.00 net.*

"We *will* that this body die, be dissolved and sink into union with the body of Christ at large." "We *will* that the people henceforth take the Bible as the only sure guide to heaven ; . . . . . for it is better to enter into life having one book than having many to be cast into hell." These pithy sentences from "The Last Will and Testament" of the Presbytery of Springfield, Kentucky, have about them the freshness and the sting of the morning. It was the moving of a "Reformation," the beginning of a new division of the Church in order to prepare the way for the union of all Christians. Truly the "Message of the Disciples" is as paradoxical as life itself. The movement announced at Springfield in 1804, the subsequent success of which was mainly due to Thomas and Alexander Campbell, became through excommunication on the part of the Baptists, a separate communion in 1832. Its present membership amounts to 1,300,000.

The claim of the Disciples to distinction is that, rejecting the authority of interpretations of Scripture, they seek "Christian union upon the basis of the Bible." They propose "for the union of Christendom, neither a system of dogmatic theology, nor a religion of pure feeling, ... but to *unite upon the fact of Christ.*"

The three lectures of which this broad-minded book consists (excluding an Appendix of 70 pp.) were delivered by Dr. Ainslie before the Divinity School of Yale. The dedication is to the author's grandfather and father, "both ministers of the Gospel and both throughout their lives unreservedly committed to the union of the divided house of God."

F. W. S. O'N.

CHINA AND THE GOSPEL. *China Inland Mission, London and Shanghai.*

This beautifully illustrated Report of the China Inland Mission for 1913 is a pleasure to handle and study. It is packed full of information and every page bears marks of editorial thoroughness. The review of the year 1912 (in two parts) is an admirable summary of the leading events in China from the missionary standpoint and a concise summary of the work of the Mission. Fifty-five new workers were added to the staff during the year whilst ten workers were lost by death and fourteen by retirement, etc. The total number of missionaries (including associates) is now no less than 1,040 or about one-fifth of the entire Protestant missionary force in China. The baptisms for the year were over 2,586, bringing the number of communicants up to over 27,000, and the organized Churches to 654. The contributions from Chinese Christians reached the splendid total of £1,653, say, $16,500 (Mex). There are 83 boarding schools with 2,153 pupils and 159 day schools with 3,425 scholars ; 7 hospitals, 43 dispensaries, and 34 opium refuges.

Were we to begin to quote from the pages of this book or to attempt to describe the immense variety and wide extent of the work that is being done we should find it hard to stop. Difficulties are not minimized, and disappointments are frankly acknowledged, but the faith and hope with which this great Mission commenced its work in China continues undimmed.

JOURNAL OF THE NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY, VOL. XLIV., 1913. *Shanghai: Kelly & Walsh. $6.00.*

Our local branch of the Royal Asiatic Society has taken on a new lease of life in the last few years. Its membership has grown rapidly and its management has wisely abandoned the old policy of confining its attention entirely to dry-as-dust researches. Its magazine is now a publication worthy of the Society. Every issue is anticipated with keen interest. The number before us has a most attractive table of contents and none of the articles are disappointing. In particular we commend to the notice of our readers, the most interesting paper by E. T. Williams on "The State Religion of China during the Manchu Dynasty," and the valuable historical paper by E. H. Parker on "Mongolia after the Genghizides and before the Manchus." The "Literary Notes," which run to nearly fifty pages, are also very well done and cover a wide range of books on things Chinese.

ROMANISM A MENACE TO THE NATION. *By* JEREMIAH J. CROWLEY. *Published by the Author. Cincinnati, O., U.S.A., $2.20 gold, post free.*

Mr. Crowley was a Roman Catholic for twenty-one years, several of which, we gather, were spent in the archdiocese of Chicago. In this book he explains why he left the priesthood and makes a tremendous onslaught on the Papal System, on individuals in the Hierarchy and, particularly, on the Roman Catholic policy with regard to the public schools of America. The charges seem to be almost incredible, but "Father" Crowley supports his statements by copious quotations, photographs, and illustrations. We gather that he has delivered much that is in this book as public lectures to large audiences in various parts of the United States. He boldly challenges his critics to disprove his charges.

MY LIFE. *By* AUGUST BEBEL. *Chicago: The University of Chicago Press. Gold $2.00. Shanghai: The Methodist Publishing House.*

The recent death of the great German social democrat adds a peculiar interest to this biography. It is a remarkable and significant story which Herr Bebel unfolds. His early struggles with poverty, his experiences as an artisan, his influence upon the "Workmen's" movement, his conflict with Bismarck and his development into the successful organizer and parliamentary leader of the Social Democratic party are told in a simple, sincere, and straightforward way. Unfortunately Bebel's socialism is without any foundation but that of materialism; and it will not be for his lofty ideals or his enthusiasm and optismism that he will be remembered, but for his personal courage, his skill as an organizer, his splendid tactical ability as a parliamentarian, and his unfailing industry.

Historical Life of Jesus, 耶穌言行錄. *Prepared mainly for use in schools of higher-primary grade. Arranged by* Rev. Frank Rawlinson. *Translated by* Chèn Cheun-sheng *and* Frank Rawlinson. *Presbyterian Mission Press, Shanghai. Price 35 cents.*

This book has been prepared through the happy co-operation of Rev. Frank Rawlinson, a Baptist missionary of Shanghai and an eloquent preacher, and Mr. Chen Cheun-sheng, the well-known co-editor of the *Chinese Christian Intelligencer.*

The aim of the book is well expressed in the Introduction: "The present book has grown out of classroom work. It is not primarily devotional, nor is it prepared for advanced students. Its purpose is rather to give a definite and well-rounded view of the life of Jesus suited to the needs of pupils of from twelve to sixteen years of age. It is 'historical' in method, bringing out the sequence of events, the contrasts as well as likenesses of events in the life of our Lord, with such explanations and illustrative matter as will serve to clear up difficulties arising from social, political, and physical conditions in a land and age unknown to China."

The book is divided into two parts, each part containing forty lessons. The lessons follow each other in consecutive order, according to the proper sequence of events, each lesson opening either with an explanation or with a passage of Scripture. Sometimes there are a few brief words of explanation, followed by a scriptural passage. Following the main discussion in each lesson there are questions that bring out the main points that have been discussed. The style is in simple, and we may be assured, classical Mandarin.

We welcome the book. There can hardly be too many Lives of our Lord; and even if this one covered ground that has been covered by others, we should be glad to see it; but it occupies a field of its own. While it is written primarily for use in schools of higher-primary grade, it will undoubtedly attain to a much wider sphere of usefulness than its author primarily intended. It is the kind of book that can be put into the hands of inquirers, and can be taught in Bible classes generally. It is just the sort of book that we have been needing,—a simple, scriptural, and comprehensive life of our Lord. The style is as easily understood as the Mandarin New Testament, from which it quotes so largely. It will undoubtedly be widely used and will be a boon to teachers who are trying to enable others to grasp the facts of the Gospel story.

There are one or two points that might be mentioned, more in the way of suggestions for a future edition than in the way of adverse criticism. The quotations seem to all be taken from the older Mandarin rather than from the revised Mandarin version. Whatever may be said of the old version, this must be said of the revised,—that it is more correct, that it has a more "pŭ-tŭng" style, and that it is being most universally used. I was recently told by a gentleman in one of the Bible societies that, with the exception of two or three stations, there was no demand at all for the older Mandarin version. In the next edition of the book would it not be well to use the new version entirely?

Again there are some points that may arise as difficulties in the mind of the learner. One of these is as to the nature of the unpardonable sin. The explanation of this subject, Lesson 30, of the first book, is almost too concise to be clear. Would it not be well to enlarge upon this more? However, the author has erred on the side of prudence in not trying to explain elaborately what is most difficult of explanation.

The book being divided into two parts, the lessons are numbered consecutively but the pages are not numbered consecutively. It would be a decided help to have a consecutive numbering of the pages throughout the whole book.

Mr. Rawlinson and Mr. Chen are to be congratulated on producing a book that can be widely used among the rank and file of Chinese Christians. We are glad to know that an edition in the Shanghai Vernacular is also in the press and will be ready shortly.

P. F. PRICE.

"HUAFENG LAO JEN" 華封老人. *Letters on the Chinese Constitution.* By SIR FRANCIS PIGGOTT. *Kelly & Walsh, 1913. Pp 69.*

"If then I have in these letters striven to show that there will arise as the result of the Constitution a Constitutional President, I think I have now shewn that there will also come into being, by the force of those laws of parliamentary action, which are as immutable as the laws of gravity, a Constitutional Parliament and a Constitutional people." This sentence from the seventh of the XII Letters, originally published in the *Peking Daily News* and *China Press* under a *nom de plume* which means "Good Luck to China," may be taken as indicating the object of Sir Francis Piggott's pamphlet. In addition to his great learning and sunny confidence in the Chinese, the Legal Advisor to the Peking Government has an implicit faith in the almost magical virtue of the type of Constitution he sets out to advocate. The creation of a Parliament "is in itself a guarantee that constitutionalism will get the upper hand." Force of circumstances, or human instinct, "must ensure the President sooner or later acting in conformity with the will of the people, and so acting constitutionally." Yet "we cannot invent new institutions for China."

All that is wanted, then, for the peaceful and happy evolution of the Republic is that, following wherever possible the British political system, the Constitution be carefully drafted and loyally obeyed. For the author believes, "that the great charters of England are the charters of the liberties of the world." At present, indeed, pending the formation of two definite and stable political parties, government by Cabinet is out of the question. But the day will arrive when "the natural law will have operated, and the two great parties of the State have come into being."

The crucial subject of "The Administration of the Provinces" is treated as an instance of "local self-government." "The Provinces have no inherent rights." In this they "differ essentially from the States of the American Union; it is this which makes a United States of China, if it were ever thought of, an impossibility." Yet, curiously enough, Sir Francis Piggott admits all that the radical reformers of the South would probably claim when he offers for imitation, even though with modifications, the British Colonial system. Would the extremists of Canton desire more independence in practice than is enjoyed by Canada?

This genial and helpful correspondence, specially addressed to the members of Parliament, closes with the following words:—"I have tried to show you where the true way lies; as guide, with many years of experience behind me; as philosopher, who believes in the humanity which underlies every constitutional rule; and as friend, who knows somewhat of the manner of your thoughts. I pray you use your freedom well."

F. W. S. O'N.

CHRISTIAN LITERATURE SOCIETY'S RECENT PUBLICATIONS.

THE STORY OF THE DOOR OF HOPE, 有求必應. *By* MISS BONNELL. *Translated by* D. MACGILLIVRAY. *Price $0.08.*

(*Published by request and authority of the Door of Hope Committee.*)

This little book is an account of the beginning and continuance of the excellent rescue work done by the Door of Hope Mission. The story is full of faith, and, as the Chinese title indicates, takes as a keynote the fact that God answers prayer when offered according to His will. At the same time the book is an earnest appeal to Chinese Christians to do good wherever there is opportunity.

LIFE OF STEPHEN GRELLET (with portrait), 格勒德播道歷史. *By* WILLIAM GUEST, F. G. S. *Translated by* YIN PAO-LO. *Price $0.30.*

Grellet was descended from the French nobility, and he lived through, and after, the stormy times of the French Revolution. He was one of those who emigrated to America on account of the strong feeling in France at that time against the aristocrats. In the Western world Grellet met with the Society of Friends, found peace for his soul through the blood of Christ, and subsequently became a preacher in connection with the Society of Friends. Afterwards he revisited France more than once, preaching the Gospel to his own countrymen. He also visited England, Russia, Italy and other places as a servant of Christ, and laboured with great zeal in the cause of the Gospel. He supported the Anti-slavery movement and used his influence with success both in England and with the Emperor of Russia in favour of Prison Reform. But he allowed no question to turn him aside from direct evangelistic work for the salvation of souls. His life is a valuable lesson for Chinese preachers at the present time, when they are in great danger of being diverted from their work by political questions.

FROM ZOROASTER TO CHRIST, 印度名人信道記. *An autobiographical sketch of the* Rev. DHAN JIBLAI NAUROJI (with portrait). *Translated by* YIN PAO-LO, *assisted by* Rev. D. MACGILLIVRAY. *Price $0.20.*

A very interesting story of conversion. This book will take hold of the Chinese Christian reader. It will encourage him to do and dare for Christ. He will read here of the plots of those who tried and failed to recover this Christian convert for the Persian religion. It is a remarkable record of persecution and deliverance.

THE INCARNATE SAVIOUR, 化身救主. *A Life of Jesus Christ. By the* Rev. Sir. W. ROBERTSON NICOLL, M.A., LL.D. *Translated by* Mr. Y. L. HWU. *Price $0.05.*

This life of Christ by the famous editor of the *British Weekly* is loyal to Scripture. The twenty-three chapters are fresh and able expositions of God's word. It is a very valuable book, but suited rather for the Christian scholar than for the ordinary Chinese Christian. The edition in the Japanese language has had a large sale.

LAWS OF CHRIST FOR COMMON LIFE, 入海指南. *By* R. W. DALE, LL.D. *Translated by* C. H. CHENG. *Price $0.10.*

When Chinese are converted many of them seem to think that, by becoming attached to Christianity, they are required to give up their secular calling. Buddhism and Taoism are to a great extent responsible for this idea which all preachers in China have more or less to combat. The message of the late R. W. Dale during his life was largely a powerful application of Christianity to the secular affairs of everyday life. No teaching, in its proper place, is more important for believers in Christ in China than Dr. Dale's message through this book.

NOTE.—The above books are in the easy Wênli style.

THE GIST OF THE TEN COMMANDMENTS, 十誡精義. *By* R. M. MATEER. *In Mandarin. Price $0.15.*

The author takes as his basis "three concise, comprehensive, and practical expositions by Drs. Howard Crosby, Campbell Morgan, and Cleland McKee." Many of the expositions are very well worked out, and the book contains much profitable teaching for Chinese Christians, and helpful suggestions for foreigners who preach the Gospel to the Chinese.

If the distinction between Judaism and Christianity had been more carefully observed, the book would be of more value. It ought to be made plain that the Jewish nation never was the Christian church. Further, the buildings in which Christians worship are never spoken of as sacred in Scripture, though *the Jews had* "a worldly sanctuary." The writer teaches (see page 14) that if articles except for sacred uses are kept in the worship hall, or if a baby is allowed to cry, these are transgressions of the law. Such inferences for Christians from the third commandment seem very far-fetched. What about the little groups of Chinese Christians in various places who have no consecrated building? No doubt in this dispensation Christians may worship God as acceptably in a hay loft as in a consecrated building. Decency and order, however, are always commendable.

Again, the Scripture nowhere teaches (see page 18) that the Lord's Day observed by Christians and the Jewish Sabbath are both one and the same day. 辦事常和神商議沒有, this question for the heart, though well meant (page 5) seems bordering on irreverence. 求神的意 would be better than 和神商議.

PRIMER OF SANITATION, 衛生學初階. *Illustrated. Translated by* Miss D. C. JOYNT. (In Mandarin.) *Price $0.50.*

An excellent book dealing with germs and diseases of the tropics, especially adapted for China. It should prove very useful as a manual for the more advanced classes in schools, and for evening classes. Students of Chinese would find the book very helpful for getting familiar with the terms of common tropical diseases, etc. It may be recommended to every missionary. T. H.

LIFE OF CHRIST, 耶穌眞蹟. *Compiled by* Miss D. C. JOYNT. *Illustrated.*

This little book, for which Miss Joynt is responsible, is perhaps the daintiest and most attractive production of the kind we have happened to meet in Chinese. With great care and much success the compiler has given the main outlines of the Life of our Lord in wisely selected words of Scripture, and the accompanying illustrations are altogether suitable and charming. Miss Joynt deserves hearty praise for this useful piece of work. If we are not mistaken, her little volume will be in great demand by scores of Christian workers up and down China. It would serve admirably as a prize book for younger scholars. We wish for it a large sale, and congratulate the C. L. S. on having so pleasing a book on its catalogue. I. W. W.

[The compiler of this book wishes to explain that through an oversight the two most important pages: The Resurrection and Ascension do not appear in the present edition. This omission is being rectified.—Ed.]

Correspondence

A WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been here now over one week stopping at a hotel where I have formed the acquaintance of several people. I have also come into touch with their work about which I wish to write you. They told me that they are representatives of the International Bible Students' Association of Brooklyn, New York, and had a set of books which they wished to show me. The books proved to be the publications of Mr. Russel of "Millenium Dawn" and "Plan of the Ages" fame, whose teachings have been widely distributed at a nominal cost, and the report of whose tour of the world and a study of missions called forth much criticism.

These people here in Tientsin have been canvassing the Christians to sell them these books and make converts to their faith. Among the many things the books teach is that the end of the Gentile dispensation is in 1914 and that before that time it is the business of the "faithful" to call out "from all denominations, kindreds and tongues" such as will hear their message, and these "not many altogether" are to be the "bride," "the Lamb's wife," and of the rest of the world no account is to be kept at present. These people have made a systematic canvass of the Christian people in Tientsin and are working the main mission centres of the Orient. They have left a good many sets of books here, and I feel that the missionaries here in the East should know of them.

I do not know if the time of the Gentiles will be filled in 1914 or not—Jesus said no man knows when. His disciples were not "to know the times and seasons," but the Master did teach that His second coming would be like a thief in the night. These people have a way of explaining all these teachings to suit their faith and have every assurance, they say, that they know of His coming. Like the disciples of long ago they are gazing up into heaven, not heeding the command of the angels to "go tell" and letting golden opportunities of soul saving go by, unused.

But this is not all. Let them hold their faith if they like, but why should they confine their efforts in the main to members of established churches in Christ, and why do they not go out among the heathen with their wonderful message, which they assure every one will be so comforting to the soul if it is accepted? And yet, perhaps, if I believed as they do, I should want to do as they do. For in commenting on John 3:16 in the *Bible Student Monthly*, Vol. 2, No. 12, these clear statements are made: "Man's intelligence and higher organism could avail him only on condition that they would be used in harmony with his Maker's reasonable and just requirements. Otherwise, he must die the death, as being even less worthy of prolonged existence than the brute. . . . Hence God's provision for the race as a whole —that they *might not perish as the brute beast* (the italics are in black face in the original), but attain to eternal life again, attain to all that was lost in Adam, all that was redeemed by Jesus Christ our Lord, etc."

Here then are two propositions clearly set forth. First, that the sin of Adam brought death upon man, a death similar to that which comes to the brute creation. Second, that all those who have not believed on the Lord finally "perish as the brute beast."

Though Mr. Russel specifically teaches that faith in Christ restores the full privileges of salvation to the unsaved, heathen or others, yet these people make little or no effort to win such to Christ, but rather work among those who already believe in Christ and are trying to do His will, to draw them, if possible, away from their faith.

The writer also dwells upon the words, "God so loved the world." With that statement he sets aside all punishment for disobedience, and asks: "Is it conceivable that he who commands us to love our enemies and to observe toward them the Golden Rule would himself ignore that Rule and injure, not only his enemies, but also the ignorant, the superstitious, the great masses of mankind—of whom the Apostle declares: 'The God of this world hath blinded their minds'? 2 Cor. 4:4." It is remarkable that Mr. Russel disconnects the "so" of John 3:16 from "that whosoever believeth on him should not perish;" but it is more remarkable that he should urge God's greatest love for the unsaved is shown in annihilation. This is his theory of second death. After the first death all but the "elect" shall have another and a better chance than in this life. Failure then to accept means annihilation, Christ's teaching concerning the rich man and Lazarus and all other teachings to the contrary notwithstanding.

Had God not sent a Son into the world to redeem all, had not that redemption been complete for all in the world, had He not told the church that there was no other salvation save faith in Christ, had He not committed unto the church the "words of reconcilitation" and "the ministry of reconciliation" and had He not given the church the resources for bearing the good news to all the world, then there might be room to charge God with heartlessness if the unsaved are forever banished from His eternal presence. But the church has received the message; she knows her duty; she has been listless, comparatively speaking, in this great work, and the blood of the unsaved who have not had opportunity rests upon the heads of those who profess to be his followers, and not upon God.

I lament the inactivity of the church; but here are these people in the days of greatest need, days of crisis upon crisis in such nations as Japan and China, coming in and with this Russel doctrine trying to rock to sleep the agencies now already inadequate for the task before them. They go systematically among the churches at home and try to find converts. The home base in a sense can stand this loss; not so on the field. But with untiring effort they seek to gather converts from "all denominations" and thus discourage the work of evangelism the more.

The books are full of doctrinal errors, for the author has set up a theory of his own and everything must bend to it. It is, however, in their attempts to neutralize the missionary forces that I am most deeply concerned and on which I feel it right to sound this warning note.

Fraternally,

GALEN B. ROYER.

TIENTSIN.

PROSPECTIVE TEACHERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the instance of the Relief Committee as part of its scheme for relieving the extreme need brought about by the second revolution among the teachers and student class of Nanking, the University of Nanking opened and is now conducting a Special Three Months Normal Course. The *idea* is to supply these men with profitable employment during the time of their enforced idleness. The *aim* is to give each of them a command of such Western branches, as arithmetic, geography, Bible, modern history, hygiene, etc., and so fit them more completely as teachers in primary schools. Of course their attainments in Chinese leave nothing to be desired along this line. The *hope* is to make them all better teachers by giving them drills individually, and by special lectures and readings in modern educational methods.

The larger part of the eighty who are taking this course are men of the old school; the rest are younger men who have done some work in Western schools already. None of them are supposed to be over 40 years of age. The average is about 30 years. They are all working with interest, and doubtless there will be a goodly proportion of them who will be available as teachers in primary schools immediately after Chinese New Year. They will all be on the look-out for employment and so this notice is written in the hope that any in the vicinity of Nanking who will need teachers for their primary schools, and who desire a better grade man than they can ordinarily get, may write for information and make application for teachers that are needed. Some of these men will be able to do higher grade work than that of the primary school. Very few are at present Christian, but all will have had constant contact with Christian teaching during these months and will have received a fair amount of instruction in the Life of Christ.

This represents one of the few instances where a body of the real Confucianists have been gathered into a mission school for instruction, and it is to be hoped that many will show their interest in them by offering employment to them.

Yours very cordially,

A. A. BULLOCK.

NANKING.

CHINA CONTINUATION COMMITTEE SHOULD BE ORGANICALLY RELATED TO THE MISSIONS.

To the Editor of

"THE CHINESE RECORDER."

SIR: Although little or no adverse comment has been heard upon the personnel of the China Continuation Committee, some criticism has been made upon the method by which it was appointed last spring in Shanghai, and some regret has been expressed that it could not have been organically related to the missionary bodies instead of being superimposed upon them.

Consideration of this disadvantage under which the Continuation Committee labors has induced the China Council of the American Presbyterian Mission (North) to suggest that those persons, two in number, who were *appointed* members of that Committee from this Mission be now *elected* by the Mission as Mission representatives upon the Committee for a term of one year, and by so doing put the Mission into organic relation with it.

If this should be done by all missionary bodies and by the Chinese Church organizations having appointees on the Continuation Committee, that Committee could be brought into organic relations with the Churches and Mission this year; and, since its powers are merely advisory, there is ground for expectation that, once organically related, it could exercise a more congenial influence in missionary circles than if without the formal recognition of the missionary body as at present.

Yours cordially,

HOPEFUL.

SHANGHAI.

CHINESE STUDENTS' CHRISTIAN UNION IN GREAT BRITAIN.

To the Editor of

"THE CHINESE RECORDER."

SIR: Please make well known in China the fact of there being a secretary of the Chinese Students' Christian Union in Great Britain. Every school and college sending its students to Great Britain should know that there is a man on the spot who is anxious to give help to new comers—meeting them, finding suitable lodgings for them, and advising them generally. Notification of the arrival of students should be sent in advance to Mr. K. L. Chau, St. John's Hall, Durham, England.

J. Y. MCGINNIS.

AN ENQUIRY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I would like to find out if "The Mizanul Haqq" (Balance of Truth), a book published by the Religious Tract Society, London, in English, on the errors of Mohammedanism, has been or is in process of translation into Chinese, and write to ask if you could let me know. Thanking you in advance for your trouble in making enquiry.

Yours sincerely,

JOSEPH R. CUNNINGHAM.

KWEILIN.

Missionary News

The Door of Hope, Shanghai.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

"And it came to pass that when . . . . . all the heathen that were about us saw these things . . . they perceived that this work was wrought of our God." Neh. 6:16.

Since the year 1900 when the work of the Door of Hope was established in prayer by a little company of the Lord's watchful followers who met in the small alley-way at the rear of the Union Church lecture hall, Shanghai, God has been ceaselessly proving the absolute truth of His unchangeable word of promise. "Before all the people I will do marvels."

What hath God wrought? He had long heard the cry of suffering from thousands of women, young girls, and even helpless children; surely there was joy in His Presence when the prayers of that little band blended with that other cry of sorrow in answer to which His hand was extended in help and blessing.

Commencing with nothing but hearts full of confidence in His Almighty power to plant, to save, and to keep, the work now stands as a monument of witness to the glorious fact that before all the people He has done marvels.

During these few years nearly nine hundred girls and children have been provided for; their physical, temporal, and spiritual needs have been some of the means used in daily proving the faithfulness of our God whose mercies have been new every morning. These girls have been under direct Christian influence and teaching of the Homes for periods of not less than one year, and in many cases for several years.

While speaking with one whose poor little body so sadly bore the marks of sin with its depth of cruelty, and knowing that she was so soon to leave us for that Home which Jesus has gone to prepare, we asked what she thought that Home would be like, and she replied: "A big Door of Hope."

What hath God wrought in providing homes for these worse than homeless ones?

Our overcrowded condition in the first Home on the Seward Road brought forth earnest prevailing prayer and, via the throne, the heart of an anonymous giver was moved. Consequently, a large house and about five mow of land was bought in Chiangwan that our little ones might be provided with a home and fresh air.

About that time a law was passed prohibiting the keeping of children in houses of ill-fame. Through the breaking of this law we received a large number of children whose ages ranged from three to fourteen, but the Lord who was not unmindful of our need sent us ten thousand dollars (Mex.) from the *Christian Herald* fund with which we built a row of five semi-foreign cottages, the first one of which is now the home of a happy family of little tots whom we delight to think of as our Peach-blossoms.

What hath God wrought for the sick ones in our Homes?

One of our older girls, whose owner had been fined by the

NEW INDUSTRIAL HOME, DOOR OF HOPE, SHANGHAI.

Mixed Court, was permitted to remain with us long enough to hear and believe the Gospel, when she was taken from us. Before her death she expressed a desire that the larger part of her money should be used by the Door of Hope. This sum, with other smaller gifts, was used in building the home we call "The Sanitarium," and which is now occupied by the children who need special care for their bodies. There have been many instances of remarkable answers to prayer for healing.

What hath God wrought, that He might be publicly honoured and worshipped?

A need of a chapel was laid upon our hearts as the family had out-grown the capacity of the former meeting-room. Again He used the Home-call of one of His saints, and her family were constrained to build a memorial chapel for the use of our Chiangwan children and which can be opened to people from the village during preaching services.

What hath God wrought, for the older girls, the unfortunate, the wronged, the wilfully wrong, and some mentally weak ones?

O! dear reader, it is in these Homes especially where is given every opportunity of entering, in some measure, into the fellowship of His sufferings; here also He does not fail in proving His faithfulness in answering prayer, even if withholding for a time.

Our rented houses on North Chekiang Road were truly sanctified by His Presence. *There* was the spiritual birthplace of many souls. *There* were many battles fought in prayer, and *there* our deepest needs of all kinds were made known to Him alone. In those houses we once again heard of the Home-call of another redeemed one in whose heart God had placed our need of an Industrial Home. The news of a legacy of five thousand dollars (gold) brought forth much praise and a deep sense of gratitude which brought us low before the Lord. This gift was later supplemented by others from members of the same family. Now the Industrial Home is completed and here we are continually reminded of God's perfect gifts. Floods of sunshine and an ocean of fresh air! "Before all the people I will do marvels." While this home is not yet wholly paid for, we know He will perfect what He has begun.

At No. 24 Nanking Road, our Receiving Home, God has wrought a work unseen but not unknown in many sad homes. Erring wives have been returned to husbands. Girls have been restored to parents and incorrigible girls have returned to our homes asking forgiveness of their teachers.

By faith we see a much needed wall around the property and also other homes; for God will not be satisfied with what He has wrought while there are still thousands of these poor slaves of sin without a knowledge of His salvation for spirit, soul, and body. For this His work:—"Ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Sometimes He withholds the answer for a season, but His withholdings are not always denials.

"God may not answer? But He hears!
What consolation in the thought!
No prayer of yours is set at nought.
Some urgent prayers for lawful things
An instant answer often brings:
But God's delays are not denials,
Though answers long deferred are trials;
He knows the limit of your years,
And any day within that time,

May bring the gift for which you
pine,
Who knows? It may arrive to-day!
Who knows? It is upon the way!
Ah! never fear that God declines
An answer to these prayers of thine;
At the right time, for Him and thee
A glad response thine eyes shall see
To every fervent prayer."

M. C. MORRIS.

All Protestant Churches Acting Together.

This season is witnessing an unusual illustration of the fundamental unity among Protestant Christians of all denominations. The leaders of nearly fifty of these denominations, including all of the larger ones, have entered upon a combined effort to enlist millions more of the rank and file of church members to do something to propagate the Christian religion, in addition to going to church themselves and helping to pay the local church expenses. The campaign is to head up next March in a simultaneous nation-wide canvass for all missions and benevolences on the part of all churches of all denominations. The men who have been studying the returns say that only about one-third of the Protestant church members have yet begun to give anything to plant new churches in the needy places in America and among the non-Christian nations of the world. This leaves probably fourteen or fifteen millions of church members yet to be enlisted as givers. The organized personal canvass is the method proving most successful in getting many thousands of these people to be regular subscribers and givers.

The promoters of this effort, which goes under the name of the "United Missionary Campaign," point out the fact that scarcely one-half of the adult population of America are members of any church. The Protestant churches have about 23 millions of members in the aggregate, and the Roman Catholic Church reports about 13 millions, including all baptized children. This leaves about 35 millions of people over 10 years of age who are not members of any church. Included in this unchurched population are multitudes of foreign-speaking people, speaking scores of different languages. There is therefore plenty of room for aggressive home missionary work on the part of all the churches.

It is also a time of unusual opportunity to propagate Christianity among non-Christian nations. The foreign missionary work carried on for the past hundred years has been one of the principal causes of the great changes now taking place in Turkey, Persia, India, Japan, China, and other countries.

The foreign missionary enterprise has grown until it is a tremendous world-wide business, in which over 24,000 men and women missionaries are engaged and for which the Protestant churches of Christendom contribute over 30 million dollars annually. Of this total, fully one half comes from the United States which has come to be recognized as the most important single factor in the world-wide extension of the Christian faith.

A native church of nearly three millions of communicant members has been built up, with four millions more of adherents. About six thousand of these natives have been prepared by long courses of training for the Christian ministry and are now ordained pastors of their own people. But from every field there are calls for great advances. The missionaries abroad believe that their total force should probably be doubled in order to meet worthily the present opportunity.

In view of these great needs the home and foreign missionary leaders of the United States and Canada are engaging this year in a great combined effort to interest and enlist all churches more generally and more fully in this missionary business. They have requested and secured the Laymen's Missionary Movement to take general charge of the organization of the field campaign. The Missionary Education Movement has prepared an exhibit of literature which will be used at all of the conferences. The plan is to hold interdenominational conferences, lasting two days each, in as many cities and towns as possible. Already twenty-four teams of speakers have been organized for the United States alone, in addition to several teams in Canada. The total number of conferences held will reach well over five hundred.

(Prepared and sent out by the Laymen's Missionary Movement, 1 Madison Ave., New York, especially for use in the secular press.)

Missionary Journal

BIRTHS.

AT Lungchüchai, September 18th, to Mr. and Mrs. K. VATSAAS, C. I. M., a daughter (Olga Gjertrud Tugora).

AT Yüanchow, October 10th, to Mr. and Mrs. H. H. F. WITTE, C. I. M., a daughter (Esther).

AT Honanfu, October 11th, to Mr. and Mrs. K. R. ANDERSON, C. I. M., a daughter (Elsa Elizabeth).

AT Kweichowfu, October 13th, to Mr. and Mrs. C. BROMBY, C. I. M., a son (Edward).

AT Peking, October 16th, to Mr. and Mrs. R. H. STANLEY, Y. M. C. A., a son (Rupert).

AT Kuling, October 25th, to Mr. and Mrs. C. HOWARD JUDD, C. I. M., a daughter (Maybeth Anna).

AT Kaifeng, October 28th, to Rev. and Mrs. HENDON M. HARRIS, S. B. M. (Amer.), a son (William Powell).

AT Hankow, October 29th, to Mr. and Mrs. O. HOLLENWEGER, C. I. M., a son (Paul Otto).

AT Nanking, November 8th, to Mr. and Mrs. A. A. BULLOCK, a son (Frank Beckwith).

MARRIAGE.

AT Hankow, October 11th, Mr. R. ARENDT to Miss M. C. BAERBAUM, both C. I. M.

DEATHS.

Near Yu-hsien, Hunan, October 31st, Rev. A. C. LINDENMEYER, U. E. C. M., aged 29 years.

AT Hankow, November 6th, PAUL OTTO HOLLENWEGER.

AT Chenchow, November 12th, ERNEST MITCHELL, son of Rev. T. W. MITCHELL, of broncho-pneumonia, aged 9 years.

AT Hwaiyuan, November 12th, THOMAS, the little son of SAMUEL and MARGARET WATTS COCHRAN, aged three years and ten months.

ARRIVALS.

September 27th, Mr. L. C. WILSON, Y. M. C. A.

October 5th, Mr. and Mrs. H. A. WILBUR and family, Y. M. C. A.

October 18th, Mr. and Mrs. H. W. HUBBARD, Y. M. C. A.

October 22nd, Miss L. A. BATTY, C. I. M., (ret.).

October 23rd, Rev. G. and Mrs. ANDREW, Miss A. E. MELLOR, (ret.); Messrs. S. HOYTE, M.B., B. S.; C. S. McGHEE, J. A. ANDREW and G. H. INGRAM, all C. I. M.

October 24th, Mr. and Mrs. E. M. HAYES; Mr. and Mrs. F. E. WILBER, all Y. M. C. A. and Miss King, C. I. M., (ret.).

October 28th, Mr. and Mrs. G. W. CLARKE; Mr. and Mrs. C. HOWARD BIRD (ret.); Mrs. G. A. STALHAMMAR, Misses A. O. FORSSBERG, A. M. L. HULTKRANTZ, A. JANZON, and F. PRYTZ (ret.) all C. I. M.

October 29th, Mr. F. S. BROCKMAN; Mr. and Mrs. J. W. NIPPS; Mr. and Mrs. C. H. McCLOY and family; Mr.

O. R. MAGILL; Mr. A. G. ROBINSON; Mr. H. E. DENNIS; Mr. P. B. ANDERSON; Mr. R. B. WEAR; Mr. L. B. MEAD; Mr. E. A. TURNER; Mr. W. B. PETTUS, (ret.); Mr. and Mrs. A. M. GUTTERY and Mr. J. E. PLATT, all Y. M. C. A.

November 1st, Mr. and Mrs. H. H. CURTIS, C. I. M., (ret.); Miss M. S. WADDILL, A. C. M.; Mrs. J. T. PROCTOR and family; Rev. and Mrs. J. TAYLOR; Misses P. MASON, and B. E. BASSETT, all A. B. F. C. M., (ret.)

November 2nd, Dr. and Mrs. G. A. HUNTLEY and family; Rev. and Mrs. I. B. CLARK and family, A. B. F. C. M., (ret.); Rev. and Mrs. V. E. SWENSON, Am. Luth. Mission; Rev. and Mrs. C. O. FARSBERG, Swed. Evan. Mission; Miss E. PETERSON, (ret.) and Misses E. M. PETERSON, C. VILLADSEN, A. K. AAROE, all C. I. M.

November 3rd, Messrs L. KEINATH, R. SEELIGER, R. H. PAUL; Miss D. LINDVALL, (ret.); Mr. and Mrs. W. J. EMBERY and family; Mr. and Mrs. C. H. COATES and two children; Mr. and Mrs. A. B. LEWIS and child; Mr. and Mrs. A. C. R. PORTWAY and child, Miss A. M. SIMPSON, (ret.); Misses E. KUHS, E. L. ECKHOFF, E. R. F. NONNENMACHER, A. H. CLAUSEN, L. O. GRIWING, E. M. FRASCH; Mr. J. CERNY, all C. I. M.; Rev. and Mrs. E. J. BLANDFORD, N. W. Kiangsi Mission (ret.), Misses E. ROBEY and E. E. SMITH, both N. W. Kiangsi Mission; Rev. and Mrs. WHITELAW and family, Uncon.(ret.); Misses EDWARDS and FORGAN, M.D., both Un. Free Church of Scot.

November 4th, Rev. G. H. WATERS, A. B. F. M. S. (ret.); Rev. and Mrs. B. R. LAWTON and family, M. E. M., (ret.); Rev. and Mrs. J. W. LOWE and family, Am. S. B. M. S., (ret.); Misses THOMASSON, HUNTER, P. LIDE, F. LIDE, all Am. S. B. M. S.; Miss I. VIEG, Uncon.

November 6th, Mrs. M. L. GRIFFITH and two children, Mrs. D. E. HOSTE, Misses M. MURRAY, J. G. GREGG, F. L. PAGE and A. R. DARLING, (ret.); Misses J. MCDONALD, M. B., M. R. C. S., L. R. C. P., ANNA SCHRÖTER, C. E. EASTON, E. O. TRENCH, E. M. DOVEY, L. I. MALET, and Mrs. MCDONALD, all C.I.M.; Mrs. PETTUS and two children, Y. M. C. A.; Misses LAMBERT, (ret.), and Miss PEARSON, both C. M. S.

November 8th, Mr. and Mrs. R. K. GONDER and four children, Misses A. GARLAND and S. GARLAND, (ret.); and Misses M. A. ROULSTON and E. G. FOOT, all C. I. M.

November 10th, Mr. and Mrs. E. B. VARDON and child, Eng. F. F. Miss. (ret.).

November 11th, Dr. D. S. ROBERTSON, Un. Free Ch. of Scot.

November 12th, Mr. ALAN W. S. LEE, and Mr. V. H. GOWAN, both Am. Ch. Miss.

November 14th, Dr. C. M. STUBBS, Eng. F. F. Mission.

November 15th, Mr. and Mrs. H. E. V. ANDREWS and child, (ret.); Misses LENA CLARKE and A. R. ALLEN, (ret.), all C. I. M.; Mr. PH. DE VARGAS, Y. M. C. A.

November 16th, Mr. and Mrs. H. T. SILCOCK and family, Miss I. HUTCHINSON, all Eng. F. F. Mission, Rev. E. O. and Mrs. BEINHOFF and three children and Miss A. ERIKSSON, (ret.), Miss M. WEGERLE, all C. I. M.

November 18th, Rev. and Mrs. J. C. HARLOW and family, Eng. B. Mission, (ret.); Rev. and Mrs. R. A. WHITELAW and child, C. M. S., (ret.); Mr. F. E. SHINDLER, C. I. M. (ret.).

November 19th, Misses ALHYN and HACKETT, M.D., both Am. P. Mission.

November 21st, Dr. and Mrs. H. D. ROBERTSON and family; Rev. and Mrs. W. E. SIBLEY and child; Rev. and Mrs. C. R. CARSCALLEN and family, all C. M. M. (ret.); Dr. and Mrs. POWELL, Am. B.; Rev. and Mrs. A. W. LINDSAY C. M. M. (ret.); Dr. and Mrs. COOPER, A. B. C. F. M.

November 23rd, Rev. and Mrs. R. C. RICKER, W. China Union University (ret.).

November 24th, Miss J. D. ROBERTSON, Uncon., (ret.).

November 26th, Mr. W. C. JORDON, Y. M. C. A.

DEPARTURES.

October 12th, Mr. C. D. HAYES, Y. M. C. A., for U. S. A.

October 27th, Messrs. W. B. SLOAN and T. JAMES, both C. I. M., for England.

November 7th, Mrs. J. PARKER, and Miss M. E. SWITZER, both C. M. M. to Canada.

November 8th, Miss C. MORGAN, C. I. M., for North America; Miss L. J. SHORE, C. and M. ALLIANCE, for U.S.A.

November 10th, Mr. and Mrs. J. J. COULTHARD and three children, C. I. M., for England.

November 11th, Miss E. L. GILES, C. I. M., for Australia; Rev. and Mrs. G. HOLM and child and Miss SAETHER all Luth. Breth. Mission for U. S. A.

November 22nd, Mrs. MORLEY and son, W. M. S., for England; Mrs. JONES, C. C. Mission, for Switzerland.

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